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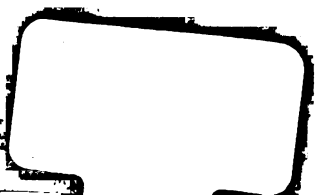
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# THE FOREIGN MISSIONARY:

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH;

AND

SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF

OTHER PROTESTANT CHURCHES.

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VOL. XII.

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THE

## FOREIGN MISSIONARY.

For the Foreign Missionary.

**Notices of Boys in the Ningpo School.**

Mr. Quarterman, writing on the 12th of January last, sends the following notices of boys in the Boarding School at Ningpo. Only the native names are given in this list; we regret that the English names have not been added. As it would take several months, however, to obtain a list with the English names supplied, we insert this one as it stands. It will be found to give much information about the scholars, in a condensed form.

1. Sung Shoo. Has been with us since 1849, and in this time has studied carefully the Gospels and Genesis, and is now reading the Book of Acts, and a catechism on the New Testament History, and the Shorter Catechism. At this time he is fourteen years of age, and a steady, well-behaved boy, though not very bright. He can perform the ordinary calculations in the first rules of arithmetic, and will soon commence the (to these boys) very intricate rules of fractions. The native classics, too, have been committed to memory, and he can explain them. They all learn the Christian hymns, and we hear them singing such as these, "While Shepherds watched," "There is a Fountain," "Twas on that dark, that doleful night." He is one of the anxious, since the earthquake of the 16th ult., who are indulging a hope. Most earnestly do we hope that their goodness may not be as the early dew.

2. Kwô Ching. Came in 1851; lived near us; is now thirteen years old; is anxious to learn the tailor trade, and we will probably permit it. He is pursuing the same branches as No. 1, having been sent to school before he came to us. He, too, professes faith in the Redeemer, and attends

all meetings for the anxious. A sober, steady boy, of respectable intellect.

3. Lin Yew. Now eighteen years old. Has been learning from the Scriptures, having committed large portions to memory, and gone over all the vols. of the A. S. S. U. Questions on the Old Testament. For a portion of this year he has been employed, with several others, in translating from the character into the dialect of this place, the Gospel of Luke, and Brown's Catechism. Owing to the danger of his being enticed into the service of foreign merchants, we thought best to cease his English studies. For a year, he has given us good hope of his being a child of God, but has not yet been baptized. We think best to wait. He can converse in English with some fluency. To human appearance, he may ere long become a "polished shaft," and, if life is spared, may be very useful. He reports a discussion with a Taouist, last summer, in the vacation, which does credit to his reasoning powers. He has much knowledge of Geography, Astronomy, &c., and has been a short time engaged on a work on Anatomy.

4. Sing Ho. In most of his studies with the former. With six others he is in the highest class in our school. His time is spent in going over the Scriptures, and Geography, Astronomy, &c., writing his own language; and a portion of each day is devoted to tailoring, which will be his trade. He expresses a hope in Christ, and a desire to be baptized.

5. Chung Yuen. Twelve years old. Has read and committed three of the Gospel Histories, and the Questions on the New Testament. A quiet, well-disposed little fellow, and is beginning to use the slate.

6. Vung Ching, sixteen years old. We hope the Lord has sent him here to be prepared for extensive usefulness. He had been to school, and learned much before he came. His knowledge of the S. S., and our Catechisms, is very extensive, and he is



quick at his books. He asked to be received into the Church, a year ago, and is much engaged now with his mates, who seem interested on the subject of salvation. A very lovely disposition; and we think all are fond of him. We take great pleasure in having him and A'Lim to instruct, and hope much from them both.

7. Sze Tsæ. A small boy of four-teen. Has committed the Gospels, and read Genesis, and is now reading Acts, New Testament Questions, and native books.

8. Tseang Wô. About the same age with the former, and entered the school at the same time, and pursued the same studies. He is not very quick, but docile, and has improved in his habits since he came to our school.

9. Tsung Huing. Since his professed conversion he has been apparently a different boy. Has been here almost since the foundation of the school, and has a fine disposition, and active mind; disposed to be indolent, which he seems trying to correct. He belongs to our highest class. His sister has been baptized, Pao Shen.

10. Tsih Kung. Has been pursuing the studies of the highest class, and learning the shoemaker's trade, which will secure him a living.

11. King Tsæ. Also belongs to the first class, but not very thorough in his studies, in consequence of which he was put at the shoemaker's trade. Has written during the year considerable in this dialect, and with a number more, has been reading the dialect in the alphabetic form. Professes conversion.

12. Yung Kwæ. Thirteen years old. A smart boy, lively turn, and quick at his books; has read and committed the Gospels and Genesis, the New Testament Questions, and Shorter Catechism; excels in Arithmetic.

13. King Kaou. A small boy; not long in the school; has read the smallest books, "Three" and "Four Character Books," and Mark's Gospel. Has forgotten his age, but is about ten years old.

14. Yew Sung. A sprightly little fellow, and has made good progress in reading the S.S. and our Catechisms; seems to be kind and industrious. Our system of notation with figures he has caught sooner than some.

15. Sing Tah. Came to us from Chusan, and has not been here long. Is reading the elementary books, and counting numbers. Fifteen years old.

16. Heaou King. Thirteen years old; not very bright intellect, but is improving,

and learning the S.S., and Catechisms, and Arithmetic, native books.

17. Tseang Gue. A boy of some promise and spirit; a relative of the leader in the rebellion of last spring. He professes a change of heart, and desires to be baptized. He is in the highest class. Had his arm broken at gymnastics, in September.

18. King Sung. Thirteen years old; been with us several years. Read the Gospels, and Genesis, and Acts, with Questions on New Testament, and Hymns, native books, and Arithmetic.

19. Tung Wô. A stout fellow, and quick at his books; appears kind and industrious. Is among those who profess to be believers in the Lord Jesus, and is attentive to instruction. Studies same as preceding.

20. Tsu Liang. Fourteen years old. Resided some miles south of the city. A sober, steady boy, and learns his lessons, which are the same as the preceding: the Gospels and New Testament, Historical Questions, and their own classics.

21. Kwang Se. The most talented boy in school, or at least equal to any. The parts of S.S. studied by others have been gone over, and the Catechisms. He is very quick at Arithmetic, and will probably excel in Mathematics. He is one of the serious, professing faith in the Lord Jesus.

22. Tung Lai. A bright boy, seventeen years old, in class with 21. Also professes to be a believer. Ambitious to excel, but not gifted like two of his classmates.

23. Nei Tah. Not very promising, so that we have threatened to dismiss him; but his friends are anxious to continue him. During last summer he became discouraged, and twice absconded, but was brought back by his brother. Being young, he may yet become a scholar. At any rate, we will teach him the S.S., which will, by God's grace, make him wise to salvation. Studies same as 20.

24. Tah Yaou. Has improved in learning, and is, though only fourteen years old, one of the first in his class, though we fear he may lose his eye-sight. Is in our class of religious inquirers; and his whole deportment deserves and receives our commendation. We scarcely ever find fault with him.

25. Kwæ Ling. Fifteen years old. Has studied the usual parts of the S.S., and seems impressed with truth. Exhibits some aptness at the science of numbers, which is with us a test of mental abilities.

26. Ying Sih. Fourteen years of age;

lived near our residence on North Bank; has studied the Gospels and Genesis, and is now reading Acts, and, on Sabbaths, the New Testament, Historical Questions and Arithmetic, with the native books.

27. Ve Chong. A small boy, not long admitted, and reading Mark's Gospel.

28. Ming Shing. Also recently come; and studies the same as preceding.

29. Kea Kwæ. Fourteen years old. Had been apprenticed to a tailor in the city, but losing his mother, could not pay the fees, and begged us to feed him. He knew many characters, but is not very bright. Has read Genesis and Hymns, and is now reading Acts, and New Testament Questions.

30. Jin Paou. Thirteen years old, but very dull. We shall probably send him away, unless he improves. He has been over the elementary books, and New Testament Questions.

For the Foreign Missionary.

### Report of the Girls' Boarding School, Ningpo.

(Continued from page 46 in the Foreign Missionary, May, 1853.)

9. Ah-nyoh continues to be an amiable, quiet girl, but manifests no special interest regarding her soul's salvation.

10. Kyng-vong has been absent from us for several months because of ill health. We hope she may return, but as her symptoms indicated consumption, we fear she will not.

11. Ah-jih, from her first coming to us, has shown an unusual fondness for work, going from school to her spinning wheel as the others went to their play. She is always cheerful and tractable, and in her class stands among the first.

12. Ah-ng is a bright girl, whose commendable progress thus far gives us much encouragement.

13 and 14. Siaov-to and Siaov-kway are only tolerably attentive to their lessons, but are generally obedient and well behaved.

15. Toilan does not give us so much satisfaction as we could wish, but she is still quite young, and we hope for improvement.

16. Ah-kway is a pleasant girl, and appears willing to learn.

17. Ah-san, for the age, is somewhat behind the others in her studies, but appears willing to try to do her best; and in disposition is quiet and tractable.

The third class, who also study the Catechism, but are less advanced in the Gospel than the second class, are the following:—

18. Ah-vong is not so forward in learning as many others, but she is diligent; and her affectionate and gentle manners have won our love.

19. Ah-lan, I regret to say, is not one who tries to please us. She is naturally a bright girl, but her disposition appears to have been injured by ill-treatment. Her sullen and dissatisfied expression of countenance but too truly indicates her temper of mind. We cannot but hope that the blessing of God upon gentle treatment will yet effect a change in one so young.

20. Ah-foh, her younger sister, is a dear little black-eyed girl, whose up-turned face ever greets us with a smile. She is one of our youngest children, but is by no means among the most backward.

21. San-ling. Hitherto her diffidence has prevented her from appearing to good advantage; but lately, through affectionate encouragement, she has much improved, and is not behind those of her age.

22. Siaou-tsai is a well-meaning child, but rather careless in her manners and inattentive to her lessons.

23. Ah-loh is backward in her studies, but we hardly know how much to attribute to diffidence, and how much to inability. She is an obedient child, and we hope will improve as she grows older.

24 and 25. Sih-ge and Sih-ling are sisters, with happy, intelligent faces, and the progress of both is very gratifying to us.

Of the remainder—

26. Tsai-yung is a pleasant little girl, who since coming to us has become perfectly blind. She receives oral religious instruction daily from the young Christian Paou-shen; also Geography and Arithmetic so far as they are orally taught in the school. She has learned to weave tape; and always appears cheerful notwithstanding her sad lot.

27. Ching-tsia is very young, and has been but a few months in the school; but her cheerful attention to any duty required of her, and her aptness in learning, have given us bright hopes concerning her.

28. Ah-maou has been with us but a few weeks only, but gives promise of doing well. Her deportment is satisfactory.

These last two children study for the present, in the Chinese character, the "Three Character Classic." The whole school are orally taught Bible History both of the Old

and New Testaments, our chief aim being to make them familiar with the Sacred Scriptures. The exercises on the Sabbath have been the same as last year, each pupil being required to repeat at least a few sentences of what she has heard in church; ten of the youngest are examined on the Catechisms which they have learned through the week. The Romanized colloquial has been, by a decision of the Mission, during the past month, taught to all the school, for an hour each day; and we shall soon occupy two hours in this course of study. By this means Paou-shen has a class of the youngest of the children, (including the blind girl) to whom she teaches any book printed in this system. She, with the three other most advanced girls, also give much assistance in teaching the rudiments of the colloquial language, as thus alphabetized, to the other girls, and the exercise we find is very profitable to them. The general deportment of the girls has been satisfactory, and their progress in their studies steadily on the advance. But as a fuller detail has already been sent to the Executive Committee, [See Report of this School, in the Foreign Missionary of March last.] it has only seemed necessary to give a slight notice of each of the pupils. This is the more brief since it is our design to write each year to the various Sabbath-Schools and associations supporting these children. We hope that in turn we shall hear from them, so that a livelier interest may thereby be mutually awakened.

MARY G. RANKIN.

Ningpo, Nov. 12, 1852.

For the Foreign Missionary.

### Illustrations of Scripture.

"Cursed be the man who brought tidings to my father, and saying a man-child is born unto thee, making him very glad."—Jer. 20: 15.

In India, the birth of a boy is greeted both by parents and relatives with the liveliest manifestations of joy. So in Arabia—when ever a son is born, one of the domestics, after announcing it hastily to the family, runs to the door, which she beats with all her might to attract notice, exclaiming all the while, a male child! a male child! a male child is born. In Persia, when such an event takes place, some confidential servant is generally the first to get the information, when he runs in great haste to his master, exclaiming, "good news," by which he secures to himself a gift. No such

joy attends the birth of a daughter; she is despised as soon as born. No messenger runs to make glad a father's heart, as he regards her presence as a curse upon him. This feeling has led some tribes to destroy most of the female children born among them. D. I.

"I find then a law, that when I would do good, evil is present with me."—Rom. 7: 21.

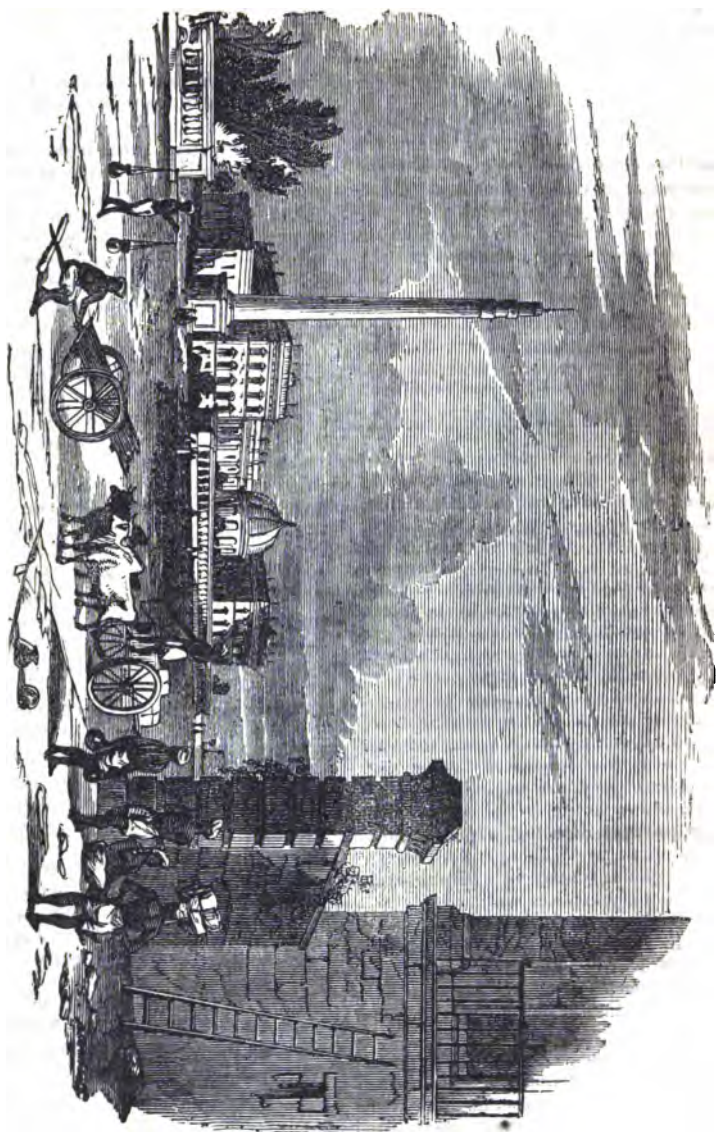
"I have no rest day nor night," said a converted New Zealander, to a missionary, "for the wickedness of my heart; it is always contending for evil. Until you came and made known among us the Word of God, we had nothing of this sort; now, one heart is continually teasing the other to do wrong, and the other to do right; and between them both I have no rest. I wish to do right, but I do not understand all this quarrelling." As in water, face answereth to face, so the heart of man to man. The experience of this man, once a savage, was that of the great missionary to the Gentiles, and is felt more or less by every child of God. D. I.

### A View in Calcutta.

Calcutta is the capital of British India. It is the place where our missionary friends leave the ship when they are going to Allahabad, Futtehghurh, Lodiana, or other stations, of which our young readers often see the names in the Foreign Missionary. The rest of the journey they make either in a boat, going up the river Ganges, or by land, on a kind of turn-pike road. Calcutta is a large city, containing several hundred thousands of natives, and a few thousands of Europeans. A few of the Europeans are missionaries, and they have churches and schools under their care, and have done a great deal of good. Quite a number of the scholars in the missionary schools have become members of the church, and some formerly in these schools are now preachers of the Gospel. The great mass of the people are still, however, worshippers of idols; but the leaven of the Gospel is no doubt spreading among them.

This picture gives a view of one of the public buildings in the English part of Calcutta, with a lofty monument near it. Some of the poorer classes of Bengal, as the people in that part of India are called, are seen on the

A VIEW IN CALCUTTA.



foreground—of dark complexion and scanty clothing; and their small cottages, in narrow, crooked, and dirty lanes or passage-ways, present a great contrast to the splendid edifices in the European end of the city.

The Hindus have one of the finest countries in the world; but they are themselves, for the most part, an ignorant people, as might be inferred from the looks of these Bengalis, and they are almost universally a people debased by idolatry and its vicious practices. There, "only man is vile."

"Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted,  
The lamp of life deny?"

For the Foreign Missionary.

### Notices of Girls in the Boarding School at Allahabad.

Mrs. Shaw has sent to us the following account of some of the girls under her care. Her letter is dated at Allahabad, November 30, 1852.

*Letitia Backus* is between fifteen and sixteen years of age, and has been in the school three or four years only. It is said, that unless the education of natives commences at an early period, it is almost impossible to teach them the simplest branches of knowledge. *Letitia* seems to be a proof of this; for, though apparently not deficient in intelligence, she is yet very backward in her studies. She is very neat about her household work and in her personal appearance, and gives promise of being a good house-keeper and manager. Though her temper is naturally quick, yet she is easily controlled, and generally behaves well.

*Mary Spencer*, about 12, is, I think, the best girl in the school. Her lessons are always well learned, and her behavior is correct and pleasing, and she seems a general favorite with all her companions, as well as with her teacher.

*Arubella Leighton*, *Emma Beach*, and *Elizabeth Candee*, are about ten or eleven years of age. All these girls, together with the two first mentioned, are very neat seamstresses, and in this particular, I think, they excel the generality of girls at home. All usually is in their lessons well, and behave well. *Arubella Leighton*, with her sister,

*Mary Camack*, are children of a deceased native Christian of Agra, and were placed in the school by the Rev. J. Wilson, on his way home. *Arubella* is a remarkably careless girl; her clothes and books become dirty, and are worn out much sooner than those of the others. *Elizabeth Candee* is neat, tidy, and careful, and a quiet, unassuming child. *Emma Beach* was named by the first Mrs. Freeman; she is a bright, pleasant girl, with an attractive countenance, generally neat and tidy, and excels the others of her age in writing.

*Mary Camack* is about seven years of age, and is active, intelligent, and a good scholar, for her age, but careless of her books and clothes, and untidy in her appearance. She is very awkward in the use of her needle.

*Dorcas*, eight years old, has been received within the last six weeks. She is the daughter of Bauda Nesih, a native Christian employed at the Press, whose wife died not long ago. She can just read a little, and seems of a tractable disposition.

*Margaret Murray*, just four years of age, native name Pina. She was sent to us a little more than a year ago, by the magistrate at Futtehpoore, who stated that her deceased mother was a Mussulman. She seems to be an active, fearless, independent character, and, withal, quite original.

*Eunice Elizabeth Gurley* is two and a half years old. She was found alone in an uninhabited house, and the magistrate having ascertained that she was deserted by her parents, sent her to us. She does not yet talk, but knows the names of all her companions, pointing to each one as she is named. She seems to have taken a great fancy to me, and always greets me with a smile.

*Mary Jane Axtell*, not quite two years old. She was only six weeks old when sent here. Her mother was a pilgrim to the great Nela of 1851, and died there. *Mary Jane* seems healthy, but as she does not yet walk, I fear she is weak in her limbs.

*Mary Ann Devees*, eight and a half months old. She was only a few days old when brought to us, in a basket, on the head of porter, having been found in an uncultivated field eight miles from the city. She has thriven nicely, and is now as healthy-looking an infant as can be found anywhere.

*Elizabeth S. Williams*, about four months old, is also a deserted infant. Some miles from here, a farmer, walking over his fields,

found the child in a ravine. She seems to have been preserved by a special Providence; for, though it was the rainy season, the nullah had no water in it, and she had not been devoured by the wolves, which usually frequent such places. The farmer sent her to the thannah, or police office, and the thanadar transferred her to a worthless person, who asked for her, to bring her up for the vilest purposes; but when the case came under the magistrate's notice, he interfered, and sent the child to us.

I have said nothing of two girls, who have been long in the school—*Anna F. Sandford* and *Eleanor Cuyler*—as it would be painful to write of their course. They are no longer connected with us, but we pray that they may be brought to repentance, and may yet receive benefit from the instructions which they formerly enjoyed.

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For the Foreign Missionary.

### Journal of the Rev. J. W. Quarterman, at Ningpo, China.

#### A CHINESE GENTLEMAN WANTING INSTRUCTION, BUT NOT UNDERSTANDING IT.

*Dec. 5th.*—This day at the chapel, two men came in, one dressed in satin robes, and seemed to be a gentleman. At any rate, his disregard of religion did not make him particularly rude. He said he came to have me instruct him in the principles of religion, and wished to know what was to be done. I told him he must learn from the Bible. No, that would not do, he must be told all the rules and requirements, and if I would not instruct him he would go. They both rose to go, but I stopped them to say some very important things. The sinfulness of our race, the punishment of sin, the failure of sinners to accomplish the end of their being, and the plan of salvation revealed in the Bible were rapidly brought before them, till the wonderful birth of Immanuel, our God-man, was mentioned. "Stop there," said my visitor, "how can that be." It needed nothing now to bring to my mind the case of Nicodemus, who said with more seriousness than this man, "How can these things be?" "So," said he at last, "I came to be instructed, but you will not tell me what to believe nor what to do." This painful case tried my patience, but I hope he will think upon what he heard and come back again,

not to scoff, but to learn the truth in the love of it.

#### A DISCOURAGING YET NOT HOPELESS CASE.

*Dec. 8th.*—When I went to the hospital this morning, I found a man waiting for some salve. He was a common day-laborer, accustomed to beat rice for a livelihood. Anxious to put some common-place questions respecting my clothing and country, he came near me. Of course I lost no time in bringing to his view the importance of the soul, and its value as compared with the body; but he shrugged his shoulders with the assertion which he intended, once for all, to stop all further appeal to him—"No one knows what the soul is, nor where it goes after death." After various unsuccessful attempts to draw him into conversation, and to press the subject, I was obliged to leave him and turn to others who had come in, and spoke to them in a general way. I could but gaze on this man in wonder, at the powerful influence which Satan seemed to exert on his mind, and yet there may have been a struggle within which strove to hide itself under an exterior of pretended indifference. I do not think it probable that this is the case, but this is my encouragement to speak to such cases; and though we know not now the effect, we trust that no word of God shall return void, but accomplish that whereunto it is sent.

#### A NEW PLAN TRIED.

*Dec. 10th.*—Finding it impossible to induce any persons to sit for a length of time in the chapel, I determined to try a new plan, and sit in one of the seats, in order to converse with any who might become interested. The truth is making its way doubtless, and such is the hatred of the darkness to this light, that men will look an instant at the sign over our door, "A place where the Gospel is preached," and hurry on as if in some danger. Some, however, come in and sit. To-day a man was standing at the door, and when I entered he also took a seat, having some questions to ask respecting the way of life. He seemed satisfied with my explanations, and wanted to know how to pray to this Being. I suggested several petitions to offer, and, after conversing a length of time, he left.

#### CONVERSATION WITH A MAN WHO SUPPOSED HE WAS BEARING THE SINS OF HIS ANCESTORS.

Another man, who used to keep a drug-

gist's shop next door to our chapel, and frequently gave us tea when we called in, now says his business has dwindled, and wants me to give him some employment. I used to hope, when he exhibited more excitement than many others, that the truth was working upon his mind. But for almost three years we had not met. His clothing, now old and all the worse for wear, corroborated his story. Coming several times, he once offered to tell me wherein we were wrong. There really was merit handed down from generation to generation, else some who had no merit of their own would not be favored above others more deserving. His idea seemed to be that he was now suffering for his ancestors' sins. "Who did sin, this man or his parents?" was asked by our Lord's disciples; and here we find the same idea. The offer to discuss the question was preceded by the remark, that the day was not our Sabbath; and so we might speak on general subjects. We have no "office" into which to put this man, "that he may eat a piece of bread," and must leave him to do what he can for himself. Some time after this, in speaking of the Prodigal Son, I remarked that when God designed to bring back the wanderer to his own home, he would sometimes bring him down to the point of starvation, that he might be led to think upon his ways. In illustration, I told them there was a man near one of our chapels who used to listen, and seemed to understand the truth, but resisted it, and his business had declined, till now he comes and offers, if we give him employment, to become a disciple. "Very well," said one of my hearers, "you ought to feed him." I could not see the conclusion so clearly. There is nothing as yet operating on the minds of the masses which induces them to seek any connection with us, except the prospect of temporal advantage. Yet they are becoming acquainted with the Way of Life, and when God shall open their eyes, they will flee from the wrath to come.

#### NOTICE OF TWO BOYS.

*Dec. 2d.*—Two boys came to my room to wait upon me with a report of "good news" from their fellows. Six days before, they were all much alarmed by the heaving of the earth, causing the house to shake. They were *frightened*, and thought of the day of judgment, and they knew enough of truth to make them wish they were the disciples of Christ. Two, who have offered

themselves for baptism, being the largest of our scholars, were glad to have them, also, seeking salvation, but agreed to watch their conduct a few days, and then came to inform me. They came with an open book, the Gospel of John, asked my opinion of the promise, by the Spirit, to convince the world of sin, of righteousness, and of judgment; said they believed. He had come into their midst and caused several (eleven new cases) to seek an interest in the great salvation. We know not what will be the result of all this movement, but we do know that these heathen boys are now able to read and mark the promises in reference to the latter-day glory when the Spirit is poured out.

## THE FOREIGN MISSIONARY.

NEW YORK, JUNE, 1853.

### Recent Intelligence.

MISSION HOUSE, May 13, 1853.

**AFRICA.**—Letters have been received from Monrovia, to March 14; Sineo, February 21; Settra Kroo, February 8; Corisco, February 14. We learn the arrival of Mr. McQueen at Corisco on the 24th of January. He was able to assist Mr. Mackey at once in the schools, and to preach through an interpreter. The affairs of the Corisco Mission continued to wear an encouraging aspect, and also those of the missions in Liberia. An urgent application has been received for another missionary at Monrovia.

**INDIA.**—Our advices are dated at Lahor, March 4; Lodiana, March 5; Ambala, March 2; Futtehghur, March 4; Agra, February 22; Allahabad, February 16. Mr. Williams had reached his station and entered on his duties at Agra. The East Indian schools contained 67 boys and 29 girls. Mr. Munnis's health had become so much improved by his journey to Calcutta on his way homeward, that he had concluded to return to his station, hoping to be able to continue at his work. Mr. Nundy had left Futtehghur for his new station at Futtehpoor, carrying with him the kindest regards and best wishes of the brethren, with whom he was so long a fellow-laborer at Futtehghur. The spirit of inquiry concerning the Christian religion had extended from the village of Yakutganj to two other villages. Several of the pandits, or teachers, had applied for baptism. A widow lady of considerable property had visited the missionaries for instruction, and mentioned her wish to devote her property to the advancement of the Christian faith. The missionaries express mingled joy and solicitude, in view of this state of things, and earnestly desire the prayers of the churches. One of the compositors at the Press in Allahabad was admitted to the church. Two others desired admission, but the session advised them to wait; one of these, the missionaries hope,

"will yet prove the genuineness of her professed desire."

**SIAM.**—A letter from Mr. Mattoon, of January 29, mentions the continued prosecution of the missionary work. Concerning education, Mr. Mattoon says, "It is a day of small things with us, and it may be long before we have schools regularly organized, as at most of our mission stations. But we cannot consent to do nothing in this work because we cannot do all we would desire. We are about to bring into the boarding-school four girls and three boys, who have been for some time in a class under Mrs. Mattoon's care, in a neighborhood at some distance from the mission compound. Her strength will not warrant her to continue to go so far through the heat, and their parents consent to their coming with us altogether."

**CHINA.**—We have received letters from Canton, February 23, and Ningpo to February 14. The marriage of Dr. McCartee and Miss Knight is mentioned. The new chapel was partly built at Ningpo; "its situation is one of the best in the city." And in general it is reported of this station that "all the mission families are in good health, and the various branches of our work are apparently prospering." At Canton a house for a chapel has been obtained in a good situation and at a low rent, with the condition, however, that it should be opened as a dispensary; and the brethren are anxious to be joined by a missionary physician, as well as by several ministers of the Gospel. The rebellion in China continues to make progress. The three provinces of Kwangse, Hunan, and Hupih, are said to be in the hands of the rebels. The result may be a revolution of the empire; and perhaps also the opening of the whole country to missionaries.

**CHINESE IN CALIFORNIA.**—A letter of the Rev. W. Speer, dated March 15, mentions that the immigration of Chinese is again in progress. About 400 arrived in February, and vessels with more were expected soon. Religious worship had been regularly conducted, "with an attendance not large, never over thirty," but with encouraging interest on the part of some. The school contained not many scholars, owing to various causes; "several of them are bright and diligent students. School is always opened with prayer, and our conversation often turns from the spelling book or the geography to Jesus and the hopes of the future world." Some measures were in hand for obtaining a suitable building for the use of the mission. A friend at San Francisco has generously offered \$500 towards this object, and it is hoped that a warm interest will be taken in its success.

### A Letter of the Rev. S. Mattoon.

Bangkok, Jan. 1, 1853.

MY DEAR YOUNG FRIENDS,—I wish to tell you something about the people among whom my lot has been cast, and try to

awaken an interest for them in your minds; hoping there may be some among you who may be willing to devote your lives to labor for their good.

I hope at least that each of you may have a heart to pray for them, and to desire their temporal and eternal happiness.

But before I say anything concerning the inhabitants, will you get your maps and fix in your minds the situation of the country itself? In the south-eastern part of Asia, lying around the gulf of the same name, and extending some distance to the north of it, you will find the kingdom of Siam, or according to native orthography, Siyam. By the Siamese themselves it is usually called "Muang Tai," the country of the free.

The common maps will give you but an imperfect and often erroneous idea of the interior of the country. It has been but partially explored by Europeans, and the inhabitants have not the knowledge requisite for making accurate surveys of the country. The missionaries are gradually collecting materials which I hope may one day be made useful in correcting the maps of those portions visited by them. These are among the minor or incidental benefits arising from Missionary labor. I hope you will ever remember that you know much more about the condition of the world and its inhabitants than you would have done, had it not been for the labors of missionaries."

I can now give you only a general outline of the country, which may, however, serve to give you some idea of its relative extent and importance. Siam, and its dependencies, extend from Burmah, on the west, to Cochin China on the east, and from the sixth degree of north latitude to the borders of China. The country is well watered by numerous rivers, and intersected by many artificial canals. The soil is exceedingly fertile, producing with little labor more than sufficient for the subsistence of the inhabitants, and could easily be made to produce a hundred-fold more than it now does. The inhabitants live principally on the banks of the rivers and canals, and the population is not dense except in certain localities. The whole number has been estimated at from three to five millions. I think it will not fall below the former number.

It has but very few large towns. Bangkok, the capital, where our mission is located,



ed, is the largest, having a population of about three hundred thousand. It is located on a large river, called Meinam on your maps, about 25 miles from its mouth. The word Meinam, in Siamese, is simply river in English, so that instead of one Meinam there are four of large size, emptying into the head of the Gulf of Siam, and numerous others in the kingdom. But time and usage have lent their sanction to the error, and now, probably, the river upon which Bangkok stands will ever remain the *Meinam* of Siam.

Bangkok has a large trade with Singapore, Java, China, and a few other places. It has but little direct intercourse with countries lying west of the Malayan peninsula, as it lies out of the great track of eastern commerce. But the project is now seriously agitated of connecting the Gulf of Siam with the Bay of Bengal, by a ship canal across the Isthmus of Krow, which connects the Malayan peninsula with the main land.

If this should be done, it would make the route from India to China more direct and much shorter, and would at once bring Siam out upon the great thoroughfare of the world, and make its position among the nations of much greater importance than it is at present. This work may never be accomplished, but it is not improbable that it will be; and it may be among the ways by which God, in these last days, is bringing the ends of the earth together.

I have endeavored to give you, my young friends, some general idea of the position of the country we occupy. It is true that when compared with India or China, this country is neither large nor populous; but who can estimate the worth of the three million souls of Siam? or what are the little handful of laborers now in the field, to the three hundred thousand of Bangkok even? There are more than forty thousand souls to every male Protestant missionary, in this city alone. The very thought of our great work wearies us. Pray the Lord of the harvest that he will send forth more laborers into his harvest.

And who among our youth will say—  
"Here am I, send me"?

Truly yours,  
S. MATTOON.

#### Little Things.

LITTLE drops of water,  
Little grains of sand,  
Make the mighty ocean  
And the beauteous land.

And the little moments,  
Humble though they be,  
Make the mighty ages  
Of eternity.

Little deeds of kindness,  
Little words of love,  
Make our earth an Eden,  
Like the heaven above.

Little seeds of mercy,  
Sown by youthful hands,  
Grow to bless the nations,  
Far in heathen lands.

#### Sale of Gods in India!

The Rev. Mr. Pearce was one day in the market, at a village near Calcutta; he saw a man with a basket of idols, and wishing to excite a little attention, said to him, "Friend, what have you got in your basket?" Looking up with some surprise, he replied, "Sir, don't you know what I've got in my basket?" He said, "I'm a foreigner; how should I know what those things are?" "Oh," said he, "these are Dukin Roy." Mr. Pearce said again, "What is Dukin Roy?" He answered, "Why, don't you know that Dukin Roy is our god?" "Oh, these are your gods, are they? then what have you brought them to the market for?" "What have I brought them to the market for? why to *sell*, to be sure." "So you sell your gods, do you? what may be their price then?" "Oh, one or two pice, as the case may be" (a pice is about a halfpenny).

By this time a crowd had gathered, when Mr. Pearce took occasion to speak to them of the idleness of their gods, and the blessedness of the true God, whom to know is life eternal.

Dukin Roy signifies the King of the South. It is simply a head and a neck, with a crown something like a mitre on the head. It is sometimes set on a mound under a tree, or in the middle of a field, and is supposed to be very propitious to the harvest. It is worshipped in the time of sowing. Hence the number that the man had in his basket, for which he would find a ready sale.—*Juv. Missionary Herald*.

For the Foreign Missionary.

#### A Little Girl's Submission to Rebuke.

"Sir, I am pleased with any thing, if it may save my soul from hell."

So said Ellen, a little girl of twelve, in an orphan school, as she was about to be punished for lying. She had not told what many would call a very bad lie. She, with some of her schoolmates, was standing, by permission,

on the top of a house. She said to another little girl below, "You must not come up here, for there is a prohibition against you doing so." This prohibition she knew had not been made. She did not wish to tell a lie; and perhaps it did not, at the time, occur to her that she was doing so, she only wished to tease the other girl; a thing that many naughty children are very fond of; but a disposition too near akin to that of the great deceiver to be admired. How many little girls, and boys, too, speak that which is not true, in this way.

Perhaps some, on whose eyes these lines may fall, are ready to say, "was that all?" "I think I wouldn't be pleased with any kind of punishment for so small an offence." So thought Ellen, at first. She tried to deny what she had said, thinking it better to tell another lie, than frankly to confess her fault. Then she endeavored to bring in others, as equally guilty with herself, just as if that would make her crime anything the less; thus showing that she was willing to inflict suffering on the innocent, rather than stand a lone criminal. And what made it worse, she had been corrected, but a short time before, for this very offence.

But when she was expostulated with, on the wickedness of lying, and shown that the least of sins, unrepented of, would secure her everlasting suffering; and when she saw the deep solicitude manifested to avoid the infliction of the penalty, her hitherto unsubdued heart began to melt. She then *felt* that punishment would be just; that it was only the "*wages* of sin;" and that anything, which could correct her wayward tendencies, would be a real good. Hence she was willing, not only to submit to corporeal suffering, but was *pleased* with anything by which her soul might be saved.

Now, dear reader, the state of mind into which Ellen was brought, is the one into which you must be brought, if you would save your soul. You have sinned against God. He calls on you to be sorry for it, and to accept of punishment at his hands, as just and proper. Whenever you are brought to feel thus towards God, there will be hope of pardon in your case, through Jesus. J. P.

### Hope in Death.

Last February I was preaching in a fine village, Setipur. When I returned to my tent, a young man came forward and said, "You know my brother Moddusudden very well; he was monitor in your English school?" I replied, "Indeed I did; and now he has gone to another world." This Moddusudden was a highly respectable young man, and, like so many others, Christian in heart. After ascer-

taining some particulars about his last days—he died of a malignant fever—I inquired, "Did your brother on his sick bed say any thing about the Christian religion?" The young man smiled, and replied, "Yes, he did tell us a great deal." "What were his words?" "Oh! he very much exhorted us to believe in God, and not in idols." "What God?" "Why, the God you worship." The youth was evidently reluctant to come out with the fact; but so much became clear, that Moddusudden, my old pupil, whom I loved, and much desired to see in a state of salvation, delivered a faithful testimony to Jesus before his friends on his dying bed. Thus, many a seed of corn is doubtless springing up and ripening, unknown to him who is ploughing and sowing in hope.—*Rev. J. J. Weibrecht.*

### Without Hope in the World.

Mr. Danforth, of the Assam Baptist mission, in the course of a recent tour, met on the way, an old blind *gooroo* (religious teacher), borne along by his attendants, and talked with him. He said he had no hope; could not tell whether he should go to heaven or to hell; his fate was sealed—written upon his forehead four months before he was born—and nothing could change it. I suggested to him that he might not live a year. "Don't say a year, my son," said he, "don't say two months. It would be well if I could die to-day. I am a poor old blind man, and get nothing but trouble here." When the fearful future was suggested to him, his reply was, "Let come what will; if heaven, heaven; if hell, hell! To shun the one and obtain the other, I would not listen to your religion." He reminded me of good old Simeon, but how strangely different! The one, his soul big with joy at the salvation he had just seen, longing to depart in peace and enjoy the fruition of his hope—the other, longing to depart from trouble, only to plunge into the dark and doubtful future. Death is a welcome messenger to thousands of the natives on the same principle. They have no hope in their death. As he seemed anxious to go on, we left him.—*Macedonian.*

### A Letter from a Hindu Convert.

The following verbal translation of a letter in Gujarati, received by the Rev. J. Glasgow, will give some idea of the Indian mode of expression, while its Christian tone will be relished by our readers.—*Miss. Herald: Irish Presb. Church.*

SURAT, Feb. 11, 1853.

MY VERY VERY DEAR SIR,—James Glasgow, saheb, in the Lord Jesus Christ always rejoice.

Many days have passed since any letter from your hand reached me with accounts of your health. But my dear Mr. Montgomery your salutations have continued to reach us; and my hope is that, until you return, they will continue so. When you were *here*, in mind and body, you were indefatigable in the Gospel of the Lord Jesus Christ; and now being *there*, spiritually with your prayers you will still be aiding us. For the people of this country's condition you very well know. Oh! for the people of this country how much labor is necessary! how many instructors are necessary! how many prayers are necessary!—that the people, who are like the dry bones, and hard as rocks, may be melted. The condition of Surat remains the same; but in surrounding towns people lend some ear to the Word of God. But without the Holy Spirit's influence man's labor is fruitless. May God accomplish His own designs, and make his people's labor fruitful. Amen!

By the favor of God our Father, we are in health. You are aware that my father died. From Porbandar, my brother Abdul Salam to visit us has come; and to instruct his children has them hither brought. He now in a few days back to Porbandar is going. But now of Porbandar is tired; and therefore here, or Rajkote, or Bombay—of those three places some one for residence he will choose. From him and all my family, to you, and madam, and Miss Minnie, many many salutations be accepted.

To Mr. Morgan, in the way of truth diligent, and in our Church influential, from us say many many salutations. The mature harvest is much;—to the Lord for laborers continue praying, praying.—In your love rejoicing, I am

MUNSHI ABDUL RAHMAN.

## Donations

TO THE

## BOARD OF FOREIGN MISSIONS

IN APRIL, 1853.

**SYNOD OF ALBANY.**—*Pby of Troy.* Troy Second st ch 361.26; Lansingburg ch 126.71; Kingsbury 1st ch 16.59; Waterford ch of which 30 to con JOHN C. HOUSE, of Troy, N. Y., 1 m 175. *Pby of Albany.* West Milton ch fem miss soo 17; Tribes Hill ch 10; Northampton ch 16.50; Galway ch 15; Princetown ch 41.10. *Pby of Columbia.* Windham 2d ch 12; Jewett ch 44, 835 16

**SYNOD OF BUFFALO.**—*Pby of Michigan.* Plymouth 1st ch to ed James Dubuar at Ningpo 10. *Pby of Rochester City.* Rochester 3d ch Sab sch of which 14 to ed, Sarah Ray at Ningpo 22 45; Port Byron ch 15, Ladies soo 12, 59 45

**SYNOD OF NEW YORK.**—*Pby of Hudson.* Florida ch mo con 8; Hopewell ch 37.78; Goshen ch 175.34, less 10 for "Foreign Missionary," Sab sch to ed Nathaniel Webb and Catharine Jessie McCarter 50; Deer Park ch of which 6 mo con coll 20; Hamptonburg ch 25. *Pby of North River.* Wappingers Creek ch 12; Marlborough ch individual contributions 5.75; Rondout ch 20 less 6 for "Foreign Missionary," Sab sch to ed Walter Cram Phillips and Martha H. Wurtz 25. *Pby of Bedford.* Red Mills ch 8. S. Myrick 2.50; Croton Falls ch mo con 10; Bedford ch mo con coll's 66. Ladies miss soo 18; Gilead ch 26.50; Poundridge ch 15. *Pby of Long Island.* East Hampton ch 55.50; Smithtown ch 32.56; White Haven ch two members 1. *Pby of New York.* Forty-second at ch mo con 11.25, Sab sch to ed Mohammedi at Futehghurh 25; Brooklyn 1st ch mo con 21.71; Madison Avenue ch mo con 44.30, less 10 for "Foreign Missionary," Williamsburg ch mo con 25; Fifteenth st ch mo con 44; New York 1st ch mo con 154.69, Sab sch to ed James Donaldson and Sarah C. Davis 12.50 to ed W. W. Phillips 6.25, and to ed Mary K. Lewis 6.25, Infant class to ed Aaron B. Buknap 6.25; Brooklyn Central ch 60; Fifth Avenue and Nineteenth at ch mo con 25.50; Rutgers at ch fem for miss assoo 45.04, Mrs. Noah Smith 5; University Place ch mo con 42.69; Jersey City ch 294.09; Yorkville ch mo con 13.83 less 4 for "Foreign Missionary," Sab sch to ed Mary Briant 6; Brick ch ann coll 728.90; 2d *Pby of New York.* Scotch ch Dr. Post 62, Samuel Cochran 100; Mount Washington ch 80.66; Canal at ch 2.16; West Farms ch 25 less 2.50 for "Foreign Missionary," Mount Pleasant ch 70.17 2453 97

**SYNOD OF NEW-JERSEY.**—*Pby of Elizabethtown.* Baskinridge ch 93 less 6.25 for "Foreign Missionary," *Pby of Passaic.* Newark 3d ch 32.82, A friend to con Rev. ROBERT G. VERMILY, D.D. 1 m 30, Sab sch to ed Samuel I Prime at Spencer Academy 25; Chester ch 20; Mount Freedom ch 10. *Pby of New Brunswick.* Squan Village ch 3.50; Princeton 2d ch Sab sch for Alexander High sch Monrovia 10. *Pby of West Jersey.* Camden ch Sab sch to ed Levi H. Christian at Canton 25; Mays Landing ch 20, a wedding fee 5, Mrs. W.'s colored class for Africa 5; 2d ch Cape May co 3; Bridgeton 1st ch Sab sch 41.59; Cape Island ch Sab sch 7.58; Williamstown ch 6; Cold Spring ch Sab sch 11; Bridgeton 2d ch 31. *Pby of Newton.* Harmony ch 26.53; Belvidere ch Sab sch to ed John M. Sherred 6; Fox Hill ch 8; Newton ch 54.61; Hardwick ch 20.48; Upper Mount Bethel ch 12; Mansfield ch 15; Stillwater 1st ch 13; Stewartville ch 47.05; *Pby of Susquehanna.* Towanda ch of which 1.33 from Sab sch 10; *Pby of Luzerne.* Newton ch 2; Wilkesbarre ch 50; Lackawanna ch 12; *Pby of Burlington.* Rev. C. Van Rensselaer D.D. 200 849 91

**SYNOD OF PHILADELPHIA.**—*Pby of Philadelphia.* Penn ch 5.07; Crookville ch 5; Phila 2d ch a member 50, Sab sch miss soo to ed Eleanor Cuyler, Mary Rice, James Nassau and William Dully 100; Tenth ch mo con 46.65, Hon R. C. Grier 10, Moyo-amensing miss sab sch to ed Achung at Canton 35; North ch ann coll 180 less 10 for "Foreign Missionary," mo con coll's 121, Sab sch for sup of Rev. A. P. Happer M.D. at Canton 100; 2d *Pby of Philadelphia.* Bridenburgh ch 10; Brainerd ch Easton 20; Bristol ch mo con 11; Doylestown ch 41; Cataques ch 4. *Pby of New Castle.* Oakland fem ins young ladies to ed Eliza P. Ross 38, Rev. J. Grier Ralston of which 30 to con his mother MRS. MARY H. RALSTON 1 m 50; Forks of Brandywine ch 60.56; Fagg's Manor ch 41.94; Wilmington 1st ch of which 33.25 from ladies miss soo to con MRS. ANNA WIGHTMAN of Troy, N. Y. 1 m and 20.38 from juv. miss soo in part to con JAMES M. WATSON 1 m 120;

ch of which 25 from ladies benev soc 45; Strasburg ch of which 2.60 from Sab sch 7.50; Columbia ch 40. *Pby of Baltimore* Franklin st ch of which 14.98 mo con 25. Mrs. Boyd to ed *Mary Elizabeth Boyd* at Ningpo 25; Washington F. st ch mo con 16.37, youths miss asso 8.88; Balt. 2d ch mo con 50; Balt Md. A lady 5; *Pby of Carlisle*. Fayetteville ch 18; Millerstown ch 20; Chambersburg ch 173.40, Sab sch of which 50 to ed *Mary L. Ivis* and *Daniel McKinley* 67.42, in all 240.83, to con Rev. JOSEPH CLARK their Pastor 1d and to con WILLIAM G. REED, HUGH W. REYNOLDS and SAMUEL MCILROY 1 m's; Big Spring ch of which 15 from Sab sch 196.62 less 9, for *Homes and Foreign Record*, Rev. R. McCachren 10. *Pby of Huntingdon*. Hollidaysburg ch ladies to ed *John Lloyd* 25; Presbyterial coll 10; Shirleysburg ch 8, John Brewster 60; Logans Valley ch 2.09; Clearfield ch 8; Alexandria ch 87; Waynesburg ch a few friends of Israel for Jewish Mission 25. *Pby of Northumberland*. Lock Haven, Pa. Union Sab sch 12.25; White Deer Valley, Pa. Chas. A. Ludwig M. D. 10; Mifflinburg ch 12.53; Hartleton ch 4; New Berlin ch 39.50; Lewisburg ch Sab sch 2.75. *Pby of Eastern Shore*. Snow Hill and Pitts Creek ch 14 2071 56

**SYNOD OF PITTSBURGH** *Pby of Blairsville*. 'Saltsburg ch 5; Cross Roads ch of which 5 mo con 31.42; Congruity ch mo con ooll's 19.03; Mechanicsville ch 3. *Pby of Redstone*. West Newton ch 15.70; Round Hill ch 11; New Providence ch 15; Fairmount ch 6; Dunlap's Creek ch 20.19. *Pby of Ohio*. Pittsburg 2d ch 27.50; Racoon ch Mrs. Bitner 50 cts; Fairmount ch 18; East Liberty ch of which 3.30 from Sab Sch 10.87; Pittsburg 1st ch 57.33. *Pby of Beaver*. Hopewell ch ladies miss soc 10; Unity ch 10.18. *Pby of Erie*. Meadville ch of which 15 for Jewish Mission 45 305 52

**SYNOD OF WHEELING**. *Pby of Washington*. Wheeling 1st ch mo con ooll's 74.03; Richietown ch Rev. A. Paull 17.50. *Pby of Steubenville*. Steubenville 2d ch 62.26; Uhricksville ch 6; Carrollton ch 17.53; Fairmount ch 10.23; Chesnut Ridge ch 4; Harlem ch 6; E. Springfield, O. Rev. John Knox to ed *Joseph Knox* at Ningpo 20; *Pby of St. Clairsville*. Rock Hill ch of which 5 from Sab Sch 64; Mount Pleasant ch of which 30 to con MRS. ALICE C. CUNNINGHAM 1 m 163, a family to con MRS. ELIZABETH CLARK of Chancesford, York Co. Penn., 1 m 30. *Pby of New Lisbon*. Deerfield ch 12, Mt. Joy, Pa. Dr. J. L. Zeigler 5; Middle Octorara *Pby of Donegal*. Lancaster ch 12, Sab sch 6.19; less 2 for *Foreign Missionary*; Hanover ch 6; Bethesda ch 8; Poland ch of which 10 for Chippewa and Ottawa Mission 56.50; Longs Run ch 32; Bethel ch 10.14; Coitaville ch 3; Canfield ch 20-25 628 74

**SYNOD OF OHIO**.—*Pby of Columbus*. Mt. Sterling ch 3.50; Hopewell ch 4; Sciota ch 9; Lithopolis ch 16.50; Blenden ch 7.25; Truro ch 33.10; Mifflin ch 6.26; Columbus ch mo con ooll's for China Mission 53.12, ann coll 120.61, Sab Sch to ed *James Hoge* and *Josiah D. Smith* 50; Circleville ch 13.72; Lower Liberty ch 9.12; *Pby of Marion*. Liberty ch 5; Upper Sandusky ch 16; Milford Centre ch 20; York ch 3.90; Marysville ch 8; Marion, O Miss MARY JANE HART to con herself 1 m 30 *Pby of Zanesville*. Newark ch 68.99; Brownsville ch 10. *Pby of Richland*. Savannah ch 1.50; Mifflin ch 3; Ashland ch 16.72; Olivesburg ch 21; Blooming Grove ch 6; Hayville ch 31; *Pby of Wooster*. Wooster ch 55.96, Sab Sch 6.57; Congress ch 6.60; Chippewa ch 10; Springfield ch 7; Northfield ch 22.42; Guilford ch 27.50; Jackson ch 12.50; Greene ch 4.23; Marshallville ch 2; Fulton ch 19.87; Mount Hope ch 10; *Pby of Coshocton*. Received from Treas'r of *Pby* 46.43; Coshocton ch 20;

Nashville ch 5; East Hopewell ch 6; Berlin ch 20, mo con 16.83, Sab Sch 10.42. *Pby of Hocking*. Athens ch 12.20; Barlow ch 5.35 896 14

**SYNOD OF CINCINNATI**.—*Pby of Chillicothe*. Hillsborough ch 118.80, Mrs. Sally Johnston, in part to con JAMES M. JOHNSTON 1 m 5, Mr. Falls in part to con Mrs. ANNE FALLIS 1 m 10, Mrs. L. Barry and infant school 7, Rev. S. Steel 5, and Mrs. Steel 2 in part to ed S. Steel in India; Washington ch 10; *Pby of Miami*. Xenia ch 19; Dicks Creek ch 4; *Pby of Cincinnati*. Cincinnati First ch ladies soc 250; Seventh ch mo con 16.50, ladies miss soc 150, Sab Sch 3 mos coll's 31.54; Cheviot ch 2; Monroe ch 8.30; Mount Carmel ch 6.25; *Pby of Oxford*. Bethel ch 66; Hamilton and Roseville chs. 29 750 69

**SYNOD OF INDIANA**.—*Pby of New Albany*. New Albany 1st ch 187.86; *Pby of Vincennes*. Indiana and Upper Indiana chs. bal to con REV. S. R. ALEXANDER and WIFE 1 m's 22.30; *Pby of Madison*. Hanover ch 5; *Pby of White Water*. Shelby co Ind. John M. Gordon 2; Dunlapville ch 8 235 16

**SYNOD OF NORTHERN INDIANA**.—*Pby of Logansport*. Delphi ch Miss Elizabeth Robinson 20, Sab Sch 6; Lafayette 1st ch Sab Sch 18.56 44 56

**SYNOD OF ILLINOIS**.—*Pby of Schuyler*. Hopewell ch 3; *Pby of Peoria*. Bloomington ch Sab Sch Miss Soc 13.75, Charlie A. Ewing 25 cts; Lewistown ch 70 87 00

**SYNOD OF WISCONSIN**.—*Pby of Milwaukee*. Waukesha ch 5; *Pby of Dane*. Westminster ch Sab Sch for American Indians 11.60 16 60

**SYNOD OF IOWA**.—*Pby of Iowa*. Burlington ch mo con 4 75

**SYNOD OF MISSOURI**.—A friend in Missouri 25; *Pby of Missouri*. Booneville ch 6; *Pby of St. Louis*. St. Louis Mo And. J. Hibler 6; *Pby of Palmyra*. Bowling Green, Mo., Miss M. E. Carr 3. *Pby of Upper Missouri*. Prairie ch 10 108 00

**SYNOD OF KENTUCKY**.—*Pby of Louisville*. Elizabethtown ch 12.85; Big Spring ch 38.35; Louisville 2d ch ann coll in part 75.80 less 9.75 for *Foreign Missionary*, Mrs. Wm. Short 10, mo con 13; Shelbyville ch mo con 25; Louisville 1st ch ann coll in part 180, mo con 23; New Castle ch Sab Sch 7; Louisville, Ky., 'a friend to missions' 5. *Pby of Muhlenburg*. Hopkinsville ch 42.45. *Pby of West Lexington*. Nicholasville ch 6.10 528 80

**SYNOD OF VIRGINIA**.—*Pby of Lexington*. Bethesda ch 6.50; Brownsburg, Va., Rev. James B. Ramsey 8.50; New Providence ch, a lady 4; Fairfield ch 7; Carmel ch 13; Bethel ch 63 cts; Staunton ch 1; *Pby of East Hanover*. Richmond 2d ch Sab Sch for colportage in France 1.50 42 13

**SYNOD OF NASHVILLE**.—*Pby of Maury*. Palaski, Tenn. E. V. A. 2.25. *Pby of Nashville*. Smyrna ch 4.72; Clarksville ch of which 100 to con MRS. MARY C. HENDRICK and MRS. MARY A. HOWARD 1 m's 122.55 less 17.62 for *Foreign Missionary*, W. M. Stewart to con MRS. JANE STEWART 1 m 50, Sab Sch to ed *John T. Hendrick* 25; Nashville 1st ch ann coll in part 359.35, less 22.62 for *Foreign Missionary*; Nashville 2d ch ann coll 157.70.

*Pky of Tussumbia.* Courtland, Ala. Rev. J. H. Loranoe 1 682 33

**SYNOD OF GEORGIA.**—*Pky of Georgia.* Mount Vernon ch 27; Savannah 1st ch mo con coll's 100.53, Sab Sch missionary box 10.44. *Pky of Hopewell.* Macon ch, of which 50 from Sab Sch to ed Robert L. Breck and Herman Mead in India 231.20; Augusta 1st ch 116 37; Milledgeville ch 48; Madison ch 10 30; Greensboro' ch 69.52. *Pky of Flint River.* Ephesus ch fem benev soc to con Rev. FRANCIS McMURRAY 1 m 50; Newnan ch ladies benev soc for school at Wa-pa-nucka 10, and to ed J. Y. Alexander at Spencer Academy 8, family offering from Rev. J. Y. Alexander 6; Columbus ch 165.73; La Grange ch 23.15; Bethany ch 10; West Point ch 5. *Pky of Cherokee.* Roswell ch 40.80; Sardis ch 6; Peavine ch 20 cts; Carthage ch 2; Rome ch 35; Dahlonega ch 6. 1068 26

**SYNOD OF ALABAMA.**—*Pky of South Alabama.* Valley Creek ch of which 16 from colored members for African Mission 141; Blacks Bend ch 10; Selma ch 5; Centre Ridge ch 25; Pugh ch 22; Mt. Pleasant ch 48; Newbern ch 17; Marion ch 30; Fairview ch 50; Mobile Government st ch 225; Mobile 2d ch of which 40 from Sab Sch to ed Edw'd B. Smith 200; Mobile Bethel ch Sab Sch to ed Alexander McGlashan 20, less 6 for 'Foreign Missionary'; Creola Sab Sch to ed John Chapman 3. *Pky of Tuscaloosa.* Greensboro' ch Sab Sch to ed William Stedman Peck 10. 802 00

**SYNOD OF MISSISSIPPI.**—*Pky of Mississippi.* Jackson ch 88, Sab Sch to ed Leroy Halsey at Spencer Academy 28; Ebenezer ch 11.80; Natchez ch mo con 94 67, Sab Sch 33.10, colored members 14.25. *Pky of Louisiana.* Plaquemine ch 27.50, Rev. Benj. Wayne 10, Sab Sch to ed Susan Hildreth at Ningo 25, servants on Mrs. Robertson's plantation for Africa 1.75; Carmel ch 11 50; Liberty ch 18.60. *Pky of Tombecbee.* Dry Creek, Miss. Rev. John C. Baldwin 6.92 371 09

**SYNOD OF MEMPHIS.**—*Pky of Chickasaw.* Water Valley ch 10; Sand Spring ch 5; Holly Springs ch Sab Sch to ed Sarah B. Thompson 10 25 00

**SYNOD OF THE PACIFIC.**—*Pky of California.* San Francisco, Cal., coll at opening of Chinese Chapel 215, H. M. Hale for Philosophical Apparatus 100 316 00

Total from Churches, \$13,203 84

**LEGACIES.**—'——' Ala., Interest from Underwood Estate 30; Gettysburg, Pa., Legacy of Miss McNeely 297.76; '——' Michigan Estate of Wm. Hay 18.07; West Newton, Pa., Estate of Rev. W. Swan, for African Missions 1000; Pittsburg, Pa., Estate of Dr. Gladden 71; Estate of Thomas Patterson 50; Legonier, Pa., Legacy of Thomas Willson 90 1,557 43

**SEMINARIES AND COLLEGES.**—Princeton N. J. Theological Seminary Miss. Bib. Tr. and Education Society 30 00

**MISCELLANEOUS.**—A friend 20; Jersey Prairie, Ill's, J. F. Bergen 200; A friend 20; Newark, N. J., William Rankin, to ed Mattida W. and Emma W. Rankin at Ningo 50; Annapolis, Md., Com. Stribling 50; Two friends for Papal Europe 100; An old Presbyterian 25; A friend 52.50; A lady 46.59; A lady and gentleman 25; New Brunswick, N. J., Rev. J. J. Janeway, D.D., 700;

proceeds of sales of memoirs of Rev. W. M. Lowrie 313.36; of sales of sermons of do 222.18 1,624 93

Total Receipts in April, \$16,616 20

WM. RANKIN, JR.,  
Treasurer.

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# S E R M O N .

BY THE REV. THOMAS SMYTH, D.D.

PASTOR OF THE SECOND PRESBYTERIAN CHURCH, CHARLESTON, S. C.

PREACHED FOR THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, ON  
SABBATH EVENING, MAY 1, 1853, IN NEW YORK.

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"For whosoever shall call upon the name of the Lord shall be saved," &c.—ROM. x. 13-15.

ON the subject of Foreign Missions—that is, the sending and supporting preachers of the Gospel in all the world, according to the command of our Lord and Saviour Jesus Christ—it is impossible to say anything new. Novelty can no longer attract the eager attention of an awakened curiosity. The *terra incognita* of heathendom has been explored. The era of peril and adventure has, to a great extent, passed away. The teeming multitudes of pagans, once so partially known to us, have now swelled into six hundred and fifty millions, rushing, like the foaming waters of Niagara, over the precipice of death, into the fearful gulf of a dark and dreadful eternity. By the vivid light thrown upon them we have been enabled as it were to look out from our calm and quiet home upon each particular man and woman in that vast torrent—to see them, in their various forms of misery, rolling on from crag to crag in those fearful rapids—and to hear them, amid their diversities of vernacular tongues, all sinking with one and the same articulate language of despair. Nay, so full and accurate have been the observations made, that we can tell the number who every day and hour, and even moment, are thus passing beyond the reach of human help or hope.

Now, it is a principle of our nature that thoughts and impressions lose their power to influence and control us the more frequently they pass through our minds. Thus, constant exposure to danger lessens fear, and the frequent observation of misery and death deaden our sense of pity and alarm. And thus, also, it is that the spectacle of millions of human beings sitting "in the

region and shadow of death," "without God and without hope in the world," having lost its novelty, ceases to attract attention or to enkindle sympathy.

Our nature, however, cannot be totally destroyed. Even when "seared as with a hot iron," the essential principles of our moral constitution cannot be altogether paralyzed. Truth, which is in its own nature solemn and convincing, cannot but lead to an appreciation correspondent to its magnitude and importance. Let that truth—as, for instance, the certainty of death—be one in which our own interests are vitally at stake—one which brings with it a conviction of duty, a sense of accountability to God, and which thus involves our everlasting destiny, and let it be brought home by some present and affecting demonstration of its approach to ourselves or to those dear to us, and in spite of all our general indifference and unconcern, we are overwhelmed with absorbing emotions of sorrow and distress, hope and fear. And when any man, however impenitent and hardened, allows himself, or is, by the preaching of the Gospel, *made* to look forward to that judgment which is after death, and to realize that every man must "render an account of himself unto God," he cannot but be filled with a "certain fearful looking for of judgment and of fiery indignation."

From such truths the mind may be averted through unbelief; but, come when they will, and by what means they may, before the contemplation of the mind, they must arouse its deepest consideration and its most anxious concern. The appeal is made not only to our understanding, but also to our conscience. By the former we are convinced and convicted; by the latter we are condemned, sentenced, and held amenable to a righteous retribution. Oh, yes, conscience is the mightiest principle in our nature! There is no other such terrible word as remorse, and no other such miserable object in the universe as a self-tormented soul, lashed by the furies of its own inexorable self-condemnations.

Now, conscience is immortal and indestructible. It never dies. It sleeps, indeed, in fitful slumbers; but it is only that, when aroused by the midnight cry of danger, it may awake as a strong man armed and made fierce with impetuous passion. The power of truth, involving duty, to affect the mind at every believing contemplation of it, is still greater when the authority

which enforces it is indubitable—when the rule which prescribes it is plain—and when the eye of the lawgiver is witness to our conduct. And when to this necessity for obedience there is added the evidence of success consequent upon our efforts, the assurance of giving satisfaction, and of obtaining the recompense of reward, then, as in the case of the diligent scholar, the industrious husbandman, and of man in every other calling of life, truth becomes mighty, and prevails over all the natural tendency of our hearts to lose the impression of familiar and well-known truth.

And here, as everywhere, we see the goodness of our all-wise Creator, in that those active habits which mould the character, give principle to duty, power to effort, and perseverance and success to enterprise, may be gradually formed and strengthened, even while the thoughts and feelings first inducing us to act become weak and powerless. By acting in conformity with such motives, when awakened within us by some stirring appeal, our habits of active and willing discharge of duty will strengthen even while the incitements to it are less and less sensibly felt. The mere temporary pity for others, or alarm for our own neglect, will thus become a principle, “wrought somehow into the temper and character,” and made constantly effective in influencing our nature.

In this way the noblest traits of humanity are developed and made characteristic. The child of fear becomes bold and intrepid. The indolent becomes industrious, the selfish disinterested, the churl liberal, while the man who can meet death without fear in the discharge of duty, lives in the most watchful preparation for his latter end. And thus also is it that the man who under the excitement of compassion for the perishing, whether at home or abroad, is led habitually to do what in him lies for their relief, while his heart is less and less sensibly affected by the contemplation of their misery; nevertheless, “benevolence, considered not as a *passion* but as a *principle*,” will strengthen, so that whilst he feels and pities less, he prays and gives and does good all the more.\* God has thus secured for duty the power, protection, and ever sustaining life of principle. He has not left it to the mere fitful and evanescent excitement of sympathy and compassion—a feeling which requires

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\* See Butler's Analogy, Part I., Chap. V.



direction and control—which is fluctuating and uncertain—which is misled by fancy—disgusted by sober realities—wearied by disappointment—extinguished by ingratitude—and which by its own temporary impulse soon dies away. Principle, however, is based on consideration, truth and duty, and is therefore as constant and potent as the truth on which it is founded, the authority to which it defers, and the obligation by which it is impelled.

We are thus led to perceive also the wisdom and goodness of God, in so constituting our nature, that while easily aroused to duty by the impulse of natural affection, that duty may become delight by the very habit of discharging it; and, still further, in that, in order to keep our minds and hearts continually alive to a sense of our obligations, He has instituted the ministry of the Gospel. It is in God's stead we preach, beseech and persuade men. It is in His name and by His authority we commend truth and duty to every man's conscience in the sight of God. It is God's word which is put into our hands as a *hammer* to break into pieces every flinty rock,—as a *fire* to melt the most hard and obdurate,—as the *rain* that cometh down on the mown grass to refresh and fertilize the thirsty soul—and as the still small voice to the ear of anxious love solicitous to hear, or to him that goeth softly because of his inward sorrow.

Thus it is that God giveth us line upon line and precept upon precept, here a little and there a little—holding forth to us the glass of duty—writing conviction upon our hearts,—deepening impressions when they have become faint or obliterated,—alarming the careless—arousing the slumbering, and stimulating to continued and unceasing efforts the diligent and devoted. By precept; by promises; by encouragement; by warning; by hope and fear; by the assurance of success and deliverance from all difficulties; by the wisdom drawn from past failures; and boldness derived from past victories; we are kept steadfast, immovable, and always abounding in the work of the Lord.

It is on these grounds, my brethren, we base the importance of such discourses as the present, and on which we have hope in addressing you on this occasion.

The truth about which we now preach is the glorious Gospel of the blessed God; that truth which makes known the only way

in which guilty man can be recovered from his apostasy, replaced in the favor of God, and secured in what is most precious to immortal creatures,—a complete and never-ending felicity.

This Gospel is a talent with which we are put in trust. "Unto us is committed the oracles of God ;" the promises and provisions of salvation ; the balm of souls all o'er diseased ; the only antidote to the sting of death ; and the only source of everlasting life.

As such, the Gospel is the gift of God and the manifestation of the inconceivable love of God to all mankind. By the everlasting purpose and decree of God, the heathen are given to Christ and the uttermost parts of the earth for His possession. The provisions of the covenant of grace are for all the apostate race of Adam. The propitiation made by Christ is "for the sins of the whole world." The promises of God, from the beginning, have included the whole family of man. Prophecy foretells the universal offer and triumph of the Gospel. Christ is "the Saviour of all men." The Holy Spirit is given to "convince the world." God now commandeth ALL MEN EVERY WHERE to believe the Gospel. This Gospel is to be preached to every creature in all the world. And it is the power of God to the salvation of every one that believeth, whether Jew or Gentile.

The universal diffusion and triumph of the Gospel is therefore a fixed fact. Heaven and earth may pass away, but one jot or tittle of all that God has said concerning it shall not pass away until all be fulfilled. Prayer to God that "his way may be known upon earth and his saving health among all nations" was a part of the constant prayers of God's Church under the former economy, and is made equally necessary now, both by the petitions embodied in the Lord's Prayer, and by the injunction given by Christ to "pray the Lord of the harvest that He would send forth more laborers into the harvest."

The Church, composed of every believing soul, is constituted the pillar and ground of the truth, to preserve, perpetuate and propagate it. She is the "Angel" or messenger of Christ, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

The promise given by Christ to the Church of his abiding pre-

sence and blessing, is made to depend upon her obedience to this divine commission. "Behold," therefore, says our Saviour on another occasion, "I send the promise of my Father upon you : but tarry ye in the city of Jerusalem until ye be endued with power from on high." "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

The Church is therefore the trustee of the Gospel. To her as a Steward are committed the oracles and the ordinances of God, for the benefit of the world. No angel appears, as once to the Virgin Mary, to make known the Savior. No star is seen to guide the wise men of the East to the manger of Bethlehem. All is concentrated in the Church. To her alone the privilege is granted. On her alone the responsibility rests to preach among the Gentiles, as well as Jews, "the unsearchable riches of Christ."

We are therefore "debtors." "We are debtors both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise." We owe to every unevangelized human being that Gospel, which is "the true riches, the pearl of great price." It is only given to us in trust. Neither we, nor it, are our own.

Woe therefore is unto that Church and unto that member of the Church, who does not, directly or indirectly, by prayer, by influence, by liberal help, by co-operation, by advice, by consecrating his children, and bringing them up for God—woe unto him who does not, as he has opportunity and ability, "preach the Gospel to every creature." Yes, Christian, you are a light, but if that light is hid under a bushel and not set on high, so as to give light to all, what is it good for? Yes, Christian, you are as leaven, but if that leaven is confined to your own heart, to your own family, to your own church, to your own country, instead of leavening the whole mass of humanity, what is it good for? Yes, Christian, you are salt, but if the salt has lost the power to savor, purify and preserve, what is it good for? Ah! says Christ, that professing Christian who liveth unto himself—who seeks his own things and not the things that are Christ's, is none of His.

The command of Christ is the command of a living, loving, divine, and all-powerful Redeemer. It is as extensive as the earth, as enduring as time, and as comprehensive as the pro-

mise of the love and presence of Christ, and of his Spirit, with which it is accompanied. It is as much in force at this moment, as when it was first delivered; and it will come home to every believing heart as fresh and powerful as when it first proceeded from the Saviour's lips.

But to this commission the divine head of the Church added another most solemn and authoritative command. For when after his resurrection he appeared personally to the Apostle Paul, his words to him, and through him to the Church, were these: "I send thee" unto the Gentiles, "to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Acting upon the divine commission thus emphatically renewed, the triumphs of the Gospel were soon extended to the utmost limits of the Roman empire, and even into countries which Rome's victorious legions had never seen. So long as the Church remained evangelical in doctrine, she continued evangelistic in effort. The simplicity of Gospel truth secured a missionary spirit, and this the missionary benediction, so that even the persecutions raised by the enemies of the truth were made to work together for the propagation of the truth.

But after a time the elements of Gentile philosophy, and the idolatrous customs of the heathen nations who partially embraced Christianity, were combined with the Gospel, and thus a spurious system of doctrine and practice was soon produced; so that, instead of subduing heathenism, the Church to a large extent was subdued by it. The true simplicity of the Gospel was forsaken. The ark of God was therefore no longer with the armies of Israel. Paganized Christianity in the West and East led to the abandonment of Gospel truth—this, to the loss of the missionary spirit—and this, to the forfeiture of the missionary promise and blessing. The purity and strength of the Church were lost together. Subverting the Gospel by human corruptions, Popery destroyed the vitality of the Church, and made it an easy prey to the arms of the Moslem.

It is not unusual to hear the progress of the Gospel spoken of, as a process that has been steadily, though slowly, advancing from the apostolic age to the present time. This, however, is a

great mistake. The Church has sometimes fallen so far back in one age, that ages have been required to enable her to regain her former position. It would be most painfully interesting to recall the thousands of Churches that once flourished in Northern Africa, along the southern shores of the Mediterranean, in Egypt, and the countries round it; in Asia Minor, Syria, Mesopotamia, and Persia, to the very banks of the Indus—in Central Asia, from the shores of the Caspian to the borders of China; yea, and within it—in India, in Bactria, in Armenia, and in Arabia—so that there can be little doubt that about the time when Mohammedanism first appeared in the East, the number of nominal Christians was greater in proportion to the whole population of the then known world than it was at the commencement of the nineteenth century.

The Reformation was scarcely sufficient to arrest the retrograde movement that had been commenced centuries before, nor have all the efforts of modern missions, and the colonization of this new world, fully compensated for the ground previously lost.

By her original constitution the Church was formed for conquest, and, like every other army when she becomes inactive, she must become demoralized. Active operations for extending her dominion, instead of impairing her internal energies, are the only means of increasing her efficiency. A pure church, properly accomplishing all local objects, and yet destitute of a missionary spirit that is of an active, zealous and diffusive character, is a contradiction. No such church ever long existed, and from the very nature of things, cannot possibly exist. Internal spirituality, living piety, and sound doctrine, cannot coexist in churches, or individuals, with the absence of a missionary spirit. The form of godliness may be manifested, but the power is wanting. The external lineaments of faith may be assumed, but withdraw the mask and you behold only a dead corpse.

You see your calling, therefore, brethren. Every Christian is a soldier enlisted by his own voluntary consecration, with a solemn oath, under the banners of the great Captain of salvation,—the leader and commander of his people,—to fight manfully and valiantly for the cause of truth and righteousness.

The hosts of the mighty are still encamped against the Lord,

and His anointed. Popery still numbers her millions. Moham-  
medanism counts her millions, and Paganism her six hundred  
and fifty millions. Infidelity also, and a "world lying in wicked-  
ness" in the very midst of Christendom, number their millions.  
The world is not yet converted. It is far, very far from being  
converted.

Why, then, is this the case? Who is to blame? This melan-  
choly state of things does not, we have seen, arise from any  
limitation of the Gospel in the love or purposes of God—in the  
provision of his covenant—in the gift or propitiation of his Son—in  
the office and agency of the Holy Ghost—or in the commission  
of his Church. These all conspire to impress upon every member  
of the Church the certainty of the ultimate and universal triumph  
of the Gospel through the agency of man, accompanied by the  
omnipotent power of the Holy Ghost. That there is great and  
inexcusable guilt resting upon the Church, and proportionably  
upon every individual member of the Church, cannot therefore be  
denied. The obligation and the disobedience are both equally  
plain and indisputable.

Has man, then, in his weakness, defeated the purposes of God,  
who is able to do "whatsoever it pleaseth him among the armies  
of heaven and among the inhabitants of the earth?" "God  
forbid."

Take an illustration from a kindred subject. All power in  
heaven and on earth was at the disposal of Christ, when, as man,  
he was "by wicked hands crucified and slain." For the glory  
of God's grace that Redeemer's advent, promised from the be-  
ginning of the world, was withheld until "the fulness of time  
came." And when Christ had come, and "his own," to whom he  
came, in inexcusable guilt nailed him to the accursed tree,  
they at one and the same time filled up the measure of  
their own iniquity, and fulfilled the predestined, though to  
them unknown, purpose of God. Here, then, we find the  
promised coming of the Saviour, though made immutably  
certain, long hindered and delayed by man's wilful depravity,  
and the Saviour himself, by the wickedness of an unbelieving  
Church, actually put to death in the flesh. And here we  
see also how God made even the perversity and wicked-

ness of man to work together for the ultimate accomplishment of His gracious promise.

In like manner, the universal triumph of the Gospel has been foretold in prophecy, and made certain by promise, provision and command, from the very beginning. But the Devil, who is called the god of this world, in alliance with the evil heart of unbelieving and unholy men, has, by every possible device and cunning craftiness, withstood the progress of the Gospel.

In unison with him, and under his direction, all the power of worldly influence, political ambition, selfish patriotism, covetousness, penurious bigotry, and open skepticism and infidelity, have leagued their powers, by argument, by wit, by raillery, and by public opinion, to accomplish the same end.

Even a more formidable obstacle to the *inward* power and external progress of the Gospel has been found in that amalgamation of heathen philosophy and superstition with some portions of Gospel truth, which constitutes the system of Popery. We are informed, on divine authority, that as early as the days of the Apostles, "the mystery of iniquity" had begun to work—that, ere very long, "that wicked should be fully revealed," and that from the time of his full development "the man of sin and son of perdition" would, with the co-operation of civil powers, "exalt himself above all that is called God," during the space of twelve hundred years. During all this time, whenever and wherever the Romish Church has had power, the pure Gospel and the missionary spirit have been the objects of exterminating persecution.

Even within the bosom of those Churches of Christ which substantially hold the pure Gospel, there has been much indifference and neglect of the missionary spirit, and, consequently, but a partial bestowment of the missionary benediction upon them and their labors. Rivalries, contentions for denominational pre-eminence, sectarian jealousy, partial views of the truth, unbelief and want of confidence in the divine authority, commission, and promise of the Church, and, therefore, in the order of the divine blessing, a greater reliance upon human wisdom and human systems than upon the simplicity of Bible truth and Scriptural policy, together with a misapprehension of the true nature of the Chris-

tian character and of the real obligations under which the disciple of Jesus is brought—these causes, terminating as they do in that supreme love of the world which gives to it and not to Christ the mastery over the time, talents, property, purposes, and habits, even of professing Christians—these are the sources of that lukewarmness and positive opposition which have been, and still are, manifested within the Church itself, to the dissemination of the Gospel.

A sound and orthodox creed, a blameless conduct, membership in some Church, and a measure of support to its institutions and charities, have come to be regarded as the elements of a perfect Christian character. It seems to be almost forgotten, or at least not practically remembered, that the greater number of sins are sins of omission—that these may prove a want of true piety just as certainly as sins of commission—that they are just as much the subject of penitential confession and prayer—that the negligent, though professedly obedient son, the unprofitable servant, the lazy, selfish holder of his Lord's talent, the unfruitful, though leaf-bearing tree—they that take their ease in Zion—they who mind their own things and live unto themselves—it is forgotten, we say, that they, in short, who have omitted to do what they should have done for Christ and His cause, are the very persons against whom even now the curse is uttered; "because they come not up to the help of the Lord, to the help of the Lord against the mighty," and against whom, at the day of judgment, the awful sentence will be pronounced, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

Christian faith rests on Christ. Christian life is derived from union to Christ. This union to Christ is the ground of the believer's justification, sanctification, and redemption. Christ and his people are one. His sufferings and theirs, His cause and theirs, His glory and theirs, are one. And as Christ became united to the whole human race, as the head and representative of his people in the covenant of grace, it follows that every believer is not only under obligation to consider the glory, the honor, the cause of Christ as his, but, from the very nature of Christian life, love, and experience, he cannot but judge that if Christ died for all, then all died in him; and that they who live by his life should not henceforth live unto themselves, but unto him who died



for them and rose again. And as all that is precious in the Gospel, in the writings of the Apostles, in the promises, in the means of grace, and in the hopes of glory, are among the gifts bestowed by Christ in the fulfilment of his ascending promise, it is still more clearly evident that no man has any warrant to hope in Christ, or any evidence of his life being hid with Christ in God, except as he is found obedient to the great end and purpose for which Christ has instituted the Church, and calls out of the world every believing member of the Church.

No refuge of lies, therefore, can be more certain to betray the hopes of its vain, deluded victims than the too prevalent idea that Christian character and duty are confined to those things which concern our own immediate interests as Christians, churches, or denominations. This would at once transform the Christian spirit, which is love, charity, and devotion to God, in gratitude for a soul redeemed, regenerated, and united to Christ, into spiritual selfishness. "But he that keepeth my commandments he it is that loveth me," and "faith without works is dead."

These, then, are the causes which have led to the *partial* progress and power of the Gospel, both at home and abroad. For it was just as much a part of the divine purpose and promise that the triumphs of the Gospel should be achieved, through causes purely moral, and for the operation of which human beings are accountable, as that it should finally and assuredly take place.

These causes of the partial progress of the Gospel, it is also plain, arise from the guilt of God's creatures, voluntarily incurred, in opposition to his plain commands, to the original design of the Gospel and to the purposes of divine mercy. They are, in every case, the native activity of human corruption—the effects of the free agency of *wicked* men, or of the remaining wickedness of *good* men, stimulated by their depraved passions, and deceived by the blinding influence of the god of this world.

All this evil God has permitted to exist and to continue, just as he permitted the "filling up the measure of their iniquity" by the ancient nations, and in the crucifixion of our Lord. He even foretold the existence and continuance of these causes of the slow progress in the Gospel—the consequent waxing cold of the love of his true disciples—the prevalence of error—and the partial triumph and overthrow of the Gospel, "until the time appointed

by the Father should come." God's promise has not therefore failed, nor is the Lord "slack concerning his promise." The same sovereign wisdom has been at work on God's part during all this time, in which scoffers ask with unbelieving profanity "Where is the promise of his coming," as during the period before the coming of the Saviour. GOD HAS NOT FORGOTTEN EITHER HIS PROMISE OR HIS PURPOSE. They are as infallible as His own nature, as immutable as His own throne, and as certain as His own omnipotence.

The guilt of the heathen—of the world—of Satan—of the man of sin—and of an unfaithful and unbelieving Church, God has permitted, and will surely punish, as he has in part done. And all these hindrances to the progress of the Gospel, as in the preparation for the introduction of the Gospel, God will make to work together for the greater glory of His own great name, when the fulness of time has come, and the Church shall "arise and shine, the glory of the Lord being arisen upon her." God's purposes can only be a rule for our conduct so far as He has been pleased to reveal them as directions for our conduct. In this case, they constitute a warrant and an encouragement. But where God's purpose is only revealed prophetically, so as to exhibit a fixed and certain result, without disclosing to us the definite period when it shall be realized, and the special means by which it shall be brought about, then, the *command* of God, and not His *ultimate purpose*, is the rule of our present duty. God may have many purposes to accomplish before fulfilling that to which these all conspire, as in the case before us. The rule of our conduct and that of the divine procedure, are essentially different.

The Gospel is, therefore, universally to triumph, and that through the instrumentality of the Church. In this faith and hope, the Church is to labor and pray—to spend and be spent. In so doing, and only in so doing, she preserves, perpetuates, and enlarges herself—secures her purity and power, and the promised blessing—and escapes the righteous judgment of God. Such obedience will be always acceptable, and always effectual to great and glorious results. But how far they will advance the ultimate triumph of Christ's kingdom, and the final overthrow of Satan's power, must be left to God's infinite wisdom in consummating His own divine plan. The nature of our duty is plain

and positive. The time of our duty is always present. The measure of our obedience is the utmost that our ability and opportunity will allow. The success and the recompense of our self-sacrifice will always be proportionate; and when God withholds the former, He will multiply the latter. Everything, however, seems to show that the night of toilsome expectation is drawing to a close, and that the dawn of the promised day is breaking upon the marshalled forces of Satan and of Christ. Did time permit, it were easy to show that many things in the condition of heathen and of anti-Christian lands, betoken the working of superhuman agency in preparing the way, and overruling every event for the subjugation of all Christ's enemies—the display of His power in consuming them by the spirit of His mouth, and the brightness of His coming—and in communicating the blessing of salvation to the whole race of Adam.

Let us then again fix your attention upon the object of the Foreign Missionary work. As it regards God in Christ, the object of Foreign Missions is the discharge of our duty by preaching the Gospel to every creature in all the world—by discipling them and instructing them in all things whatsoever Christ has commanded—by the manifestation of an implicit and filial obedience to His commands—by our prayerful zeal and devotion to His cause and glory as our own—and by contributing, as far as it may please Him to make use of our services and sacrifices, to the consummation of the promised glory of the Church, and the universal establishment of the kingdom of Christ.

As it regards mankind, the object of Foreign Missions is to proclaim to them the knowledge of the only true God—Father, Son, and Holy Ghost—and of Jesus Christ, the only name under heaven by which they can be saved.

There are, we have said, about 756,000,000 of human beings beyond the Christian pale, and to a great extent, beyond the possible knowledge of salvation.

These are every one of them our fellow-beings, our neighbors, whom we are bound to love even as ourselves; our brethren, of whose spiritual interest we are keepers; our creditors, to whom we are debtors, having been put in trust with the Gospel for them.

They are our fellow-sufferers. Besides all the sorrows and afflictions common to our apostate and accursed humanity, they are subjected to sufferings peculiar to themselves. They are sunk in temporal wretchedness—the victims of rapine, violence, and murder, afflicted, afflicting, and destroying one another. Their spirit is that of fear. Their anticipations are those of terror, and they live in habitations of horrid cruelty. All this; and more than this, they live to endure, without anything to alleviate their distresses, sweeten the bitter draught, soften their hard and thorny couch, calm their fears, or draw out the sting of death.

These millions are our fellow-sinners. With us they sinned. With us they are condemned. So that God hath concluded all under sin, and the whole world is guilty before Him. Of this sin they are conscious. The writings of the heathen are full of the confessions of sin, and the conscience of every pagan both accuses and condemns him as guilty of sin, and deserving of, and exposed to, punishment. Hence the secret dread of divine vengeance. Hence the various methods by which they attempt to propitiate the Deity.

The language of the heathen poet, Anacreon, in bemoaning his own approaching death, is not too strong as a general expression of heathen gloom :—

“ Henceforth unhappy ! doomed to know  
Tormenting fears of future woe !  
Oh, how my soul with horror shrinks  
Whene’er my startled fancy thinks  
Of Pluto’s dark and dreary cave,  
The chill, the cheerless, gaping grave ! ”

The heathen, however, are not merely sinners. Their sins are of the deepest dye. The Word of God everywhere reprobates idolatry as “ the abominable thing which God hates.” It is apostasy from God. It is rebellion against God. It is the abjuration of allegiance to God. It is the dethronement of the only living and true God, and the setting up of an impious rival. It destroys the soul of all duty, which is obedience to the divine command. It is based upon aversion to God, and dislike to the purity and spirituality of his character. It dishonors God by all its foul representations, its silly images, its contemptible ceremonies, and

its impious claims. Idolatry also ruins man as a rational and moral agent—the accountable subject of God. It prohibits reason, entangles intellect, pollutes the heart, silences or perverts conscience, taints every apparent virtue, stimulates the passions, deadens sensibility, excludes light, consecrates vice, deifies sin, exalts some fellow-men into the tyranny of fictitious godhead, and tramples upon others as the dust and filth of the earth. Idolatry, therefore, is condemned, both in the first and second commandments—in the Old and New Testament—and it has been followed by the most signal and fearful inflictions of divine wrath.\*

Nor does this criminality attach to idolatry merely in its original form. The present generation of the heathen are without excuse. They voluntarily approve and adopt the iniquity of their fathers. They are willingly ignorant. Their own sacred books—their knowledge of right and wrong—their laws and penalties—their mutual judgments of each other's character and conduct—their self-accusings for wrong done and for good undone—their sense of sin—their voluntary sacrifices, fasts and penances—their dread of God, of death, and of future misery—these are awful proofs that the heathen are wilfully sinners, without excuse, and self-condemned.

God, then, is not unrighteous in having left them to their self-chosen iniquities, in denouncing wrath against them, and in taking vengeance upon them. They are sinners judged by their own knowledge of duty, and their own voluntary admission of evil. They are guilty before God. They have “no hope, and are without God in the world.” They are lost. They are “condemned already,” and the angel of destruction stands ready to “pour out the fury of God upon the heathen.”

Now the Gospel, as we have seen, is the proclamation of a deliverance from nothing less than an eternity of misery; the possession of nothing less than an eternity of bliss; and of this salvation the Apostle in our text teaches that all men, Jew and Gentile, have equal need, and that of it all should have an equal offer.

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\* Judg. ii. 11, 12, 13, 14. Judg. iii. 7, 8; x. 6, 7, 13, 14. II. Kings xvii. 7, 8–18. Pa. cvi. 28–29. Ex. xxxii. 26, 27, 28. The fate of Solomon, I. Kings xxi. 1, 9, 11, 33—of Jeroboam, I. Kings xxii. 28 and 14: 2–17—of Baasha, I. Kings xxvi. 3–12—of Ahab, I. Kings xxvi. 30 and 21: 21 and 22: 34, 38—and II. Kings xx. 11—of Ahaziah, II. Kings i. 1, 2, 3, 4, 17—of Jehoram, II. Chron. xxi. 11, 14, 19—of Manasseh, II. Kings xxi. 3, 4, 5, 6; II. Chron. xxxiii. 2–15—of Amaziah, II. Chron. xxv. 14–20, 23, &c.

For when this salvation is not presented, no salvation can be had, since, as the Apostle argues, faith is the condition of acceptance, and "faith cometh by hearing." It may be said that God *can* and *may* save the heathen without the Gospel. This, however, is an assertion which only bold impiety can make, and which only God himself could answer. Our business, most assuredly, is not with what God *can* do, but, with what he *has* done, with what he has said he *will* do, and with what God *requires us* to do.

This much we do know. The heathen in the Apostles' days stood in no greater need of the Gospel than they do in our own day. If, then, *they* were declared to be perishing without the Gospel, and if, by positive divine command, that Gospel was sent to them, then, in God's judgment, they could not be saved without it. The permanency of God's command proves also, that according to God's plan of administration, the heathen can at no time be saved without the Gospel; and so it was understood by the Apostles, by the apostolic and primitive churches, by every pure body of Christ's people from that period until the Reformation, and by every one of the reformed churches, Anglican, Lutheran, and Evangelical, who have embodied this truth as a fundamental doctrine in their confessions.\*

That the heathen may be saved without the Gospel is, therefore, a deistical, infidel tenet. For, if the heathen in America or in Africa do not need the Gospel in order to salvation, neither do any heathen need it. But, if the heathen do not need the Gospel in order to salvation *now*, they did not need it at any other period of the world, and the Gospel is not necessary to the salvation of any man. It is a lie.

But supposing God could save the heathen without the Gospel—the sending of the Gospel to the heathen is made the test of our obedience, and the ground either of our approval and blessing, or of our condemnation and guilt. Even, therefore, on this supposition, prudence and a regard to our own present and everlasting good, should actuate every man, whether believer or unbeliever, to avoid the awful responsibility of seeming to be wiser than God, and of actually being disobedient to the requirements of God. And especially inexcusable will the unbeliever be found, when the sympathies of our common nature impel us

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\* See Note at the end.

to feel for the temporal condition and misery of the heathen ; and reason must redder at the sight of a human being, dead to all the interests of the great family of immortals, to which he belongs. Even a heathen poet could call forth rapturous applause from a heathen audience by the declaration in words,

“Homo sum et nil humani à me alienum puto.”

“I am a man, and I regard nothing pertaining to the happiness of man as foreign to me.”

This condition of the heathen, however, as lost, guilty and condemned, is not, let it be remembered, the consequence of the Gospel, nor of their want of the Gospel. To be in this condition is not peculiar to the heathen. The Scriptures teach us that since the fall of Adam, all human beings, whether born in a heathen or a Christian country, are sinners, and equally in a perishing state. The only natural difference between man born in a Christian and man born in a heathen country is, that the one class having the Gospel, are in possession of the means which God has graciously provided for the salvation of lost and guilty men ; while the heathen, being without the Gospel, have not the means of salvation, and are therefore “perishing for lack of knowledge.”

But for this condition of the heathen, who is to blame ? Most assuredly, as we have seen, it is not God, who “so loved the world that he gave his only begotten Son, that whosoever believeth on Him, should be saved.” Most assuredly not God, who has commanded His Church and people to go into all the world and preach the Gospel to every creature, promising to be with them always even unto the end of the world. And this promise God has always and in every case fulfilled, so that had the Church continued until now to obey this command, as actively and as firmly as she did in the two first centuries, there would not at this time have been a single nation sitting in the region and shadow of death. As well, therefore, might God be charged with the destruction of His creatures, and with unmerciful austerity, because he does not depart from the economy of nature, in order to preserve men from dying when the remedy appointed by Him has been criminally neglected or withheld, as when he does not depart from the order established by Him, as the God of

grace, in order to save the heathen without the Gospel, when that Gospel has been sinfully neglected and withheld by those who were put in trust with it, and by many of the heathen themselves.

On the Church of Christ,—on the ministers,—on the elders, deacons, and members of our churches,—on every Christian individually,—lies the dishonor, the disgrace, and the guilt of abandoning the heathen to their fate. What more could God have done than he has done? To us—to us—and not to God, is imputable that compromise of human safety, that dereliction of the duty which we owe to ourselves, to the heathen, and to God, whose culpability no language is too strong to express and to condemn.

God by His Word depicts the heathen as perishing in their sins. God calls with authoritative, beseeching, earnestness—hasten—go—send the Gospel to these heathen nations—to all of them, overlooking none—seeing that they are dying, “and he alone that believeth shall be saved, while he that believeth not shall be damned.”

The Gospel is the only cure for moral maladies, the only specific against eternal death. Enjoying, then, as we do, this spiritual panacea—participating, as we are permitted to do, in its life-giving power—and impressively charged, as we are, to convey it to dying millions—how great is our inhumanity and cruelty to them, and how gross our ingratitude, dishonesty and disobedience towards God, in withholding this “unspeakable gift!”

To the ear of Christian humanity, the cry for help comes to us on the wings of every wind. It may be heard in the sighing of the solitary forest—in the night-wind’s melancholy moan—in the murmuring of delirious grief, carried by every sea to every shore. It is the cry of our fellow-mortals, sinking under the weight of human sorrows, tormented by inward pain, distracted by fear, without hope in this world, and who have nothing for the world to come but “a fearful looking for of judgment and fiery indignation.”

There is, blessed be God, both help and hope; “for,” says God in our text, “WHOSOEVER shall call upon the name of the Lord shall be saved.” But how shall THEY call on him in whom they have not believed? and how shall THEY believe in him of whom



they have not heard? and how shall THEY hear without a preacher? and how shall THEY preach except they be sent?

The effect, it will be observed, is here attributed by the apostle altogether to the instrumentality of man, and that, too, in an age of miracles. How plain, then, is it, that while all the power comes from God alone, that, nevertheless, he imparts that power only in and through the appointed means. And how true, therefore, is it that the piety which would excuse itself from a diligent, self-denying and liberal employment of those means, under the pretext that God alone can convert the heathen, is a piety "of our own forging," and in utter contrariety to the piety of God, of the Bible, and of Paul.

My brethren, my brethren, oh! let us remember that the knowledge of our duty, and the excitement of our affections to discharge that duty more perseveringly and perfectly than we have done, can lead to the formation of a PRINCIPLE OF DUTY and of ACTIVE HABITS OF DUTY, no otherwise than by inducing us to a course of prompt, prayerful, self-denying, liberal and laborious effort.

Forget not, then, my brethren, that you are responsible for not feeling and for not acting when the objects proper to awaken feeling, and the motives to a correspondent course of action are present. *Heedlessness, impenitence, unbelief, ungodliness, disobedience, insensibility, inhumanity*, are sins of just as deep a dye as positive iniquity. If you withdraw attention from the truth, consideration from the heathen, and a reverential obedience from Christ's commands, and thus keep that door of the heart shut through which "suffering from without finds its way to sympathy within," and authority compels obedience, you will be held accountable for all that unfaithfulness and imbecility which are the result of your own voluntary and guilty indifference.

And that God may thus work in each one of us to will and to do according to his good pleasure towards the heathen, let it be our present, fervent and continued prayer: "*God be merciful unto us and bless us, and cause his face to shine upon us, that his way may be known upon the earth, his saving health among all nations.*"

## NOTE.

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### *Confession of Faith of the Church of Scotland.*

Chap. I., sec. 1. "Although the light of nature, and the works of Creation and Providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable, yet they are *not* sufficient to give that knowledge of God, and of His will, which is necessary unto Salvation."

Chap. X., concluding part of sect. 4. "They who never truly come to Christ cannot be saved; much less can men, not professing the Christian Religion, be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they *may*, is very pernicious, and to be detested."

### *Larger Catechism authorized by the Church of Scotland.*

Quest. 60. "Can they who never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?"

Ans. "They who having never heard the Gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they ever so diligent to frame their lives according to the light of nature, or the laws of that religion they profess; there being no Salvation in *any other* but in Christ alone."

### *Thirty-nine Articles of the Church of England.*

Article XVIII. The title of which is, "Of obtaining Eternal Salvation only by the Name of Christ."

"They also are to be had accursed, that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and

the light of nature ; for Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved."

The Bohemian Confession of Faith, presented to the King of the Romans and Bohemia, &c. Anno 1535. Art. VIII. De Ecclesia sancta.

See Helvetian Confession of Faith, Chap. XVII. and XVIII.

See Confession of Faith of the French Protestant Churches, Art. XXV. and XXVII.

See Belgic Confession of Faith, Art. XXVII. and XXVIII. /

See Augsburg Confession of Faith, Art. V.

See Saxon Confession of Faith, presented to the Council of Trent. Anno 1551. Art. De Ecclesia.

See Confession of Faith agreed upon by the Ministers of New England. Anno 1680.

Also, Confession of Geneva, of Poland, of the Walloon and Palatine Churches.

The sentiments of these Churches upon the subject under consideration, will be found to be in unison with those contained in the quotations which have been made from the Confession of Faith of the Church of Scotland, and the Thirty-nine Articles of the Church of England.

## THE FOREIGN MISSIONARY.

For the Foreign Missionary.

**The Journal of George Douglas, a Hindu Scripture Reader, and a Student of the Allahabad Mission College.**

*(Concluded from the Foreign Missionary of April.)*

*Wednesday, 30th March, 1852.*

In this village of Cutra, I preached to the villagers Jesus Christ the great shepherd, who laid down his life for the sheep. I fully unfolded to them what I meant by Jesus Christ's being the shepherd, and who are his sheep. But they being bigoted Hindus, clapped their hands and set wicked children to throw stones at us. We soon marched from there to Sará Aql; arrived there about 10 o'clock, A. M., and had our breakfast; after resting awhile we took first the whole survey of the village, and as we were passing to the north of this village we saw a house filled with Hindu gods painted with various colors, of different sizes, some large, some small, of different qualities, of different prices. Oh! if they but knew the Bible as people at America, surely they would cast away the dumb idols, which are no gods. Oh! if they knew Jesus Christ they would never believe and put their confidence in these dumb idols. This poor man selling idols perhaps never heard about Jesus our blessed Saviour. I most seriously warned him that he was doing very wrong, and beguiling the people to do likewise. I told him distinctly that God is displeased with idols, idol worship, and all idolaters. In the mean time there came another man, a Sanyásee (religious devotee), who, when he saw me persuading the people not to worship wood and stocks, but the True God, and his Son Jesus Christ, became very angry, and abused us with low expressions, and tried to stop us. In a while a number of men gathered round me, and when the poor people heard the simple and plain truths of the gospel, and the manner of worship adopted by

Christians, a thing entirely new to them, they cried out vociferously, "Wáh wáh sáhib. (Bravo, sir.) Our brahmans never told us such things." Still they were afraid of them, for they have authority to put the poor people out of their caste and stop their Huqqá. However, their minds seemed to me much awakened from their sleep, and so far as man can judge, they appeared attentive to know the truth. At evening we made our preparations to go to the Zálím Singh, who had a grand pújá (worship) of his gods the following evening. We went in his compound, found about one hundred and fifty attendants beside his officers. We entreated them to come and listen to what I was going to say; seven or eight young brahmans also came there, who were more or less enlightened in respect to the errors of brahmanism, for they were for some time studying at Barailé College. They asked me several questions of scriptural history, which I very gladly explained and answered them as I best could. We discussed on several texts of Scriptures; they were very learned in their Sanscrit language, but ignorant of the Bible and of Christ. I showed them the marks of a true religion—the need of a Saviour; and warned them most seriously, that it is highly incumbent upon every one of you, for the sake of your own salvation, to ascertain which is the true religion, and that you can only find in the Bible. We had for some time a very interesting discourse; the truth was heard with respect and attention.

*31st March, 1852. Thursday.*

From Sará Aql we came to Karálf; there we had very little preaching. The wicked Mohammedans tried to beat us, and forbade people to come near us. We started from there, after resting a while, and came to Manjhanpoor, which is eight miles from Karálf. In the evening we went in the bazars; the village was very large and popu-

lous; a crowd of people, as usual, surrounded me to see who I was. I stood on a cha-butrâ, and read to them a tract called, Who is the Lord Jesus Christ? Crowds after crowds came to hear us. When I read it through, I preached to them that they were without God and without hope, and they must be so until they embrace the gospel. It is extremely gratifying to observe that the people were much afraid to find themselves in "darkness and in the shadow of death."

*April 1st, 1852. Friday.*

We started from Manjanpoo to Karâ, which was sixteen miles from the place we left. We took the Kuchcha road through Kaini; on our way we found an immense jungle of Dhâk and Tesû. The former is used as fuel, which makes a very good burning, and the latter is a kind of tree, covered with red flowers, used in dyeing clothes. The whole jungle around us was surpassingly beautiful. We arrived at Karâ at three o'clock, and there we took our rest. At evening we visited the people, and found numbers of Baniyâns (shopkeepers). We commenced reading a tract, to collect men; after a while a crowd of people came there, so we commenced at once to talk with them. In the midst of my discourse a Mohammedan presented himself, and proposed this question to me: "Who told you to persuade people to leave the religion of their forefathers and follow Christianity?" I replied to him that it appears from the gospel that Jesus Christ commanded his disciples to preach the gospel to every creature; which, to the best of their power, they did, faithfully and energetically, and with great success; but though we have no such power as they had, still we obey the command of our Saviour, for he will give us strength and will help us in spreading his gospel. I found it useless to talk with him, and I turned my face towards the poor people, and preached to them the love of God to men. I spoke about the Creation, the Fall of Man, and the Saviour of the world. They listened very attentively to whatever I said; yet they said, if we forsake our religion for yours, we shall prove false on four sides—to our gods, our gooroos, our forefathers, and our families.

We saw another man whose forehead was completely covered with ashes, and finding that he could read, we gave him a tract called "An Epitome of Christianity, and the Substance of the Scriptures." With these instructions all seemed pleased, and the in-

terview was on the whole a very pleasant one.

*2d April, 1852. Saturday.*

We left Karâ and came to Shahzâdpur, which was six miles from this place. We were obliged to leave our Eka and property at Dihâ, and went by the river side to the village, right across the fields, leaping the nâlâs in our way. Arrived there at half past nine o'clock, A. M. First of all, we saw a *Khâkhî* (Devotee) sitting upon his tiger skin, under a tree by the road-side, selling holy ashes to the people for whatever they chose to bestow. These are rubbed on the forehead, and sometimes on the breast, neck, and arms. It is considered by many, not only as a meritorious act, but as adding to the beauty of the person. Others place a bright spot of sandal wood on the middle of the forehead, and rub their breast with the same. This is said to give a pleasant perfume. Entering the Chaurâhâ of the village, we found numbers of shops of Baniyâs, Bajâjs, and crowds of people buying things in these shops. We thought this the best place to stop and say something to these people. We were here about two or three hours, read several chapters of the gospel, and made known its truth to some forty or fifty who collected there.

We departed from Shahzâdpur at one o'clock, and came to Indâwan, a village of thirty or forty houses, all zamindârs. We read portions of scriptures to those collected around us, and endeavored to impress it upon their hearts. They listened with attention, and gave their assent to what we said. People were busy at their *Khalihân* (threshing flour), therefore we had very few listeners. We left the place at half past two o'clock; on our road we found a number of *Gosâins*, sitting at their *nishist gahs*, or resting places, preparing their *dal* and *chapâties* (*dâl*, prepared split peas, boiled with water, salt, pepper, &c., and *chapâties*, a thin or thickish soft cake made of flour,) previously to the partaking of which, they made a desperate noise with their *ghanâtâs*, large circular pieces of metal, which they strike with wooden hammers in succession, all of them standing in a circle, and repeating some to me unknown words—of grace before meat, I suppose. After this they marched in a circle several times round a large burr tree, which was luxuriantly spreading its lengthy and well-covered branches over them, so as to afford a delightful shade, after which they sat down and partook their dinner.

A little before sunset we arrived at Moot Gunge; we were quite fatigued and tired; had our dinner at eight o'clock at night; after which we had our prayers, and went to bed early.

3d April, 1852. *Sunday.*

We enjoyed our Sabbath at Morut Gunge, and did not go any where else till evening. About evening we visited the people of Kariá; also the Kariá bazar was held. We found hundreds of Hindus and Mohammedans; so I began to instruct the people as usual. Went on about half an hour without interruption; at last a Mohammedan asked me how is it that Englishmen and Americans eat pigs, and you share too with them. At first, when he began to hold this sort of conversation with me, I imagined that it was merely intended as a trial of my temper. I therefore never returned any answer; afterwards therefore relying on God's assistance, I began to return suitable answers, consistent with the tenets of my religion. After which, I told them the difference between those of European and of Hindustani pigs. I stated to him that you mustn't go away with an idea that Christians are gross feeders. For every country has its own peculiar customs and usages; therefore the food of every nation is pleasant to the taste of the people of that nation, though to a person of a different country it may be unpalatable. He was quite convinced, and said nothing more about it. Keeping aside this worthless conversation, I spoke to the people of God, of his word, his will, that all people should be instructed in the knowledge of the Bible—the only book which leadeth our hearts to think about judgment and eternity.

O dear, dear children of America, help the missionaries to come and join us in this wild field which lies before us. We want more missionaries to scatter the blessings of the Bible among heathen who know not the Bible, and believe not Jesus Christ.

Please to excuse for the errors and the ungrammatical English, for I am ignorant in English language yet, and I have written in a great hurry. Please correct it wherever you see wrong.

GEO. DOUGLAS.

For the Foreign Missionary.

### **The Gospel at Rurutu.**

The way in which the heathen of this island received the gospel was truly remark-

able. No missionaries had been sent within several hundred miles of them. But at a certain time, a dreadful plague broke out among the inhabitants, and a young chief, named Aura, fled, with twenty-five of his friends, to seek health and safety in some other island. They found a refuge in Tubuai, and after remaining there until they thought the plague had subsided in Rurutu, they set out upon their return home. But they met a violent storm, which drove them from their course. One of the canoes was lost, with a great part of the crew; the other was driven about three weeks, and after great suffering for food and water, was driven ashore on one of the Society Islands.

These islands had been visited by missionaries, and when Aura and his companions told of the plague in Rurutu, and their own calamities by sea, and attributed these things to the anger of the gods, the Sandwich Islanders told them that formerly they had believed the same things, but now they had listened to the teachings of the missionaries, had cast away their idols, and worshipped Jehovah, the true God. The astonished strangers were very desirous of seeing the white missionaries, none of whom resided where they had landed. They embarked again in their canoe, and came to Raiatea. Everything was wonderful—especially the worship of the Sabbath, the singing, and preaching of the Gospel. They were convinced of the superiority of the Christian religion, and at once placed themselves under the teaching of the missionaries. The chief, Aura, was very diligent, and though he never saw a letter before, in a little over three months, he and several others could read, spell, and write correctly. But the more they learned of these good things, the more anxious they were to carry back the glad tidings to their own island. They did not know but that perhaps the plague had left a few of their people alive.

After they had been there a little over three months, the captain of an English ship, at the request of the missionaries, kindly offered to take them to their own island. Two among the best men of the native Christians at Raiatea agreed to go with them, to teach the heathen natives of Rurutu the way of salvation. Others were also sent, who were to come back again, and tell the missionaries of Raiatea how the native missionaries were received.

In little more than a month, these persons returned, bringing with them some deaf and

dumb, and blind, and helpless prisoners—THE IDOLS OF RURUTU. They told that the chief Aaura had been received with great surprise by his countrymen, and that the people had already cast away their false gods. The very first spot on which the missionaries trod was sacred to their gods, and the Rurutuans were astonished to find they did not die immediately. Soon after a great meeting was held, and Aaura addressed his countrymen. He told them what he had seen in Raiatea, and urged them to give up their idols and worship the true God. Some little opposition was made to this proposal, but it met with great favor. The two teachers urged it as forcibly as they could. The next day the people met, and men and women ate of hog and turtle together, and no harm followed. That very evening they burned their idols, except a few which they sent as trophies to the missionaries.

And thus the gospel came to Rurutu. From this time on, Aaura and the two missionaries were diligent in instructing the people; and that great God who had so wonderfully broken down idolatry there, blessed their efforts. Not a vestige of idolatry, nor a god, was to be found on the island twelve months after they landed.

J. M. L.

For the Foreign Missionary.

### From a Minister in the West.

*Mr. Editor:*—The following incident is well authenticated, and is so touching, that I am persuaded your youthful readers will be glad to see it in the *Foreign Missionary*. We sometimes see calculations made about the number of cents it would take from each communicant in the church to support the cause of Christ; but if all who profess to be Christians had more of the spirit of this "little child," such calculations would not be necessary. I give the story as it was told me.

Your brother in Christ, W. H.

### The Gold Dollar.

A little girl that was attending an infant school in S., and staying with her aunt, was at one time taken very ill, and for a time her friends almost feared she would never again be restored to health; but a kind Providence spared her life, and after she began to recover, her kind teacher, who had heard of her expressing a wish that she had some money to put into the missionary box, presented her

with a gold dollar. The little girl continued to improve, but with improved health, the desire to give her money to the heathen children still remained.

When she became well enough to sit up, her mother came to see her and take her home. Little H. got the gold dollar, and showed it to her mother, at the same time telling her what she intended to do with it. Her mother said to her, "Would you not rather buy yourself a new dress with it? If you give your money away, you will have to wear patched clothes."

But little H. was firm in her wish, and said, "No, mother, I want to give it to the poor Indian children. I want it to go to the little Indians at the Iowa Mission." And here is the gold dollar, sent by the little girl H., a child seven years of age; an example worthy of imitation, and of self-denial, not often found in many of riper years. But are there not other children who may read this, whose hearts will stir them up to deny themselves of some things, that they may be able to contribute their mite to the spread of the gospel among the heathen? for there are millions of heathen children who have never heard of Christ, living and dying in poverty and ignorance.

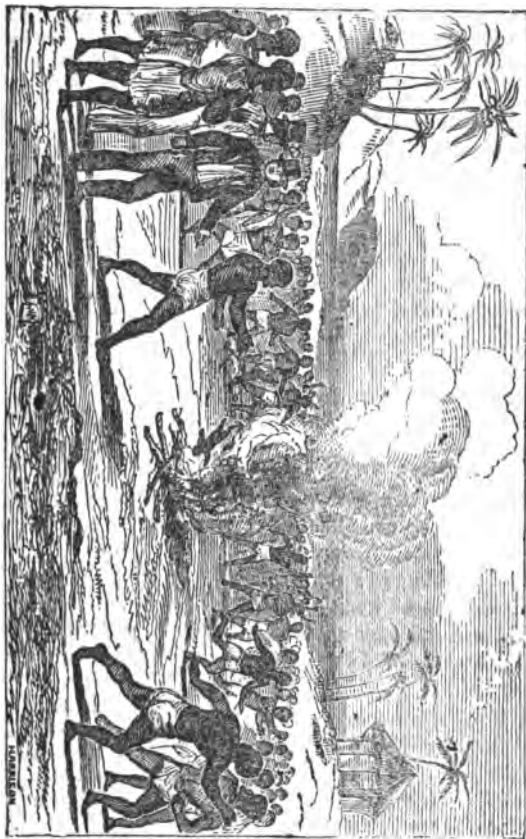
### Burning the Idols at Manua.

In another column of the *Foreign Missionary*, we give an account of the introduction of the gospel into the island of Rurutu. Here we may notice how it is that one good thing leads on to another. When the heathen receive the gospel, they are desirous that other idolaters around them should hear it too. This is the spirit of the gospel; every Christian desires that others should become Christians. The natives of Rurutu received the gospel from Raiatea, and now Rurutu sends the same precious gospel to other islands.

Among the Navigator's Islands is one named Manua. There two natives of Rurutu had gone to teach salvation. But they did not meet with so rapid success as had the missionaries to their own island. Indeed, one old chief even formed the purpose of killing these inoffensive men; but for one reason or other, he put off his design.

After a while one of the Manuans began to read the Acts of the Apostles, and some other books which the missionaries had brought. Soon others wished to get the same know-

BURNING THE IDOLS AT MANUA.





ledge; and at length one man was so fully convinced that the idol he had long worshipped was not really a god, that he offered to burn it. The Christians very gladly heard this proposition; but they knew that it is very difficult for any one fully to give up any old-established custom, and they were afraid he would draw back. They urged him then at once to do as he said. The news spread far and wide through the island, that this man was about to burn his god. The missionaries were glad to have it as publicly done as possible, so that all the people might know that these false gods could not help themselves, and that no harm would come to any man that would burn them. But perhaps many of the people thought the man was mad, and expected that the god could not be burned; but that the man himself would die for trying to do so wicked a thing.

But this man, convinced that his idol was a mere piece of wood, did not care for what the people thought. He was not afraid to burn his idol. A large crowd was gathered to see this new sight, and they stood around the fire kindled for the purpose. Soon the man came, surrounded by his friends, and with his idol in his hand. But every body was ready before he was. Poor fellow! he did not know how hard it was to overcome his own fears. Ever since he was a child he had been used to bow down and worship that mis-shapen piece of wood, and it is no wonder he was afraid to burn it. And when he looked on the crowd of people, and perhaps heard them shouting that he would die some terrible death if he did this thing, he trembled and hesitated. This was a very critical moment for the missionaries. If this man would not do this, it would be harder at another time to induce any one else to try. If he did do it, all this crowd of people would see an idol burn, and learn the folly of idolatry. The missionaries therefore encouraged the frightened man as much as they could; and all at once he lifted his hand and jerked the idol into the fire. When the people saw this, they screamed out, expecting god that the would spring out of the fire and

kill him. But the idol burned to a cinder, and the man was unhurt. Then the missionaries from Rurutu spoke to the people, and persuaded them to go to their temple and bring out all their idols. So they cast them into that same fire, and they were burned.

A chapel was afterwards built where the idol temple had stood, and this island embraced Christianity.

Perhaps they afterwards sent the gospel to other heathen. Let us not forget that our forefathers were converted heathen, and we ought to be zealous in sending forth the gospel till every idol on earth is burned.

J. M. L.

### Our Church's Favor to Foreign Missions Vindicated.

[During last winter an article appeared in the *Presbyterian Herald*, signed "Carolstadt," on the amount of contributions to Domestic and Foreign Missions. This article we have mislaid, or we would insert it in *The Foreign Missionary* as introductory to the following reply, taken from the same newspaper, and understood to be from the pen of the Rev. Dr. Young, Moderator of the late General Assembly.]

The article in the "Herald" of the 27th ult., signed "Carolstadt," and entitled "Which ought to have the preference, our Foreign or Domestic Mission operations?" ought not, as it seems to us, to be permitted to pass without further notice than that given to it in the editorial remark, that "it may make an impression which the writer did not intend to convey." It was, doubtless, written in honest zeal; but we conceive it to be erroneous in its most important facts, unsound in its principle, and mischievous in its tendency.

1. *As to its facts.* It states that our Church gave, during the last year, to our Foreign Missions, \$145,000, and to our Domestic Missions, during the same period, only \$88,000. The Church, we are sorry to say, gave to Foreign Missions much less than it has credited it with. Instead of \$145,000, it gave but \$111,520. "Carolstadt" has made this erroneous blunder from not examining the sources from which our Board of Foreign Missions receives its funds—for we presume that he does not regard the *United States Government*,

which pays the Board upwards of \$19,000 for supporting schools among the Indian tribes, as a part of the *Presbyterian Church*. Nor do we suppose that he would regard the contributions received by our Board from the *British officers in India*, amounting to nearly \$4,000, as proof that *our Church* is too partial to its foreign operations. From these and other sources outside of our Church, the Foreign Board received, last year, upwards of \$33,000.

But further: "Carolstadt" has blundered in his statement of the receipts of the Domestic Board. We are happy to state that our Church did *somewhat more* for the Domestic Board than he gives it credit for. The receipts of that Board were \$88,849 during eleven months of the year. The last report of the Board, owing to a change in closing the year, does not include the receipts for the twelfth month. The receipts of the remaining month would raise the total considerably above \$90,000—leaving the difference of the amounts contributed by our Church, during the year, to those two Boards, less than \$20,000, instead of \$57,000, as represented by "Carolstadt."

There is also an important delusion practised by "Carolstadt" on both himself and his readers, when he represents the Foreign Board as engaged only in the same sort of operations with the Domestic Board. The latter confines its efforts and expenditures simply to the support of the ministry in our weak churches and destitute neighborhoods. Other Boards and Societies take off its hands the work of establishing schools, colleges and seminaries, printing and circulating tracts and Bibles. Our Boards of Education and Publication, our Tract Societies, our Bible Societies, and our Sunday School Societies, all receive large sums, which are expended, to a great extent, in providing for the religious wants of the destitute in our own land. These sums, so far as contributed by our Church, ought all to be set to the account of our Board of Domestic Missions, on the principle on which "Carolstadt" attempts to contrast our contributions to Foreign and Domestic Missions; for our Foreign Board has to do, in foreign parts, the work of all these numerous domestic societies, unaided, except by appropriations from the Bible and Tract Societies to the amount of less than \$8,000.

There is still another view of this matter that ought to be taken. If we wish to compare what our Church is doing for our brethren, our nearest kinsmen according to the flesh, those who dwell in our own land, we are to remember that all her ordinary operations are directed immediately to their good—all her expenditures, amounting to millions

per annum, tell powerfully upon them. Our Church is not only acting on her own members, but on tens of thousands in all our older settlements, who, *without her agency, would not hear the gospel*. Besides, she is sending out from her bosom annually, thousands of Christian families, who carry with them and disseminate the principles of the gospel wherever they go, and plant the seed of churches wherever they settle. And is all this action of our Church in Christianizing our nation to go for nothing? If heathen nations were operated upon by such influences as our Church thus brings to bear upon our own people, we would feel that the operations of our Foreign Boards might be dispensed with, and still, *far more would be accomplished* for the introduction of Christianity among them, than all that is now accomplished by our present operations.

2. *The principle advocated by "Carolstadt" is, as we conceive, unsound.* His principle is, that the complete supply of the destitute in our own land, is a work which should be dearer to the heart of a Christian, and call forth more of his prayers and contributions, than the work of evangelizing the many nations of the earth who are wholly destitute of the means of salvation. Now, while it is freely granted, that our first field of labor is the field nearest home, it is equally true that it is *not the largest field*—nor is it to be fully cultivated before we enter upon another—nor is it the field that requires most labor—nor is it the field that will yield the most fruit to the glory of the Saviour. Various strong reasons might be presented, some of which we have not room even to suggest, and others of which we can barely state, to show that the Church ought to expend more liberally to evangelize the heathen world, than to supply the destitutions of our own country.

On the one hand, we are appealed to for aid by eight hundred millions of our fellow-men, who are perishing for lack of knowledge; while, on the other hand, there are only some hundreds of thousands who need help. When whole nations and continents are stretching out their hands to us for the bread of life, do we not naturally feel that there is a stronger demand upon our sympathies, and greater need of our exertions, than we recognize when our aid is claimed for a fraction of a single people? Our brother, who speaks the same language and dwells in the same land with ourselves, is indeed nearer and dearer to us than a heathen, but do we feel it to be of more importance to give him the means of salvation, than to give those means to a hundred of our heathen brethren? In the sight of the Redeemer, each of their souls is as precious as his.

Further: the multitudes in our own land, who are destitute of the preaching of the gospel, enjoy, more or less, other means of salvation. Each of them has *some mode of access to the truth*, and thus *may* be saved. But the heathen are *absolutely destitute of all means*. No ray of light penetrates the darkness that is around and within them. There is no possibility of their knowing the way of life, unless we send them the gospel.

Again: the same amount of effort, with the same blessing of God, will produce more extensive effects if directed to the conversion of the heathen. The gospel introduced among them is like the little leaven in the measure of meal—it spreads through the mass; and in proportion as the mass is larger, the effects will be greater. Can any one doubt which have effected most for the glory of God and the welfare of man—those labors that have planted the gospel in a heathen nation, that has in a few generations become entirely Christianized, or those that have evangelized fully a few destitute neighborhoods in a Christian land?

Again: that enlargedness of view, that fervor of spirit, and that energy of will which are imparted to a church by its members accustoming themselves to look steadily and earnestly at the vast multitude of the heathen as the heritage of the Redeemer, to be won for him through the instrumentality of their prayers and labors, will best insure her doing her duty, not to the heathen alone, but to the destitute in her own borders. The Church lacks not means, but motive, to do her full work—the will, not the ability, is wanting. And what are the views which will most dispose her to do her full work? Will her character be best formed by viewing, as her chief object, the partial destitutions of our own country, or by contemplating the wants of a perishing world and the future glories of that empire which is to be extended over every land?

We will not detain the reader with further reasons for regarding the principle of "Carolstadt" as unsound. "In regard," he writes, "to these two great and prominent religious enterprises, the home and the foreign work, the language of Christ seems to me appropriate and significant. This ought ye to have done—faithfully and fully done, and not to leave the other undone." This is the language of Christ when he compares the "thythings of mint, anise and cummin" with attending to "the weightier matters of the law, judgment, mercy, and faith." And this language is "appropriate and significant" in marking the relative value of our foreign and home operations. Sending the gospel to the whole heathen world is like thythings of mint, anise and cum-

min, while sending preachers to one destitute neighborhood is like attending to the weightier matters of the law! Truly this is an original application of the words of that Redeemer who died as "the propitiation, not for our sins only, but also for the sins of the whole world," who is "no respecter of persons," who regards Greek and Jew, Barbarian and Scythian, bond and free," as equally "his brethren." The work of furnishing the gospel of salvation to light a hundred millions of perishing heathens is to be postponed till all our domestic work is "*faithfully and fully done*"—till every village and neighborhood in our own land is "faithfully and fully" supplied with a living preacher, or we are guilty of withdrawing our attention from the weightier matters of the law, and employing ourselves about mint, anise and cummin! With a similar originality of view, Carolstadt regards the Saviour's reply to the Syrophenician as containing a principle applicable to our sending the gospel to the heathen, while any portions of our own land are destitute of preachers. "Let the children first be filled." We are, he intimates, taking the children's food and giving it to the dogs. It was a blessed thing for mankind that the Apostles did not thus interpret their Master. Had they conceived it necessary to settle a preacher in every village in Judæa and Galilee, before they scattered the good seed among the Gentiles, the gospel would not have been proclaimed, as it was, in a single generation throughout the whole of the then known world. We, too, are Gentiles, and as much dogs by nature as the Caffir or the Hindu.

3. The tendency of the article we regard as mischievous. The writer, we feel assured, did not mean to lessen contributions to foreign missions, but the *natural tendency* of his piece is to produce that effect. Suppose any one to be convinced of the correctness of Carolstadt's reasoning, *what effect would it have on his conduct?* It would not induce him to give a cent more than he is now giving to promote the spread of the gospel—for there is not in the article an *argument or exhortation directed to that point*—but it would induce him to withhold hereafter from foreign missions a portion of his accustomed contribution, and add it to the amount of his former contribution to the domestic operations. We were reminded, in reading his article, of a fact that came to our knowledge years ago, in another part of our country. A missionary family on their journey to their station among our western Indians, had spent several days in the town of C. Some pious ladies became interested in their object—formed a working society, and annually sent them some assistance derived from the product of their joint labors.

Several years had elapsed when the Presbytery to which the church at C. belonged, resolved, that each of their churches should be required to do something for the Assembly's Board of Missions. The pastor of the church returned from Presbytery in considerable perplexity. He could not disobey the order of the Presbytery, yet he knew not how he was to comply, for he had never asked his church to contribute to any benevolent object, and he was very reluctant to begin such a work. After much reflection he concluded that it was best to persuade the ladies, who had just made up their annual contribution for the poor missionaries among the Indians, to hand over the amount to him—thus enabling him to comply with the order of Presbytery, and saving him the annoyance of presenting the cause to his church. He proceeded in perverting these funds from the object for which they had been raised, and felicitated himself not a little on the skill with which he had managed to *discharge his duty* without any trouble to himself or damage to the pockets of his people. This venerable brother evidently regarded the work of foreign missions as a tything of mint, anise and cummin; and he felt a considerable degree of virtuous self-complacency in thinking that he had directed the efforts of his people to the weightier matters of the law.

It seems, too, to us, that it can have only a bad effect to be speculating, as is done by Carlstadt, as to which of our sets of missionary operations ought to be curtailed. We ought to *repudiate the very idea* of retrenching our expenditures for *either* of these great causes. As long as the Romans held the principle that their god Terminus never walked backward, they were a great and conquering nation. Our Church will flourish only as long as we hold the principle that our movement is to be ever onward—that we never recede from ground once gained. We are increasing in numbers, in wealth, and in intellect. Why should we not expend our time and talents in exhorting each other to increased faith, and zeal, and effort, in every department of benevolent action, rather than agitate the question, how we may with the least detriment curtail our operations? Let each object which calls for our efforts and prayers be presented to our churches on its own independent merits, and let us give to each according to our several abilities, and according to the estimate which we prayerfully make of the comparative importance of each in advancing the Redeemer's kingdom on earth.

Y.

## THE FOREIGN MISSIONARY.

NEW YORK, JULY, 1853.

### Recent Intelligence.

MISSIONARY HOUSE, June 13, 1853.

**INDIA MISSIONS.**—Letters have been received from Lahor, Lodiana, and Futtehghur, to April 4; Agra, to April 7; Allahabad, to April 1. Mr. Morrison reports a tour of six weeks in the country north of the latitude of Lahor, during which he daily preached the Gospel. He visited numerous villages, and some large towns or cities in which the name of Christ had never before been preached, and was painfully impressed with the need of more laborers.—Mr. Walsh mentions the baptism by the English chaplain at Futtehghur, of the Sikh prince, Dhuleep Singh. This young man would have been the reigning king of the Panjab, if the Sikh dynasty had not ceased. He receives from the British government a pension of about \$200,000 a year, and if he is a sincere disciple of Christ, his influence for good will probably be very great. His profession of Christianity can hardly fail to make a strong impression on the Hindu mind.—The East Indian schools at Agra continue to prosper, having 75 boys and about 35 girls in attendance.—Mr. Owen mentions the admission to the church at Allahabad of a young man, who was formerly in the mission school, and who will probably be useful as a teacher.—Mr. Nundy has entered on his duties at Futtehpoore, with encouraging prospects.

**SIAM MISSION.**—A letter has been received from the Rev. S. Mattoon, of February 8. No marked event is reported, but gratification is expressed at the consistent deportment of the two Chinese members of the church. In the midst of many temptations, especially during the Chinese new year's festivities, they had received grace to maintain their Christian profession without reproach, and they appeared very grateful for the grace of God, and for the instructions of their missionary teachers.

**CHINA MISSIONS.**—We have received letters from Ningpo, to March 15; Shanghai, March 19; Canton, March 26. The admission to the church at Ningpo of a young married woman is reported. She had been a pupil in Miss Aldersey's school, and on her marriage was subjected to persecution for not conforming to the usual idolatrous rites. She had received grace to abide faithfully by her convictions of duty. The continued seriousness of several persons is reported.—At Canton the new chapel, on premises leased for five years, has been opened for worship, and a day-school of thirty-six scholars has been collected at the same place, both under the charge of Mr. French. Twelve boys out of thirty applicants had been received, in forming a new class in the boarding school, under Mr. Happer's charge. A strong desire continues to be expressed by the brethren for more laborers at Canton. Every reader of the Annual Report (see Canton Mission) will be convinced that more men ought to be sent to that station.

**MISSION TO THE CHINESE IN CALIFORNIA.**—The Rev. W. Speer writes on the 29th of April, that the attendance at worship is increasing. A Chinese prayer meeting had been commenced, and at one of the meetings two Presbyterian Chinese brethren from the mines were present. They had been admitted to the church at a mission station in China, and appeared to be consistent Christians. They faithfully observe the Sabbath, which is sadly profaned by most others. They say that from ten to twenty of their countrymen at the mines keep the Sabbath with them. Their prayers are spoken of by Mr. Speer as "humble, sincere, fervent, copious, and full of the spirit of Christ." A site had been selected for a chapel and mission dwelling-house in a Chinese part of San Francisco.

**LIBERIA MISSION.**—Letters have been received from Monrovia, April 14, and Greenville, April 13. Mr. Priest mentions that the number of church members at his station is 42, some having removed to other places, and others having been called away by death. When he first settled at Greenville, he found but one communicant, a woman who afterwards connected herself with another denomination. He has not therefore built upon another man's foundation. Mrs. Wilson's health having suffered severely at Monrovia, it has been considered expedient for her to return to this country, on a visit to her friends. Mr. Wilson consents to this separation in view of duty, and will continue at his post.

**NOTICES OF ARRIVALS.**—We have received advices of the arrival of Mr. and Mrs. Nourse, at Spencer Academy; Miss Turner and Miss Wilson, at their stations among the Chickasaws; Mr. McEwen, at Tallahassee, Creek Mission; Mr. and Mrs. Dilleit, and Mr. and Mrs. Jones, at the Omaha and Otoe Mission. Mrs. Way of the Nin-po Mission, with her children, arrived at this port on the 19th of May, on a visit to her friends, after a safe and speedy voyage.

### Waldensian Church.

THE visit of the Rev. Mr. Revel, Moderator of the Waldensian Synod, to the churches in this country, is an interesting event. We are glad to see that he has met everywhere with a most cordial reception. He was received as a corresponding member of the late General Assembly; and a letter was addressed by the Assembly to the churches, commending his object to their liberality. He is anxious to obtain funds to complete the endowment of a theological seminary, and to carry on missionary labors in Italy. We trust he will meet with great success in this part of his errand to our country. The position occupied by the Waldensians, no less than their pure faith and wonderful history, should lead us to look with deep interest on the work of evangeliza-

tion in Italy, which seems to be specially committed to their hands. We need hardly add that donations for the use of the Waldensian churches, if sent to the Board, will be cheerfully and faithfully applied according to the wishes of the donors.

As a happy example of the interest felt by many in Mr. Revel's object, we insert the following paper:

At a meeting of the students of Princeton Theological Seminary, held in the Oratory April 27th, 1853, the following Preamble and Resolutions were adopted:

*Whereas*, we have heard with deep interest the statements of Rev. Mr. Revel, respecting the Waldensian College at La Tour; and *whereas* we believe that to the Waldensian Church, ever steadfast in the Christian faith during many persecutions, God has intrusted a great share in the work of reforming papal Europe—therefore be it

*Resolved*—That we, enlisted under the same banner, and engaged in the same common cause with our brother-students of La Tour, extend to them, in their present circumstances of discouragement, the offering of our heartfelt sympathy and friendship.

*Resolved*—That we regard with interest the effort now making to provide means for their more complete theological training; believing as we do that American Christians can in no way more efficiently help forward the cause of Christ in Italy than by contributing to the education of an able Waldensian clergy.

*Resolved*—That the thanks of this meeting be tendered to Rev. Mr. Revel for his interesting address, and that a subscription be raised in behalf of the College at La Tour.

### Missionary Books.

THE OLD AND THE NEW; or, The Changes of Thirty Years in the East, with some allusions to Oriental customs, as elucidating Scripture. By William Goodell, Missionary in Constantinople, of the American Board of Commissioners for Foreign Missions. New York: M. W. Dodd. 1853. 12mo. Pp. xx. and 239.

This is one of the most interesting missionary books we have read in a long time. The venerable author has the happy talent of saying a great deal in a short compass, and of saying it in such a way as cannot fail to secure attention. A great amount of information and many excellent remarks will be found in this volume, concerning the missionary field and work in Western Asia. The progress,

from the worst state of things, towards what is desirable, has been already very great; and greater progress will be made hereafter. Every book like this shows that our Lord's kingdom is now coming.

LETTERS AND DIARIES of Philip Saphir, of Pesth, Hungary. Edited by his brother. New York: Robert Carter & Brothers. 1853. 18mo. Pp. 168.

This is a sweet and touching memoir of a converted Jew, who was connected with the Scotch Free Church Mission, as a teacher. He was called to endure great bodily sufferings, and finished his course at the early age of twenty-six; but he was eminent in grace, and accomplished much for our Lord in his brief course.

ALMANAC OF PEACE, for the third year of Hien-fung, A.D. 1853. By D. B. McCartee, M.D., Medical Missionary of the Board of Foreign Missions of the Presbyterian Church. Volume iv. Ningpo, China. 8vo. Pp.—

This is the title, in English, of a Chinese work, by one of our missionary friends at Ningpo. The writer of this notice cannot read a single letter of this book,—how, then can he describe it? It certainly *looks* very interesting. It is in Chinese style, on the lightest silk-like paper, nicely stitched with white silk thread, and has page after page of beautifully-distinct Chinese letters standing in slender columns, and, no doubt, full of good ideas! It is a book of some eighty pages, equal, probably, to twice that number of English pages, and contains numerous engravings and maps, some of them wearing, it must be conceded, a very American look, but not the less useful on that account to Chinese readers. We understand that a great variety of topics are treated of,—the planetary system, eclipses, tides, medical prescriptions for sundry plain cases, (like the old-fashioned almanacs of our part of the world)—the spoken and written language of the United States, foreign dues and customs, the Lord's Prayer with explanations, a number of short tracts on creation, God is a Spirit, sin, the way of salvation, death and judgment, &c. We should think that Dr. McCartee may well be grateful for being able to prepare such a work as this, and we trust he will see many proofs of its great usefulness.

For the Foreign Missionary.

### Who is the Benefactor of His Race ?

An Agricultural paper that years ago used to make its monthly visits to my father's house always wore this motto, "*He who causes two spires of grass to grow where only one grew before, is a benefactor of his race;*" and perhaps he is—yea, doubtless he is, for it is a noble employment to be striving to increase the productiveness of any piece of land; and those men are worthy of much praise who contribute of their wealth, or influence, or skill in science to devise means by which barren lands may be made productive, and worn-out farms restored. But when I have been reading what some good people in our cities and large towns are doing to look up the neglected or the vicious children and gather them into Sabbath and other schools, I have thought that is better even than to make two spires of grass to grow where but one grew before. Every faithful Sabbath school teacher is doing a better work, as is every Christian parent that is watching the expanding minds of his children, and carefully and assiduously sowing in them the seeds of virtue.

I often look in upon the Mission Schools; I there see the teacher at his wearisome work hour after hour—day after day—year after year. Many people would say, "That is monotonous; teaching A, B, and C, would be dull work for me. Drilling children in reading and spelling would be too small business for me; even teaching Arithmetic, Geography, and Grammar, seems rather small work for gentlemen and ladies with education and accomplishments such as these teachers evidently possess." To such people we would say, Consider, my friends, that these teachers are the agents in starting into being many ideas in minds where there were few before—they are cultivating intellects that were barren before—they are raising up teachers, native teachers, for a nation that had them not before—they are preparing the way to give a literature to a nation that had none before—they are preparing the way to give the gospel to a people that had it not before—they are

raising up preachers, native preachers, of this gospel for a tribe that had none at all before.

Your agricultural schools receive the countenance and aid of state legislatures; your scientific gentlemen are applauded as benefactors of their race, whenever through their investigations or inventions anything is discovered by which soils may be improved, or the cultivation of the soil facilitated, or any advancement made in the rearing of stock; but this is, after all, only causing two spires of grass to grow where only one grew before; and yet the very persons who applaud, and who rightly appreciate all advances in the agricultural science, can think it a dull employment—rather too small a business to cultivate minds that otherwise would remain barren—to sow the seeds of virtue where otherwise would grow only poisonous weeds; in fine, to be means of raising up plants of righteousness to flourish in the courts of our Lord, in places where otherwise would be only deserts, a waste howling wilderness, where that lion that goes up and down seeking his prey holds undisputed empire. Can this be a small business—a dull employment?

A Christian teacher is a benefactor of his race—they who support such teachers are benefactors of their race—and that Society that will send out and support two teachers, where they sent and supported but one before, will surely be a better benefactor of the race. And those parents are benefactors of their race who rear their sons and daughters for this work, praying the Lord, if he see best so to use them, to send them out to be employed in that work which is to make glad the wilderness and the solitary place, and to make the desert blossom as the rose. \* \* \*

For the Foreign Missionary.

### Little Walter is Dead.

THAT fine little boy, with those sparkling eyes, and pretty curling hair playing over his sweet laughing face—that dear little boy that wanted to climb up on my knees, that wanted to ride on my shoulder, and begged to see the pictures again, that sweet child has now these many weeks been lying in the grave; or it

was in the grave his body was laid. Walter was the beloved child of missionaries, his parents are almost alone amongst Indians that are nearly wild; they have a boarding school of twenty Indian boys. There are scarcely any white people near them; there are two or three native assistants with them, but besides these they have no Christian friends with whom to consult, and by whom to be encouraged and comforted; and no physician when they are sick. The place to which they have to send for their supplies is a hundred miles distant, and to this place they have to send for their letters and papers, which they do once or twice a year, and by ox teams generally. And little Walter's mother had not for a long time enjoyed good health, and she has long been afflicted with inflamed eyes, till now she is almost blind. Besides that school of Indian children which this lone missionary lady had to care for as her own family, she had small children of her own, the brothers and sisters of the little boy that died; these she must feed, and clothe, and instruct, bringing them up in the nurture and admonition of the Lord. Not many months ago she was called to resign one of these—the youngest but one—to death and the cold grave; and more recently another, Walter, was taken away.

O, does it not cause you to feel sad to hear of these things? O, do pity that mother, and that father, and pray for them. They endure these privations and these labors for the love they have for the poor Indian. This mother says, "It does us so much good to be assured that Christian friends sympathize with us, and pray for us; it seems to give us some help in sustaining our troubles."

In a letter from the father to one of his missionary brethren, which I was permitted to see, he writes, "But as you read this letter look on your own dear children, and you will not blame us when I tell you it was hard, very painful to part with him. \* \* \* It would have been a great comfort if we had been favored with a skilful physician to understand his case, and give him suitable medicine. O, how much more are you favored un-

der such circumstances than we are. But we don't want to murmur." But they don't want to murmur. No. Nor do they murmur; yet they cannot help seeing and feeling at such times their desolate condition. How trying—how very trying it must be for fond parents to watch over a sick child, conscious that they do not know its disease, nor what medicine should be given, but thinking that could they have a physician the child's life perhaps might be spared.

These parents once lived in an eastern city; and consider how great must be the contrast between their former and their present circumstances. Dear children, we hope that you will pray for these bereaved parents; and also pray for the children of the missionaries that do not enjoy such comforts and privileges as you have. \* \* \*

For the Foreign Missionary.

### Make thee an Ark of Gopher-wood.

THE flood which once drowned the world was a figure of the destruction that shall come upon the earth again, and all people are summoned to prepare for themselves an ark in which they may be carried over the waters of the threatened deluge to the land beyond. Noah, probably, expended all his property in the construction of the ark he was directed to prepare, and it was a good investment. And we had better do likewise. If we are sparing, or grudging, and lay it up here, it will be swept away—not be found at all after the waters of the flood are dried up; but expend your property in building and victualing your ark, then you will have a vessel that will be strong to resist the force of the waters and the winds, and which shall be well provisioned; and after the flood you will be rich enough, for the whole country shall be yours. So give of your substance to help in the work to which God is calling you. Lay it up here, it will be lost. Give, and you shall get it back again, after the waters of the flood are dried up. \* \* \*

For the Foreign Missionary.

### The King's Pensioners.

"I HAD almost forgot to tell you that in this

last engagement I was wounded in two places; I lost four fingers of the left hand, and my leg was shot off. Had I had the good fortune to have lost my leg and the use of my hand on board a king's ship, and not a privateer, I should have been entitled to clothing and maintenance during the rest of my life."

*From Oliver Goldsmith.*

Let us learn from the experience of the old and wounded sailor who is here introduced to us, and be careful not to get into any privateering vessel, but enlist into the King's service; then if we lose a limb, or if health fails, we shall be pensioned, liberally.

Then let not the missionary hesitate to go upon a foreign service—he shall be well paid, and be indemnified for all losses; for the King is bountiful. But mind and not be found in the enemy's ships; give a wide berth to the press-gangs that would get you for the enemy. And remember that it is not safe to refuse to enlist for the King when he calls for your services, for remember the curse upon Meroz. \* \* \*

For the Foreign Missionary.

### The Case Well Stated.

With some people it is a favorite remark, that the heathen are to be converted by our domestic missionary operations. The inference is, that foreign missions are a work of supererogation. Some idea of this kind was expressed by a correspondent of one of our Western newspapers; in reply to which another correspondent of the same paper says:

But Mr. S— thinks the heathen are coming to our land so fast that we can convert them here. How would the Apostles have received the proposition to establish their headquarters at Jerusalem or Rome—and send word to the heathen throughout the world, to come to them and see the knowledge of the true God and eternal life! Ah! no; their commission was differently worded: "Go ye into all the world and preach the Gospel to every creature." We never hear them talking about having so much to do at home that we can't go to Arabia, Macedonia, Spain or the regions beyond.

For the Foreign Missionary.

### A Letter from Mrs. Owen.

MY DEAR CHILDREN:—Though you have had many letters from and about India, and



the poor heathen, yet I wish to write you one letter, though I shall not be able to tell you what you have not heard before. I frequently see the poor Hindus worshipping a tree. You know they worship idols. Do you know what an idol is? Yes, you have seen pictures of them. You have read about them, but you have not seen them worshipping idols. It is very shocking! It is a great sin! You will say there are no people in Christian lands that worship idols—what great sinners the heathen are! This is true, but idolatry is not confined to bowing down to wood and stone. If there is any one object or treasure in our hearts, that we love more than God, it is an idol.

There are few of us who would like to acknowledge that we are without grace, but what pains do we take to cherish the little that we have, so that we may daily grow in it? I am speaking to children, for they have grace given to them when they seek for it.

The poor ignorant idolater is more careful to nourish the tree that he worships, by pouring water on it *constantly*, than many Christian children are to improve the means of grace. It is true they attend public worship. They hear and read the word of God, but still they do not grow in grace; at least, only a few. Do they pray? I do not ask if they *say* their prayers, but do they *pray* for themselves, their parents and friends, and for the heathen?

I ask *you all* to pray for the heathen, especially the children of the heathen. I dare say there are some dear children who might be found early at the throne of grace praying for the heathen. All I can say is, you cannot begin too early. Satan is no slug-gard when he wants to tempt men to sin. You must not be one either. Remember Jesus said, "Suffer little children to come unto me, for of such is the kingdom of heaven." What! the heathen children also? Yes! all are invited to come to Christ. It is early in the morning that the idolater waters the tree, the object of his adoration; be early at the throne of grace; be much in prayer and the study of the Holy Scriptures. You will find there this verse:—

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalm ii., verse 8.

Pray earnestly that Christ's kingdom may come quickly. Little children, keep yourselves from idols. Your affectionate friend,  
MARGARET OWEN.

Allahabad, March 15, 1853.

## Donations

### TO THE BOARD OF FOREIGN MISSIONS IN MAY, 1853.

**SYNOD OF ALBANY:** *Phy of Londonderry*—Newburyport 2d ch mo con 22, Ladies' soc 8; *Phy of Troy*—Waterford ch 16; *Phy of Albany*—Hagaman's Mills ch 6, Esperance ch 3.25; *Phy of Columbia*—Jewett ch mo con 20, 75 25

**SYNOD OF BUFFALO:** *Phy of Steuben*—Bath 1st ch 100; *Phy of Wyoming*—Sparta 1st ch 10; *Phy of Ogdensburg*—Oswegatchie 1st ch 90; *Phy of Rochester City*—Vienna 1st ch JOSEPH FULTON to con himself and MRS ISABELLA FULTON 1 ds 300, CARO Crane to con CHARLES C. NORTON and EMILY C. DOOLITTLE 1 ms 60, 560 00

**SYNOD OF NEW YORK:** *Phy of Hudson*—Hamptonburg ch 15 less 6 80 for "Foreign Missionary," White Lake ch 7, Monticello ch 45, Scotchtown ch 1; *Phy of North River*—Fishkill ch 23, Newburg 1st ch 20.63, mo con colls 34.23, Mattewan ch 40; *Phy of Bedford*—Croton Falls ch Sab sch to ed Henry Thomas Lee 12 50, North Salem ch mo con 7 25, South Salem, N. Y., a friend 1; *Phy of Long Island*—Middle Island ch JAMES BARNABY to con self 1 m 30; *Phy of New York*—New York 1st ch mo con 123 13, Sab sch to ed Sarah L. Tuttle among the Seminoles 10, collected by A. T. to ed Josephine Tuttle at Ningpo 12 50, Wallabout ch mo con 6 25, Brooklyn 1st ch mo con 28 96, University Place ch mo con 41 30, Ladies' soc 138, Madison Ave ch mo con 39 29, Williamsburg ch mo con 25 87, Forty-second st ch mo con 17 02, Rutgers st ch Youths Miss Ass 160, Yorkville ch mo con 7 12; 2d *Phy of New York*—Scotch ch "J" 100, West Farms ch 11 45, 950 70

**SYNOD OF NEW-JERSEY:** *Phy of New Brunswick*—Princeton 1st ch Miss Sewing Soc to ed Ashbel Green, Samuel Miller, Archibald Alexander, and Charles Hodge at Allahabad 100, Queenston Sab sch for Corisco Mission, 8 50, New Brunswick 1st ch ann coll 50, mo con colls 40 07, Rev. Dr. Cogswell 25, Princeton 2d ch Sab sch for sup of Alexander High Sch 7, Freehold ch 15 50, Princeton col ch 2, Pennington ch Sab sch to ed George Hale 20 55, Millstone ch 13; *Phy of West Jersey*—Pittsgrove ch 30, Cedarville ch fem miss soc 20 60; *Phy of Newton*—Mansfield ch a member 20, Musconetcong Valley ch 20, Knowlton ch 20, Blairstown ch 20, Oxford ch 13 less 8 75 for "Foreign Missionary," *Phy of Raritan*—Lambertville ch to con Rev. P. O. STUDDYFORD, D.D., 1 m 32, Pleasant Grove ch 10, Clinton ch 47; *Phy of Luzerne*—Wyoming ch 27, Kingston ch 11, Mauch Chunk ch of which 25 from Sab sch miss soc to ed Maria B. Salkeld, and in part to ed Richard Webster 35; *Phy of Burlington*—Columbus ch 6, Mt Holly ch 5 53, 590 00

**SYNOD OF PHILADELPHIA:** *Phy of Philadelphia*—Central ch 39 95, Rev. C. C. Jones, D.D., to con Mrs. MARY JONES 1 m 50, M. Newirk 25, James Field 20, J. Sibley 10, G. C. Napheys 10, J. H. Campbell 5, J. C. Taber 5, R. L. Barnes 5, S. Caldwell 100, W. M. 5, F. N. Buok 100, W. W. Fleming 20, Mrs. Richards 5, James A. Freeman 5, James Wray 10, in all from Central ch 414 95 less 18 75 for *Home and Foreign Record*, and 1 50 for collecting cards, Spring Garden ch mo con colls 42 02, Tenth ch mo con 54, Cobcocksink ch 20; 2d *Phy of Philadelphia*—Easton 1st ch of which 50 from Sab sch to ed Joseph Burke and Jesse M. Howell 100; *Phy of New Castle*—Forks of Brandywine mo con 8 81, Ladies' miss soc 13 75; *Phy of Donegal*—Chancosford ch 26, Pequea ch of which 61 cents the dying gift of a child to send the gospel to the heathen 13, Union ch 25, Waynesburg ch 25; *Phy of Baltimore*—Balt Franklin st ch 50,

Sab sch to ed W. S. Plumer, John H. Haskell, and Maria McDowell 23 27, Annapolis ch 20, Alexandria 1st ch a Lady 5; *Phy of Carlisle*—Dickinson ch 17, Shippensburg, Pa, Mrs. Mary L. Irwin 5, Schellsburg ch bal to con Rev. T. K. Davis 1 m 10, Stone ch cong'n 4.53, Bedford ch 10.60, Mr. Rea 2.50, Gettysburg ch 34.09; *Phy of Huntingdon*—Huntingdon ch Samuel Graffins 10, Kishacoquillas ch for Irish mission 2; *Phy of Northumberland*—Lycoming Centre ch 8, Rohrburg ch 5, Derry and Washingtonville ch 8.75, Derry fem miss soc to con Mrs. MARY W. PARK 1 m 30, Washingtonville fem miss soc to con Mrs. MARGARET SHEARER 1 m 30, Northumberland ch 9.75, Sunbury ch 20.75, Lewisburg ch 90.40,

1124 97

**SYNOD OF PITTSBURG:** *Phy of Blairsville*—Ebenzer ch 20, Pokes Run ch 50, Warren and Boiling Spring ch 11 18, Rural Valley ch young people's miss soc 12; *Phy of Redstone*—Mount Pleasant ch 36 50, Rev. W. W. McLain 10, Harmony ch 3, Long Run ch 23, Morgantown ch 37; *Phy of Ohio*—Monongahela City ch to con DEACON D. MOORE and DEACON J. W. SMITH 1 m 50, Sab sch for sup of Bazar sch in India, and to con Miss MARGARET E. MARTIN and Miss ELIZABETH FULTON 1 m 50, Bethel ch Ladies' for miss soc in part to con Mrs. MARY JANE MCFARLANE and Mrs. MARGARET CONNOR 1 m 44.20, Manchester ch 15, Sharon ch 13.50, Pittsburg 4th ch Sab sch 12, Canonsburg ch 10, Dr. A. B. Brown 5, Pittsburg 1st ch Mrs. Addy Beer 5; *Phy of Alleghany*—Bullocks Creek ch Ladies' miss soc 3.12, Concord and Pleasant Valley ch 31, Middlesex ch Ladies' soc 8.33; *Phy of Beaver*—Beaver ch 13.50; *Phy of Erie*—Warren ch 10.25, Sugar Grove ch 5, Irwine ch Miss M. J. Reynolds 5; *Phy of Clarion*—Licking ch 5.33, Concord ch fem miss soc 8.50, Clarion ch 20,

562 41

**SYNOD OF WHEELING:** *Phy of Washington*—Forks of Wheeling ch of which 10 bal to con CHARLES BASALEY 1 m 50, Lower Ten Mile ch 21, West Union ch 18, West Alexandria ch 42.50, Mill Creek ch Mrs. Glass of Hookstown 3, Clayville ch 29, Wheeling 1st ch ann con of Pastor 50; *Phy of St. Clairsville*—Morristown ch 16.05, Wheeling Valley ch 18.75, Nottingham ch of which 10 from Sab sch 50, Deeraville ch 6, Martinsville ch 24, Bealville ch 10, Short Creek ch 5, Beech Spring ch 27.50; *Phy of Steubenville*—Steubenville 2d ch Charles Beattie Magill 1, New Hagerstown ch 22, Steubenville, O., from a friend of our blessed Redeemer 15, Steubenville 1st ch in part 25 less 12 for "Foreign Missionary;" *Phy of New Lisbon*—Salem ch fem miss soc to ed Clement Vallandigham 44, Liberty ch W. Nelson 5,

470 80

**SYNOD OF OHIO:** *Phy of Marion*—Union ch 3, Little Mill Creek ch 1.89, Kingston ch 6, Brown ch 6 70, Bowling Green ch 50 ots, Marcella chs 3.71, Bucyrus ch 5.75, Osceola ch 2.50, Broken Sword ch 1.28, Iberia ch bal to con Rev. J. B. BLAYNEY 1 m 10, Mt. Gilead, O., Master Thomas P. Morrison for Choctaw Mission 2; *Phy of Zanesville*—Norwich ch 14, Brownsville ch bal to con Rev. W. M. ROBINSON 1 m 7, Hopewell ch 13, Pleasant Hill ch 22.90, Muskingum ch 18.45, Salt Creek ch 7.75, Bristol ch 8 03, Cross Roads ch 13, Olive ch 9, Sarahsville ch 3, Marietta ch 4, Cambridge ch 11.60, Zanesville ch 40 ots; *Phy of Richland*—Waterford ch Mrs. Armanella Levering 10, Bladensburg ch 25, Perryville ch Rev Wm Hughes 5; *Phy of Coshocton*—Mount Eaton ch 8 02, Nashville ch 1, Valley ch 2, West Carlisle ch 8.42, Evans Creek ch 4, Perry ch 1.50, New Comerstown ch 3.15,

243 88

**SYNOD OF CINCINNATI:** *Phy of Chillicothe*—Bloomington ch for sup of Rev R. N. Fullerton 68; *Phy of Miami*—Clifton ch adm coll 48, fem benev soc 10, Greenville ch 7; *Phy of Cincinnati*—Cinna 1st ch Juv For Miss Soc to ed S. Ramsey Wilson

at Ningpo 25, Reading ch 15, Goshen ch 5, Hopewell ch 14, Cinna 7th ch two mos con colls 14; *Phy of Oxford*—College Corner ch 20 25, Camden ch 5, Eaton ch 6, Oxford ch Mrs Luke 2; *Phy of Sidney*—Piqua, O., Mr Rodgers 2, Stony Creek ch 12; *Phy of Maumee*—West Bethesda ch, Masters Jesse, Daniel and David Fisher, proceeds of a small patch of corn, cultivated by them for the cause of missions 2,

255 25

**SYNOD OF INDIANA:** *Phy of New Albany*—Owen Creek ch 3 50; *Phy of Madison*—Madison ch 40, Mrs Fanesworth 3, Hanover ch 4; *Phy of Indianapolis*—Franklin ch 41.33, J. P. Banta to con his daughter Mrs. EMELINE DITMARS 1 m 30, Dr Donnell in part to con his wife Mrs ELIZABETH DONNELL 1 m 5, Indianapolis 3d ch mo con colls 23 27; *Phy of Palestine*—Charleston, Ill, Rev H. J. Venable 2.30,

152 40

**SYNOD OF NORTHERN INDIANA:** *Phy of Logansport*—Rossville and Lexington chs 2.75; *Phy of Lake*—Valparaiso ch 16.30, Sab sch 5.70; *Phy of Crawfordsville*—North Salem ch 35; *Phy of Muncie*—Indianapolis 1st ch 51.10 less 6 for "Foreign Missionary,"

104 85

**SYNOD OF ILLINOIS:** *Phy of Sangamon*—Springfield 1st ch 30 less 6 for "Foreign Missionary," Centre ch 6, Union ch 5; *Phy of Schuyler*—Carthage ch 5, Pbl coll 9.50; *Phy of Peoria*—Peoria ch Ladies to ed Isaac Keller in India 25.75, Canton ch 5, Osceola ch 5; *Phy of Rock River*—Sterling ch 8, Lower Rock Island ch bal to con Rev. SAMUEL CLEVELAND 1 m 4 50, Camden ch 5.10,

102 85

**SYNOD OF IOWA:** *Phy of Des Moines*—Brighton ch 3.75, Washington ch 10.20, Franklin ch 2.70,

16 65

**SYNOD OF MISSOURI:** *Phy of St. Louis*—St Louis 2d ch Sab sch for sup of Rev Henry V. Rankin at Ningpo 600, Dardenne ch Mrs Tarbell for Mission to the Chinese in California 5; *Phy of Palmyra*—Rock Co, Mo, Mrs R. A. Finley 3,

603 00

**SYNOD OF KENTUCKY:** *Phy of Louisville*—Louisville 1st ch add 2, mo con 10.70, 2d ch mo con 9.10; *Phy of Muhlenburg*—Hopkinsville ch of which 40 ots from Nannie Johnson for Indian children 5.40, Paducah ch 6.76, Princeton ch 14.35, Greenville ch 5.50, Henderson ch Dr. John N. Dorsey 3; *Phy of Transylvania*—Harmony ch 10; *Phy of Ebenezer*—Richwood, Ky., Charlie Graves (a little boy) 30 ots, Millersburg ch 7.50, Sharpshurg ch 2,

70 61

**SYNOD OF VIRGINIA:** *Phy of Greenbrier*—Kanawha Salines ch 10, Parkersburg ch 14; *Phy of Lexington*—Read from Treasurer of Phy 177.17, Old Oxford ch 10, Augusta ch 20, Shemariah ch 21.15, Lebanon ch 8, Windy Cove ch 6.50, Pisgah ch 3, Fairfield ch 2, New Monmouth ch 3, Bethany ch 1.50, Goshen ch 5 02, Hebron ch 14, James Neilson 5; *Phy of Winchester*—Moorfield ch 15, Warrenton, Va., Miss Milligan's sch for Spencer Academy 22.50, read from Treas of Phy 72 38; *Phy of East Hanover*—Richmond 2d ch mo con 31; *Phy of Montgomery*—High Bridge ch 12, Salem ch 91, Wytheville ch 5, Falling Spring ch 20, Covington ch 4, Mountain Union ch 10, Fincastle ch 7.50, Elizabeth Baxter 5, Big Lick ch 43.50,

639 82

**SYNOD OF NORTH CAROLINA:** *Phy of Orange*—Newbern ch 18.50; *Phy of Fayetteville*—Wilmington ch, colored members, to rebuild church in Liberia 12; *Phy of Concord*—Salem ch 9.75, Salisbury ch 50.04, Wilkesboro' ch 3, Taylorsville ch serv'ts catechism class 1.18, Statesville and Bethesda chs 31, Centre ch 16, Rocky River ch 61 63, Mallard Creek ch 4.75, Ramoth ch 16.50, Philadelphia ch 6, Unity ch 6.70, Providence ch 36 50, Sharon ch 26.30, Unity ch 37.75, Concord ch 20, Bethpage ch 13, Concord Town ch 12.95, Steel Creek ch 20, Thyatira ch 10, Morgantown ch 10, Buck Creek ch 25.50, Poplar Tent ch 13.65, Hiwassee ch 2.25, College ch 17, Macpelah ch 17, Third Creek ch 12, Sugar Creek ch Ladies' miss soc to con

REV. H. LAFFERTY 1 m 30.85, Hopewell and Paw Creek ch 33, Pleasant Hill ch 11, 582 00

**SYNOD OF NASHVILLE:** *Pby of Nashville*—Nashville 2d ch youths' miss soc to ed Adam Gillespie Adams 25, Clarksville ch 4.40, Mrs. E. C. Ogden 2, E. H. Ogden dec'd 1, Middleton ch 8.15, Rev. J. Watson 4, Nashville Tenn Rev A. H. Kerr D.D. 10, Nashville 1st ch 40.85, Shiloh ch of which 30 from Capt. CARSON DOBBS to con himself 1 m 51.30, Gallatin ch 41, Hermitage ch Mrs A. D. Jackson 10, S. Donaldson 1 60; *Pby of Knoxville*—Knoxville ch Sab sch 6.75; *Pby of Maury*—Hopewell ch 10 30; *Pby of Tusculumbia*—Tusculumbia ch 14, Courtland ch 3.15, 233 30

**SYNOD OF MEMPHIS:** *Pby of Western District*—Brownsville ch 37.30, Union ch 41.50, Denmark ch of which 30 to con MAJOR J. B. NEELY 1 m 121.30, Jackson ch Rev Dr Holmes 5, Sally (a colored woman) 3, Sab sch 10.35; *Pby of Chickasaw*—Monroe ch 12 90, Harmony ch 6.90, colored members for Bible distrib'n in Africa 7, Zion ch 10, Philadelphia ch 23.70, Sarepta ch 10, Treas of Pby 145.70, Ripley ch 12.80, Sab sch juv miss soc in part to ed Mary Gray in Northern India 20, Pontotoe ch 2.30, Lebanon ch of which part from colored members 8.50, College ch 12 53, Hopewell ch of which part from colored members 13, and Oxford ch 43, bal to con Rev. J. N. WADDELL, D. D., 1 d, Holly Springs ch 50.85; *Pty of Memphis*—Emmaus ch E. T. Taylor 1, Dr. J. B. Maclin to con Mrs LUVY L. MACLIN 30, Mrs L. L. Maclin 5, Rev P. R. Bland 10, Hickory Withe ch 40, and Macon ch 21 of which 30 to con Rev. L. McNEELY 1 m, Somerville ch Sab sch to ed Fannie Q. Boyd at Wa-pa-nucka 25, Portersville ch 43, Covington ch id part 15, Le Grange ch J. Locke 2, Germantown ch 20.75, Salem ch Sab sch 1, 816 07

**SYNOD OF SOUTH CAROLINA:** *Pby of South Carolina*—Read from financial con of Pby 8.40, Greenville ch 16.85, Laurens C. H. ch 3, mo con colls 16.80, Roberts ch 16 20, Rock ch 10.10, Friendship ch 4, Midway ch 2 55, Anderson C. H. ch 1.25, Good Hope ch 23.05, Broadway ch 1.75, Antioch ch 2, New Harmony ch 2, Providence ch 4, Gelders Cr ch 4 30, Avelaigh ch 3, Smyrna ch 2.65, Greenville C. H. ch 3, Lebanon ch 5.50, two females 6, Pickens C. H. ch Rev W. McWhorters 3, Hopewell ch 30, Rock ch 20, Liberty Springs ch 3 10, Wellington ch 20; *Pby of Bethel*—Pleasant Grove ch 30, Bullocks Creek ch 8, Catholic ch to con Rev W. Banks 1 m 42.50, WM. HEMPHILL to con self and two daughters, MISSES SUSAN and MARY HEMPHILL 1 ms 100, Ebenezer ch S. C., J. M. A. 10; *Pby of Harmony*—Bethesda ch Camden, 34, Juv miss soc 7, Pine Tree ch 11, Williamsburg ch 57, Cheraw ch 224.25, Colonel McFarlan to ed *Alvan McFarlan* at Spencer Academy 100, Darlington ch 71.75, Lebanon ch 25, Mt. Zion ch 155.50, Bishopville ch 5, Hopewell ch 69, Midway ch 3, Salem ch (Little River) 30; *Pby of Charleston*—Columbia ch 115.58, Edisto ch 111, Beersheba ch 27, Beech Island ch 15, Bethel ch 50, Charleston 2d ch ann coll 150.11, mo con 37, colored members 30, 1731 19

**SYNOD OF GEORGIA:** *Pby of Georgia*—Flemington ch 9; *Pby of Florida*—Tallahassee ch 65.75, Quincy ch 23.70, Marianna ch 13.25, —Ga, Miss Virginia Parkhill 3, Monticello ch 102, Sab sch to ed Hamilton Milliken 26, 232 70

**SYNOD OF ALABAMA:** *Pby of Tuscaloosa*—Tuscaloosa ch 75, read from Treas of Pby 105; *Pby of Talladega*—Jacksonville ch to ed child at Tallahassee 7, 187 00

**SYNOD OF MISSISSIPPI:** *Pby of Mississippi*—Pine Ridge ch of which 9.75 from Sab sch to ed Elizabeth S. Williams 75 20, Port Gibson ch 85, do 7, L. F. S. 3, Sab sch to ed A. J. McGill 10, Natchez, Miss, E. B. Fuller to con Mrs. HANNAH COTTON, Miss MARY LOUISA FULLER, Mrs. T. C. HOLTON, and Miss MARION HOLTON 1 ms 120; *Pby of Louisi-*

*ana*—New Orleans 3d ch mo con colls 20, Sab sch to ed Grace Leeds and Abby E. Beatty at Tallahassee 50, Carmel ch juv miss soc to ed Wm Dunbar in China 25, Woodville ch 46.50, Comite ch 10, Homer ch 3; *Pby of Tombuchbes*—Presbyterial coll 1, Columbus ch 23, Caledonia ch 1.60, Bethsalem ch 2, Lebanon ch 1, Friendship ch 2, 485 30

**SYNOD OF TEXAS:** *Pby of West Texas*—Green Lake ch 32, Victoria ch 24; *Pby of Eastern Texas*—Marshall, Texas, Mrs. A. G. Greer 5, 61 00

Total Received from Churches, \$10,563 00

**LEGACIES:** —Estate of Rev T. F. Magill 100, Harrisburg, Pa, bequest of Miss Annie M. Simon-ton 15, —O, ann proceeds of Legacy of Mrs. Nancy J. Hall 3.19, Milton, Pa, Legacy of James P. Sanderson 200, Morristown, O, bequest of Mrs. Margaret Haslett 20, Sharon ch, Pa, Legacy of Mrs. Margaret Meek 95, Clarion Co., Pa, Legacy of Mary Laughlin 36.66, 469 85

**SYNOD OF THE REV. PBN. CHURCH:**—Read from Treas of Synod for scholarships at Saharaapur 225 00

**MISCELLANEOUS:**—West Troy, N. Y., JOHN HASWELL to con himself, his son JOSEPH M. HASWELL, and his daughter FRANCES MARY HASWELL 1 ms 90, Pbn Board of Publication, donation of books for mission schools 62.50, First Ass Ref Pbn ch, Phila miss soc to ed Elizabeth Dales and Maria Law-sing at Wa-pa-nucka 25, Clinton Co., Pa, Central Union Sab sch to send Bibles to heathen children 1.50, —C. L. Ford in part to con him-self 1 m 10, Monmouth Co., N. J., Mrs. Sarah T. Roy 10, a friend 1, children of Mrs. Bensel 4.48, Staunton, Va., M. S. N. 5, Marshall, Mich., Sab sch for sup of Rev. H. V. Rankin, Ningpo, 10, Little H.'s 'gold dollar' for Iowa mission 1, A Col-porteur of Board of Publication for church at Turin 5, Tremont, Pa, T. A. Godfrey for Otco and Omaha missions 5, Ashwood, Tenn., S. Doddridge Frierson 5, Hampton, Va, Samuel Cummings 86 cts, Harrisburg, Pa, A. Burnett 2, —Tenn., Mrs. Catharine Brown 5, 243 34

Total Receipts in May, \$11,901 19

WM. RANKIN, JR.,

Treasurer.

**DONATIONS IN CLOTHING, &c.**—Ladies of Bennington 1st ch, Michigan, one box clothing for Chickasaw mission 20, Fem miss soc of Stony Creek ch, O., one box clothing 50, Franklin ch, Pa, one box clothing, of which 17.25 is from juv miss sew soc, and 4.50 from Ladies' sew soc, John Campbell & Co., N. Y., 5 reams writing paper, A Lady 25 garments and 2 bedquilts.

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**LETTERS** relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

**LETTERS** relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR., Esq., Treasurer—same address.

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Edward O. Jenkins, Printer, 114 Nassau Street.

## THE

## FOREIGN MISSIONARY.

For the Foreign Missionary.

### Boys' Boarding School at Canton.

(Continued from the Foreign Missionary of May.)

**LEUNG ATSO.**—Francis Herron. This is a very amiable and quiet young man, of middling talents and scholarship. He frequently manifests great thoughtfulness and seriousness, and gives good attention to all his scriptural lessons, and during the whole term of his connection with the school he has only once fallen under severe censure.

**LEUNG ASZ.**—R. R. Reed. This young man is the son of a man of some property. He is of a very headstrong, independent and turbulent disposition. His talents and scholarship are only mediocre, yet he is not lacking in application. He has two brothers in California, and his father was very anxious he should go too. He incurred his father's displeasure by refusing to go. He has assisted me in the Dispensary. I have wished him to become a student of medicine, but the great rage now is to get rich, and it is still uncertain to what he will turn his attention. He does not manifest much attention to religion. He has sustained a good character for honesty and integrity, and, if truly converted, he would be a decided Christian.

**TONG AFUX.**—John G. Bergen. His talents and scholarship are only of the middling order. He has assisted in the Dispensary for a year, and has been very careful and attentive to apply the medicines as directed. Sometimes when I am pressing home on their consciences the truth of God, he manifests feelings that show the Spirit is not without a witness in his heart. He will very probably seek his fortune in California.

**LEUNG ATSO.**—Robert S. Berry. His talents and attainments are very respectable, but I never saw him manifest the least concern about the salvation of his soul. Last February his father sent for him to come home to be married, promising that he should

return in about twenty days. The next thing I heard was, that his father had sent him off to California. I hear that he is employed in California teaching some of his own people enough of English for their daily intercourse with the residents. Surrounded as he is with temptation, and witnessing the ungodliness of nominal Christians, with no Christian friend to lead him to the sanctuary, or reiterate the word of God in his hearing, I fear all sense of divine things will be obliterated from his mind. But God's power is not limited to time or place, and he can work there as well as here. This is the ground of encouragement to continue in prayer for this youth.

**HO ASUN.**—James Hoge. He is deficient in application, and is behind in his English studies, but is among the best Chinese scholars in his class, and writes and speaks English pretty well. He gives good attention to religious instruction, but he does not manifest much feeling on the subject of religion, and yet he has brought several acquaintances to me expressly to ask for Christian books, which is a rare occurrence.

**TONG ASAM.**—James C. Watson. He is an assiduous student, and by dint of application has acquired a knowledge of a great deal of English. He manifests no interest in the subject of religion, though he always gets his scripture lessons well. He is a tolerable Chinese scholar.

**TONG ATAI.**—John D. Wells. This youth has very good natural talents. He does not manifest any religious sensibility, and is very careless. But Almighty grace can melt the hardest heart.

**LEUNG APO.**—Nathaniel Webb. He is of a kind and amiable disposition, which renders him a favorite with all, but he exhibits very little religious feeling.

**TONG ACHI.**—James Cooper. This is a very good dispositioned and obliging boy; he speaks and reads English pretty well.

He manifests very little interest in religious truth.

It is with no small degree of solicitude that I contemplate the departure of these youth from the school. What are to be their future employments—what will be their influence on their fellow-men—what will be their own individual characters, are all questions to me of deep solicitude. Again, it is a question of great interest, what *good* has been effected by the seven years of incessant care and attention that have been bestowed upon them. Some might be disposed to ask, Wherefore all this waste? It may be said in the words of Christ, when the covetous-hearted traitor reproached Mary for having, in the full gushing of her love, poured on the feet of her Lord the precious ointment, the church has done a *good work*. So far as expense has been incurred, and toil been bestowed, from a sincere desire to glorify our Lord and Master, and extend the knowledge of his gospel, it is acceptable to him. The result all rests with his overruling providence, and the judgment-day will only fully reveal the results in relation to these youth and others.

(To be concluded.)

For The Foreign Missionary.

### A few Words for the Boys who read The Foreign Missionary.

THERE are many boys in Corisco just about your own age and size. They have never enjoyed the same privileges that you have, and in many respects they are extremely different from you. They are not the children of Christian parents; very few of them can read at all, and some of them have never seen a book, and do not know one letter of the alphabet. Some of them have never worn any clothes; some of them have only had a piece of cloth to tie round their waist; and very few of them indeed have ever owned a shirt and pair of trowsers. But what is worse than all, a good many of them know nothing about Jesus Christ, and I fear very few of them believe in him as their Saviour.

These boys are very full of play, and in some things they are quite expert. They can swim and dive better than I have ever seen boys in America do. They spend a great deal of time playing in the water. In this part of the world the water is warm all the year, it is never too cold to go in to swim. When I have told them that it is sometimes

so cold in America that the rivers and ponds freeze over so that people can walk on them, they think it is very strange, and they wonder what ice looks like. In January and February, when you are skating over the ponds and rivers in Pennsylvania and New York, the weather here is still like July and August, and persons find it pleasant to go into the water to bathe any day in the year.

A favorite amusement with the boys here is making little boats and sailing them in the shallow water along the edge of the sea. They show a great deal of skill in constructing these boats. They are quite small, not large enough for any useful purpose, but are made for amusement merely. They are rigged sometimes with large leaves cut in the form of sails, but sometimes with pieces of cloth, by those who are able to get it.

Many of these boys are active and intelligent for the opportunities they have had. Many of them have a great desire for learning to read, and I hope they will soon have opportunities for doing so. But they are surrounded by many temptations, and by hardly any moral restraints. It cannot be wondered at that very early they fall into the grossest sins. They are continually surrounded by heathen customs, and the moral corruptions which flow from them are continually before their eyes. They will grow up no better than their fathers and grandfathers who have gone down the broad road to destruction, if they are not taught in the doctrines of God's word, and unless God sends his Holy Spirit to change their hearts.

You live in a Christian country, you are surrounded by many privileges which heathen boys know nothing about. You have Christian parents and Sabbath School teachers to instruct you in what is good and to warn you against what is evil. You have God's word and can read it, and you know about our Saviour, and about what he has done and suffered to redeem you. If you could estimate the privileges which you enjoy above these boys here, you would have heartfelt gratitude to God that he has not cast your lot in a heathen land, and you would pity those who do not know the Saviour, and who have never experienced the blessings which Christianity confers. You can pray for these boys. It will do yourselves good to pray for them and to pity them, and to do what you can to send them a knowledge of Jesus Christ.

J. L. MACKEY.

*Ivongasimba, January 8th, 1853.*

For the Foreign Missionary.

### The Heavenly Serai.

*To the Children of Indianapolis First Church Sabbath School.*

MY DEAR CHILDREN:—One day, during our Missionary tour in November of last year, we were encamped in a beautiful grove of trees, near the village of Quliampūr. It is situated on the Grand Trunk Road, about 90 miles north-west of Allahabad. Just across the road was a neat Dāk Bungalow—a house containing two sets of rooms, fitted up for the convenience of travellers. These houses are erected all along the road, at distances of twelve or fifteen miles apart, by the Government, designed to supply the place of hotels, for the use of European or foreign travellers. Several servants are attached to each, to provide and cook food for those who are compelled to stop. These servants are paid by the Government. The traveller pays about a half-dollar a day for the use of the room, and a fair price for food,—such as can be had—generally chickens, eggs, milk, tea, water, cakes and rice.

In the hot weather, those who are compelled to travel occupy these Bungalows, during the day, and travel at night; and in the cold weather, many persons, using their own conveyance, travel this distance in the early morning or evening, and spend the day and night at these Bungalows. You would think this was tedious in the United States, only fifteen miles a day. I met with an officer and his family, who were making a journey of over 1200 miles in this way; it required several months to complete the journey, but as he was not in a hurry, it was the best way to recruit his own and his family's health, so much worn down in the hot weather, to take their morning drives and enjoy the cool air.

Some 200 yards beyond our tent, a red flag in a tree-top, arrested my attention—while the music of a native drum, and the crowd of men assembled near the tree, betokened something unusual going on. We went over, and learned they were building a large Serai—designed for the accommodation of native travellers. I had observed a great many of these Serais on the road—large quadrangular inclosures, with high walls and large gates, and within a number of little houses or rooms, built against the sides; native bedsteads, flour, ghee, grain, &c.—everything a native tra-

veller needs. Now, when you remember that it is next to impossible to get provisions, or wood, or shelter, except at one of these Serais, and that thieves and robbers are abundant, so that natives are often murdered for a few rupees, you will see that such a safe, convenient place is a great blessing to the people. And hence it is one way of getting *merit* for a rich native to build a Serai. This was the case here. It was the work of a Brahman, who lived some miles away, across the Ganges—a portly, shrewd-looking Priest, whom I conversed with on the spot.

I learned that this was a market day, and their purpose was to have two every week, when all the neighborhood would bring their products for sale or exchange. We moved around among them for awhile, until we reached a convenient place—when we halted and began to talk. My native assistant, Nuvia Mirzā, spoke very earnestly and feelingly about the way of salvation;—the people listened very closely;—and one young man was very much moved, when we began to talk about death, and banishment from God; he could scarcely restrain his tears. We gave him an Urdu tract, which he gladly accepted: he was just learning to read, and I say that tract will direct his thoughts to Jesus, and lead him to life.

When Mirzā had ceased speaking, I began a conversation about the new Serai, in which they all seemed so much interested. Several expressed their great gratification at the kindness of the Brahman who was building it,—while they did not scruple to say that the builder's motive was to make himself a *name*. From this I drew their attention to the *Great Serai* God had built in Heaven, and carried out the comparison. Like this, it had *one great gate of entrance*, but different from this in having *but one*: like this, its walls were *high*—none could climb over: like this, it was not made for wicked men, nor wild beasts; all would unite to expel such from the Serai, or even from their social circle at home; for a crime they would break the caste of their fellow-man, and drive him out because it was wrong to sin, and keeping him in caste would give them a bad name, while the wicked man might corrupt their families. Now God had made a *great Serai*—for *all* travellers, Hindu and English—was it not natural to believe this? Was not God kinder than man—than this Brahman? It had *one great gate*—for it was holy, like God, and nothing impure or wick-

ed could enter: was not this proper also? But I appealed to them, if they had any plan of becoming holy—how could they enter at that gate? How could a murderer, if they all knew him, come into this Serai? But if the Government forgave him and then could make him pure and good, they would receive him. And then I told them of Jesus—of pardon and acceptance—and the Holy Spirit's holy influences to purify the heart—how it suits all our wants, and of the great plenty, happiness and security in the Heavenly Serai. And they listened—many of them, I thought, seemed glad—a gleam of sunshine—of hope—of longing—passed over their features—and then, poor villagers, the heavy cloud came back, and chased away the joy; they seemed like one trying to raise a heavy load, just succeeding a little, when it came down heavier than before. They had seldom heard the word holy—had no idea of Heaven and God, like yours—for you know, their fathers and mothers had no Bible—nor Sabbaths, nor Sunday Schools—nor Ministers, but they had seen and heard so much of wickedness, that they could scarcely imagine there was any such things as purity and goodness in the world. But God can awake them. He can make a great tree grow from a little seed: He can make them remember what they heard about Christ, and bring them to the truth. If we pray for this, He will answer us: will you do so? It may be, if you do, that we shall meet some of these very persons I have been telling you about, when we reach the Heavenly Serai. Yours, affectionately,

L. G. HAY.

For the Foreign Missionary.

### The Scriptures and Religious Tracts at Canton.

CANTON, CHINA, APRIL, 18, 1853.

MR. EDITOR:

One great and important department of Missionary labor is the distribution of portions of the Sacred Scriptures and religious tracts. Yet it requires great discretion to observe in this, as in all the duties of life, the *golden medium*. There are the two extremes of giving indiscriminately to all, and there may be "a withholding more than is meet." It is very difficult to find out who are readers and who are not.

In the absence of many conversions at this place, it is very gratifying to know that

some knowledge of the great principles of Christianity is being diffused by the distribution of the sacred page and religious tracts, as well as by the oral communication of religious truth among all classes of the population.

Two very interesting facts bearing on this point came under observation very recently, which should encourage all to pay for the converting influences of the Holy Spirit upon every message of God's sacred truth.

A literary man, who had obtained the second literary degree, and who holds an appointment of some importance in connection with the supervision of Literati of the first degree, called at the Dispensary for some medicines. He appeared very frank and cordial in his manner, and appeared desirous of seeing something of Foreigners, as he evidently never had met any one before. I invited him to my house, stating I would soon be at leisure. Very soon after my return he called. After some conversation on various subjects, he asked for some of our books. I presented to him a copy of each of the Gospels of the New Translation, and some tracts, which he accepted in a very grateful manner. It is in such cases as this, that I feel a gratification in being able to distribute copies of the new version. It is so superior to any other in style that it commends itself to men of literary taste.

He returned several days afterwards with a friend. In looking over an atlas in which the names of the countries were written in Chinese—when his eye fell upon the name of Judea, he spoke out immediately and promptly, and said, "Ah, that is the country where Jesus was born," showing that he had read and remembered some of the facts of the Sacred History.

A lady of some wealth, and whose son, having the Second Literary degree, has gone to Peking, to attend the examination for the Third degree, who lives inside the city a little distance from us, came to visit Mrs. Happer. On the morning of the day she came, a servant, as he went out of the house through the Dispensary, received a copy of the Chinese Christian Almanac, which he carried to his mistress. Before she came, she had read nearly all the religious matter in it, especially a statement and explanation of "Twelve important points of Christian doctrine." In conversation with Mrs. Happer, she referred to many of the leading ideas, showing that she had understood what she read.

Judging from the observation we can make from those that call, it would seem that a considerable proportion of the ladies of wealth can read books published in simple style understandingly. The woman above referred to, could read better than most of them. She had been left a widow in early life, and had plenty of leisure time. The ability to write is a much more rare accomplishment for ladies—yet there are a few who can write it so well as to write a short note.

A very much smaller proportion of women of the poorer class learn to read well enough to read the trashy novels that abound in China, and they spend all the snatches of time in reading them (which are mostly written in a sort of doggeral rhyme). So that the fashionable amusement of Western ladies is participated in by their less fair sisters of China, and with probably no greater mental improvement.

While China has an innumerable multitude of books, and the Literati are greatly honored, and the office of a Teacher is greatly respected among them, and the people have minds well capable of understanding truth, it must not be supposed that nearly all are readers. No certain estimate of the numbers can be made. But as an approximate estimate, and certainly not too small, I suppose not more than one female out of ten can read so as to understand any Christian tract; and not more than four men out of ten in the city can read. In the country the proportion of readers is much smaller,—so that only twenty-four out of every hundred, on the most favorable estimate, are capable of receiving any benefit from Christian books, and many of them by their official rank and wealth are out of our reach.

What instruction then is to be derived from this statement of the facts of the case? To my mind it is this, viz.: That while we may use every auxiliary means afforded in the providence of God, yet the evangelization of this as well as of all lands, can only be accomplished by the Heaven-appointed instrumentality,—the living Teacher,—teaching by the way and in the house, in the school and in the chapel, the old and the young, male and female,—the doctrines of the cross. And the prayer which Christ taught his disciples remains still the appropriate prayer of the Church, viz.: Pray the Lord of the Harvest that he would send forth Laborers into his vineyard. We want tracts,—we want the Bible, but what is most

wanted, is men and women, foreign and native, to go before, and with, and come after the Bible and the tract, and teach all men with the living voice, and with all the expressions of love and interest, that the soul imbued with the love of Christ can manifest, the great and glorious truth that "Jesus Christ died to save sinners." Ye who love God, pray; pray earnestly for the blessing of God to rest upon all the means used to make known his adorable name and grace to lost sinners in heathen and Christian lands.

Yours very truly,

A. P. HAPPER.

For the Foreign Missionary.

### More about the four Teachers who were Prayed for.

CHRIST said, "I seek not to do mine own will, but the will of him that sent me;" and again he said, "For I came down from heaven not to do mine own will, but the will of him that sent me."

We are here taught three things: 1st. That God sent Christ down from heaven. 2d. That he came, not to do his own will, but the will of him that sent him. 3d. That he did not seek to do his own will, but the will of him that sent him. And this is what God requires of his people. He sends them into his vineyard to work, and he requires of them to seek to do his will. But they very often forget to do his will, and seek to do what pleases themselves. This is not like Christ, and is very wrong. We must always be trying to do the will of God, and not seeking to do what pleases us best; and God often takes people away from their work, and puts them to what they would rather not do; and thus teaches them that they must do his will.

You recollect, I told you last evening, that the people of a certain place once set to praying to God that he would convert souls in their midst; and how they prayed for the four Sabbath school teachers, who were not members of the church, that they might be converted and brought into the church, and that probably many of the people only thought of having these teachers saved, and being better fitted for teaching in the Sabbath-school. And I told you what the Lord did with these teachers: that he did not leave them long with that people; but sent two of them away to get ready to preach the Gospel, and another far away from his home.

Now, these teachers, if they had had their own will, would not have chosen what God had in store for them.



One of the two who are now preaching, began another kind of business before he was willing to begin to prepare himself to preach, and afterwards went according to the will of God; and the other would not have chosen to be a preacher, but would rather not have had to prepare to preach; and the one whose health God took away would probably have been willing to get ready to preach if he had have been well enough to study; but God sent him away to live where he would not have chosen. So God did not let them have their own will, but put them to business they would not have chosen, and took them to places they did not choose.

Now, it so happened, when they were small boys, these three went to the same school, and two of them were great cronies. They would always sit together in school, and be together whenever they could. But, as I told you, God sent them far away from each other, and did not let them stay together. He had work for each of them to do, and he sent them away to do it; not to do their own will, but God's will; and he did not let them stay together, as they delighted to be, but sent them away far from each other.

And so it may be with you, if you only seek the Lord. He may take you away where you would rather not be. But that must not stop you from praying for yourselves or for others. For afterwards you will find that God chooses better for you than you would for yourselves; and you will be glad that God did not let you have your own will, but that he chose for you.

These teachers had to go far away from their friends and from each other; but I feel sure, if God was to say unto them, "Now you may choose for yourselves," that they would each one quickly say, "No, Lord; thy ways are best, choose thou for me all my life."

You may by your prayers be the means of taking people where they do not wish to go, but they will heartily be thankful to you for it after they have tried God's ways and found them best. Now, do you pray very much, that God will bless you and convert souls in your midst, and you may be a blessing to people very far away.

Pray to God that he will always give you a will to do his will, and a desire to do his work, and pray that others may also delight to do his will, and never forget to keep in mind what you pray for, and watch to see if God is not answering your prayers. Sometimes, and I fear very often, good people pray for blessings, and think little more about them. The blessings come, and they hardly think about them, and never know how well God has been answering their prayers; and they forget to thank God for his goodness.

Ah, that is very ungrateful, and may cause God to keep back some of his blessings when they pray again.

The people thanked God at the time these four teachers were converted, and if they would still remember the circumstances, it would be a standing evidence of God's goodness in answering prayer. But it is to be feared many have forgotten.

Always seek, like Christ, to do the will of your Father in heaven. Always remember that God hath called you to do his will and not your own. If you are a Christian, you have Christ for your brother, and you are to try to be like him, doing the will of God, bearing the trials of this life cheerfully, for this is the will of God. And be sure to be willing to do whatever God is showing and inclining you to do, and pray to God to give you a desire to do everything he has for you to do, and go everywhere he shall call you. Very few, if any, Christians are at all times willing to do all God has for them to do, and to go any where God may call them, and they often are sorely chastised for it. Be ye sure to guard your hearts, and pray to desire always to do the will of God.

MONOS.

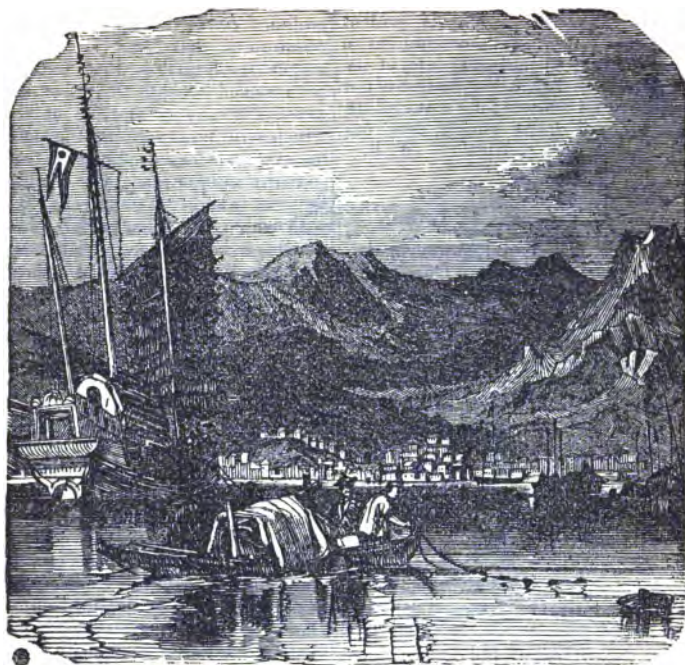
### Hong Kong, China.

Hong Kong is a small island off the coast of China—so small that a man may walk around it in a day. It is covered with hills rough and craggy in the extreme, and on this account very difficult to build on—yet it contains many fine houses, erected chiefly by the English.

Twelve years ago England wrested this little island from the Chinese. A war was then raging between the two governments. When a treaty of peace was concluded in 1843, Hong Kong was ceded to Queen Victoria and her successors forever.

The island now belongs to Great Britain by conquest and treaty, as it formerly belonged to China by proximity and long possession. Its harbor is one of the finest in the world, and being but a mile or two from a populous coast, and near to some important cities, it affords its present owners many commercial advantages.

Before the war with the English, foreigners were not permitted to enter China. Of course missionaries could not carry the gospel among the millions of people composing that immense



### HONG KONG, CHINA.

empire. The single fact that the Chinese prohibited strangers from visiting them, is of itself evidence that they needed the gospel. Christianity makes a brotherhood of nations. It teaches that "God that made the world, hath made of one blood all nations of men for to dwell on all the face of the earth," and though "He hath determined the bounds of their habitation," yet those bounds are consistent with the interchanges of commerce and mutual intercourse for the general good.

In his beneficent providence those exclusive barriers which selfishness and pride have set up, will gradually be broken down. Already several breaches have been made in China. By the treaty of peace with England, five important cities were opened to other nations, and a free toleration permitted in them to the services of the Christian religion. There, as also at Hong Kong, missionaries have gone, and churches, comprised in part of native converts, have been organized.

It is a notable fact that for several years before any door of entrance was open, the church stood prepared for the Chinese mission. In 1837, our Board sent forth her men, and told them to find some resting-place without the limits of the empire, until such

time as in the providence of God the door should be open for their admission. These brethren were sent out in Faith, and they went, not knowing whither they went. Journeying from place to place along that extended coast, they sent home the following report: "How long the Lord in his inscrutable providence will permit the Chinese government to exclude the missionaries of the cross, is known only to Him who seeth the end from the beginning. If prayer once opened the windows of heaven, the same fervent and believing prayer will open the walls of China. It is our place to stand ready and prepared to enter in and reap the harvest." And thus they stood waiting the hour when God should overrule the wrath of man and turn it to his praise. Ten years have elapsed since these brethren were permitted to engage in their work in their chosen field. And now the church is impatient for new fields for missionary effort. We would not only have five cities open to the free toleration of the services of our holy religion, but the whole empire, with its 300 millions of heathen idolaters. And God in his own good time will answer the prayers of his people. Again there are wars and rumors of war. The nation is di-

vided against itself, and however it may survive the internal conflict, yet it is evident that its exclusive policy must soon come to an end. It is contrary to the great laws of nature, and contrary to the gracious designs of our blessed Master, who will ere long make all nations, like kindred drops, mingle into one family and brotherhood in Him. W. R.

### Missionary Progress in India.

A NUMBER of educated Hindus, in despair of checking the progress of Christianity by the ordinary weapons of calumny and persecution, have resorted to the more civilized expedient of attacking its doctrines at the root. They have commenced the publication of a monthly periodical, filled with extracts from infidel writers, which they are endeavoring to circulate as an antidote to the teaching of the missionaries. We have not the slightest intention of admitting a polemical discussion into these columns, but we cannot allow the admissions with which they preface their objections to pass without a word of comment.

They say, "The vigorous exertions of the preachers of the gospel have tended to spread widely a knowledge of the Christian religion among the natives of India: there can hardly be found an educated Hindu that knows not something about it. They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prizes to successful essayists, and other indirect measures, they insidiously cause the youths of this country to be initiated in the doctrines of Christianity. The labors of the missionaries, it must be confessed, have been in this respect, to a certain extent, crowned with success, though in producing conviction on the mind of the Hindu population in regard to the soundness of the claims of their religion, they have not met with equal happy results. But when it is found that the acquaintance of the people with the subject of Christianity has grown so general, and that they have got it, with some enlightened exceptions of course, through no other medium than that of its advocates, it is exceedingly desirable that they should be made aware of what is said against it by eminent men, born and educated in countries where the religion of Jesus is found to form the national faith."

It would scarcely be possible to bear stronger testimony to the zeal, activity, and success of the missionary body than is con-

tained in these few lines. They indicate a profound conviction on the part of the Hindu community, that their strongholds are no longer impregnable, that the ground has been mined beneath their feet, and that the movement may commence at any moment, which will terminate in the subversion of the system which they have surrounded with so many safeguards. The feeling of indifference, almost approaching to contempt, with which missionary effort was once regarded, has given place to that vague alarm which is the forerunner of gratifying success. It is felt even by those who are most wedded to their own superstition, that the cause of which the missionaries are the pioneers is advancing rapidly, and that with whatever rigor the external observance of Hinduism may be maintained, its vital strength is rapidly declining. They dare not rely upon the vigor of idolatrous attachment in the rising generation, and are, consequently, compelled to search for new weapons, and to place themselves in an attitude of defence, instead of defending, solely upon the *vis inertia* which has so long befriended them. They occupy very much the position held by Paganism in the time of Diocletian, not yet defeated, but fairly frightened into a fierce spasmodic activity, most favorable to the progress of truth. The admissions of weakness do not come from one quarter alone. We quoted recently from the *B'askur*, the statement of a moderate Hindu, that the rising generation care nothing for the prejudices of antiquity. The Vadamists, who have themselves abandoned the essential peculiarities of their doctrine, are also beginning to feel that their attitude is insecure, and manifest a bitterness of spirit very different from the tone of triumph they at first assumed. There are signs on every hand that we are witnessing the beginning of the end.

We make these remarks not so much for the benefit of our readers in India, to whom the facts are sufficiently patent, but for those in England who are, of course, able to perceive only the external signs of missionary progress. We have observed with regret that at the great May meetings of the metropolis, there was a disposition among some of the principal speakers to assume a defensive attitude in respect to India missions, as if they felt that striking manifestations of improvements in the islands of the West Indies and the South Seas, in Africa and New Zealand, were wanting in Hindustan.

Such an attitude is totally uncalled for,

and proceeds, we believe, mainly from the difficulty of making Englishmen understand the enormous strength of circumstances—if we may be allowed the expression—which environs an old superstition long after it has lost its vitality. The forest is still standing, and they cannot from their distant point of view see how the trees have been marked, and the ground surveyed, and that nothing but the work of demolition remains to be accomplished. Meanwhile, it is well that they should learn, from the mouths of Hindus themselves, how far the cause which they have at heart has been silently yet steadily advancing.

FRIEND OF INDIA.

## THE FOREIGN MISSIONARY.

NEW YORK, AUGUST, 1853.

### Recent Intelligence.

MISSION HOUSE, July 13, 1853.

INDIA.—We have received letters from Lahor, May 6; Lodiana, April 30; Agra, May 4; Futehgurh, to May 14; Mynpurie, April 19; Allahabad, April 16. It is with much regret that we learn the death of Mrs. Seeley, wife of the Rev. A. H. Seeley, on the 9th of May. Her death was unexpected, but her mind was full of peace, and she departed this life in the enjoyment of a "good hope through grace." She was a woman devoted to her work, and much endeared to her companions in the mission. Doubtless, she has entered into the joy of her Lord.—The people at Akutganj continue to manifest a pleasing interest in receiving Christian instruction, and have subscribed about seven hundred rupees for a small church in their village.—Mr. Munnis had reached Allahabad on his return, with health much improved.—Mr. Warren was on a tour to Hardwar and the Hills, partly for health, and chiefly for missionary labor.—Mr. and Mrs. Janvier had gone to the Hills for the hot season, on account of Mrs. Janvier's continued feeble health. Mr. Janvier would be able to perform missionary duty among the Hill people.—Mr. Forman had been unable to engage in his usual labors for a month, by reason of sickness, but was again at his post with restored health. A site for a mission house has been purchased near Lahor, on which an old mosque was standing. This has been fitted up for a residence. The location is considered a very good one, and the expense (about \$1,200 for the whole) was considerably less than the mission expected to pay for a house—which was much needed, and at the same time hard to be obtained.

SIAM.—Advices have been received from Bangkok to the 4th of March. Twenty-two scholars were in the schools, of whom seven were girls. With more strength in the mission, the number of scholars might be much increased. Mr. Mattoon adds, "In our other labors, we

have nothing new to report. There appears to be a little more than usual attention to the truth on the part of a few, but we can speak of no decisive and manifest change in any."

CHINA.—Letters have been received from Ningpo, March 16; Shanghai, April 12; Canton, April 30. At Canton and Ningpo all was quiet, but at Shanghai much alarm was felt in view of the progress of the rebellion. Our brethren at the two northern cities, in common with all foreigners, had met with much difficulty in obtaining pecuniary supplies, the interruption of commerce having cut off the sale of bills of exchange. In any event, they would not probably be exposed to much personal danger, being able to take refuge on board of American vessels. Mr. Culbertson says, "In case of attack [at Shanghai] most of the mission property, lying without the limits of the foreign settlement, must be sacrificed." Most persons in this country seem to anticipate that the success of the rebels would prove favorable to the spread of the gospel in China. Of this, however, not much that is satisfactory can be yet known. The result is in the hands of God, who may have purposes of judgment in view before his mercy is displayed.

CHINESE IN CALIFORNIA.—A letter of the Rev. W. Speer, of June 15th, has been received. He continues to be encouraged in his work. A lot of ground, 44 feet by 87 in size, had been secured, in an eligible location, on the corner of two streets, for mission buildings. This lot cost \$3,000, and about \$8,000 more would be required to put up premises suitable for a school, chapel, and family residence, with a basement store-room to be rented. The greater part of the money for this property, it was expected, would be obtained in San Francisco, but some aid is requested from the Board.

AFRICA.—Letters have been received from Corisco to the 6th of May. The number of boarding scholars was twelve, of whom a good report is given. They are under Mrs. Mackey's charge. In the day school, under Mr. M'Queen's care, 77 scholars have been entered, but the average attendance was only 37.

Mr. Mackey writes as follows on a subject of much interest: "We are in our usual health. Mr. M'Queen has suffered scarcely at all from the climate. The slight attack of fever, which he had a few weeks after his arrival, did not confine him to bed a single day. We feel still highly encouraged in regard to the healthfulness of our location here. I have been living on this island now nearly three years, and have not seen one case of severe fever which was contracted on the island during that time. The only two cases of severe fever which I have seen during my stay here were those of two masters of English ships. While procuring cargoes for their vessels, they had both been exposed on the main-land. Both were considered dangerous cases, and were brought to the mission house on Corisco to receive medical aid, and they speedily recovered.

"I know not whether fear of the climate has deterred brethren from joining us here, but true it is that

the mission has not been strengthened as some of its warmest friends had hoped, and had reason to expect at its commencement. There is no other point on this coast where there is so much likelihood of white men enjoying health as on Corisco and the other two inhabited islands of this bay. These islands are each several miles distant from the main-land: they have an enterprising though not a large population, not exceeding perhaps two thousand in the three islands. But there is a large coast population in reach from them. The main educational operations of the mission, the translating and printing, might be done here; and if a residence on the main-land should be found prejudicial to health, here is a healthy place at hand to recruit; and further, were our numbers sufficient to allow us to prosecute any extensive explorations, we have as fair a prospect of penetrating towards the interior from this point as from any other I know on the coast. But we are entirely too few to carry on our work with vigor and efficiency even on this island."

**INDIAN MISSIONS.**—Letters from the Ottawa and Chipewewa Mission, of April 27th, mention the failure of efforts made by the Roman Catholic bishop and priests to prevent the Indians from sending their children to the mission school.—Letters from the Omahaw Mission, to June 23d, mention the arrival of the Rev. W. Hamilton and his family from the Iowa Mission. Mr. Hamilton takes the charge of the former mission, in view of Mr. McKinney's soon removing from the Indian country.—Letters from the Creek Mission, to June 11, mention the admission of another member to the church at Kowetah. We learn also, with much regret, the death of Mrs. Ramsay, wife of the Rev. J. R. Ramsay, lately connected with this Mission. She was warmly esteemed by her associates in the missionary work, and her heart was deeply enlisted in its success; but like Mrs. Seeley, she has been called by a very happy death to the reward of the faithful servant of Christ.

**ARRIVALS AND DEPARTURES.**—We have received advices of the arrival of Mr. and Mrs. Burt at Spencer Academy.—Mr. J. Byers and his wife, and Miss Stanislaus, have received appointments to the Creek Mission, Mr. Byers as a farmer, and Miss Stanislaus as a teacher. They are now on their way to their station.—Mrs. D. A. Wilson arrived from Monrovia on the 3d of July, with health considerably improved by the voyage.

### Mission to Roman Catholics in Ireland.

THE Rev. Thomas Warren, a member of the Presbytery of Baltimore, and lately pastor of the Aisquith street church in that city, has been appointed a Missionary of the Board to Roman Catholics in Ireland, and embarked for his field of labor on the 2nd of July. This mission is regarded as in some respects an experiment, and the appointment of Mr. Warren

was made partly in the view of increased donations to the Board, by churches and individuals feeling a special interest in him and in this mission. At the same time, the remarkable openings for missionary labor among Roman Catholics in Ireland, the inadequate means now employed for their conversion, the probable ease and freedom of access to them by a missionary from this country, the influence exerted upon all our own interests by the large number of Irish Roman Catholics continually coming to seek their homes in this land, and the great indebtedness of our Church, in former days, to Ireland for many of her best ministers and members—all concur to impart interest to this new mission.

Mr. Warren has been warmly recommended for this work by his Presbytery, and we would ask for him and this mission the prayers of the churches.

### Rev. J. Leighton Wilson.

THE appointment of Mr. Wilson as a Corresponding Secretary of the Board was mentioned in our last number. It gives us pleasure to state now, that he has accepted this appointment, and will enter on the duties of the office in a few weeks.

For the Foreign Missionary.

### Missionary Ladies in the King's Palace.

BANGKOK, SIAM, February, 1853.

MY DEAR FRIENDS:—And what of our class in English at Siam's royal palace now? Has it increased many fold, and become a regular, orderly, established thing? The day for such a happy state of affairs has not yet come to Siam. Nor need we wonder, for she has wandered too far from the God who gave to her her existence, and whose showers of love still descend upon her. Afloat—afloat upon the streams of folly are the individuals—the families—the nations, that abide not in the ark of Christ, under the sheltering wing of Jehovah—that trust not in the great I AM, who is from everlasting to everlasting—but make a creature man their god, and bow down to

images sacred to him in worship. In such a state, how lightly esteemed are the blessings so prized and dear to every truly Christian heart.

Our teaching-room was the resort of a company of young musicians, who, with their teachers, occasionally met for practice. Their meetings soon became so frequent, and their practicing so insupportably tantalizing to nerves already weak, and so destructive to all comfort in attempting to teach, that we asked the Chau Run if there could not be some arrangement made to give us more quiet. She said they were accustomed to practice all day, and there was no other place to which they could well go. She finally, however, in compliment to us, said they might be quiet while we were there. This still left us liable to be constantly interrupted, and in May last, now nearly a year ago, we requested, in a note addressed to the king, a more retired place for teaching, and at the same time gave him a brief account of the way female seminaries are conducted in America, and of the progress our pupils had made. His Majesty condescended very graciously to notice the communication, and gave orders to the Chau Run to seek for us the desired quiet, and the understanding since has been, that we are to have a room in her own palace, which is now being erected. It may not be completed yet for a year to come. Our visits we continued quite regularly until the severe illness of the young Queen, which terminated in her death the tenth of October. After the first days of general mourning were over, we again sought our English class—but three of them were taken to enlarge the band of musicians, and our room was thronged with teachers and pupils, playing away all day long in preparation to beguile the heavy hours of the King in sorrow for his departed Queen. To teach here was out of the question, so we agreed with our remaining pupils that we must suspend our regular meeting until new arrangements were made. Thus ends the first scene of our teaching in the royal palace.

But new fresh buds of hope sprang up. We had often spoken to the favoring princess—

mentioned in my last—of teaching herself, with her servants, in Siamese. She seemed pleased with the thought, and after the death of the Queen, as our class in English was necessarily suspended, we paid her regular visits, which have been continued up to the present time. The princess herself wished to learn English. We gave her a book for the first lessons, with the understanding that we would hear her recite, and explain to her any difficulties, but that we had neither time nor strength to carry her along in any other way. Thus far she has succeeded finely, and besides gives strict attention to all that is taught to her maidens in Geography, Bible history, &c., in Siamese. The class numbers generally about fifteen. An elder sister near by, a few weeks ago, requested us to come and teach in her household in the same way, and also a sister of the King has made a similar request, and had we numbers and strength, such visits might doubtless be extended. Our class in English say they do not wish to give up the study, but to go to the dwelling of each one to instruct them separately would be a task unwarranted, had we the strength to attempt it. Should the class be again organized under proper circumstances, we hope to be able to continue it, although the teaching of the larger number, through their own language, seems to promise the greater good.

What a field is here for *patient, unwearying, Christian* female effort and influence! But alas for our feeble few—and we do not hear of one new missionary among all the thousands of Christians in America who is willing to come to Siam! Affectionately yours,

M. L. M.

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For the Foreign Missionary.

### A Peep into High Life.

A short time since we were honored with a call from a native prince of some note; and an arrangement was made for a visit to his family.

The situation of females of high rank in India is indeed sad; excluded from the society of all males, except those of their immediate

family, and prevented from enjoying any of the pleasures of social life, they are compelled to drag out a weary existence, within the precincts allotted to them, by their lord and master. Several opportunities have offered lately for visiting these veiled ladies; and they have been most gladly embraced; for when the glorious news of salvation reaches the wives and mothers, we may hope to see the husbands and sons affected by its importance.

Were it in my power I would transfer my readers to the interior of one of these oriental harems. When we arrived at the house of the prince to whom allusion has just been made, we found the ladies assembled in a long room, having on one side glass doors, opening into a garden, and on the other a gallery, occupied by female attendants. An African eunuch, clad in scarlet livery, ushered us into the apartment, and remained in attendance during our visit, assisting in interpreting, &c. The ladies speak Persian; but the prince himself was present, and the conversation was carried on principally through him in Urdú. Only one of his wives appeared, two of the others being ill, and one absent on a visit to a married son; but a host of sisters and daughters, who seemed to have done their best to form a perfect galaxy of beauty, filled the room. Some of them were certainly pretty; quite fair, with large, dark eyes and black shining hair; but for whatever might be wanting, as to personal charms, they had endeavored to compensate by loads of jewelry and handsome robes. Natural flowers, too, adorned their raven tresses in such rich profusion, that they seemed to have been showered down by some fairy hand. They enjoyed the novelty of our visit; and many remarks were made to each other, in Persian, in regard to our personal appearance, &c.

The subject of the peculiar customs of the East, in regard to the seclusion of females, and the want of attention to their intellectual culture, was introduced. We were gratified to find that the prince took a very enlightened view of the subject, and expressed a belief that the time was drawing near when English

customs would become general among the females of India. Most of the ladies of his family read and write Persian. One of his daughters, a pretty, modest girl, of sixteen, is engaged in reading some portions of scripture, procured through a female servant, from the Mission Depository. It is a cheering thought, that thus these silent messengers of salvation are finding their way to spots which the missionary may not approach. As we looked upon this young lady's sweet, thoughtful countenance, we could not but breathe a prayer, that the influences of the Holy Spirit might accompany her reading. We longed to speak to her of that Jesus of whose love we hoped she had formed some conception; but our mutual ignorance of each other's language prevented our putting that wish into execution. Specimens of the embroidery of some of the ladies were exhibited; and after a pleasant interview, of an hour or two, we took our departure, hoping soon to have another opportunity of renewing our acquaintance with our secluded sisters.

M. R. P.

#### Late News from Palestine.

A recent traveller in the Holy Land writes as follows under date of May 21, 1853:

And now as to Palestine. I had the privilege of spending a Sabbath under the hospitable roof of Mr. Klein, at Nazareth, and so was enabled to witness for myself the progress which Protestantism has made in that interesting village since my visit, six years ago. There were thirty men, a few women, and a school of girls—in all fifty, at the Arabic service; but frequently, Mr. Klein assured me, there are fifty adults, and if there was a proper building, there would, doubtless, be many more. There is an effort being made towards the erection of a church, and until that is obtained, it is not to be expected that a large proportion of the women will attend. The principal Protestant was, for twenty years, the dragoman of the Franciscan convent. Evangelical principles are striking such root at Nazareth, that the influence of the monks in the Council is on the wane, and the present mutesellim is a personal friend of Mr. Klein. It remains to be seen how far motives mainly political mingle with those of a pure kind, in leading mem-

bers of the Greek church to declare themselves Protestants. A man of Kess Kerma takes a deep interest in the progress of evangelical religion, and is anxious to have a school in his village.\* On my return to Nazareth, from the Lake of Galilee, I was much pleased with the ready reception of Arabic tracts. One party of muleteers detained me a good while, and even seized the horse's bridle in their anxiety to have more of these good books. I found afterwards that they were from Hasbaiya. I was often asked for the Arabic Psalter, which is commonly used as a text-book in the native schools.

At Nablous (the ancient Shechem and Sychar) there are seven professed Protestants, one of whom has an interesting school. Ten of the pupils are Samaritans. The Samaritan priest offered to teach them, and did so for a while, receiving a monthly salary from Jerusalem; but he soon grew weary, and it seems that his main object was to get money, as he actually received his stipend after he had ceased to teach these youths. I found him quite reserved in his conversations on religious topics, though I had an introduction to him from Dr. Smith.

As I am speaking of Nablous, I may mention by the way, that there was such a long continuance of drought last winter, that, in the middle of February, I found no water in Jacob's well. The inhabitants of Beyrout and also of Jerusalem, of all sects, set apart a day for special humiliation and prayer for rain, all meeting outside the city walls. But the rains, though very late, did come at last in sufficient quantity to insure the safety of the crops.

I found at Jerusalem a different state of things to that which existed six years ago. There was the chaste and beautiful House of the Lord on Mount Zion, and its encouraging congregation of English and German Protestants and Jewish proselytes, and the children in the mission schools. The bishop had lately returned with his family, accompanied by his teachers for the female day-school. A seminary, where the children could be lodged and boarded, so as to be out of reach of their bigoted parents, is a great desideratum here. Mr. Nicolayson and Mr. Crawford are the present missionaries of the Jewish Society. The latter has free access to the few families of Karaite Jews (who reject the Talmud); but from his account they

seem more inclined to the ultra-liberal opinions of Unitarians and moralists, than to evangelical Christianity.

Some of the Jewish proselytes have proved very inconsistent, if they have not brought a scandal on the Christian profession. A Campbellite Baptist, from America, has been residing for two years past at Jerusalem, and from his views on baptismal regeneration has had an unfavorable influence on some proselytes. Another circumstance has also been very prejudicial. I refer to the purchase of land near Solomon's Pools, by Mr. Mershallam, a Protestant Jew, in partnership with some families of American Seventh-day Baptists. They have fallen out by the way, and instead of providing for the Jews a means of livelihood and place of refuge, as was their proposed object, their conduct has given much occasion for scandal.

On the whole, considering the immense outlay that has been expended on this mission, the results hitherto appear small; but of all Jews, those in the holy cities seem the most bigoted.

Miss Cooper and others are pursuing their philanthropic efforts on behalf of the adult Jews, providing employment for the more hopeful among them; and Dr. McGowan's hospital continues to conciliate the minds of many, who themselves, or whose friends, enjoy its advantages from time to time. From all that I could learn, there is more to be expected at present from missionary labors among Christians of the Greek rite in Palestine than among the Jews. Not only at Nazareth, but at Nablous and at Jaffa, there is much encouragement. Indeed a missionary would find ample employment at all of these places, and probably at Jerusalem itself, among the Arab Greeks. Mr. Sandersley, formerly of Syria and Smyrna, is now residing at Jerusalem, as secular agent of the Church of England Missionary Society. Certainly the results of Mr. Klein's brief labors (he has scarcely yet acquired the language) may well induce the Committee to prosecute with vigor this field of missionary enterprise. There is, as yet, no Arabic service at Jerusalem. Mr. Kayat, the English consul at Jaffa, conducts a service at his house on the Sabbath, in the hope that a missionary may be sent out. There is an agent of the Bible Society in that town, who has frequent opportunities of conversing with the pilgrims, and selling copies of the Word of God. There is also a Protestant school.—*Rev. G. C. Cuthbert, Evangelical Christendom, July, 1853.*

\* It is one of the reputed Canas.



## Donations

TO THE

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IN JUNE, 1853.

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SYNOD OF NEW-JERSEY: *Pby of Elizabethtown*—Puckamin ch 15, Baskinridge ch "a family missionary box" 4; *Pby of New Brunswick*—Leeds Point ch 3; *Pby of West Jersey*—Cedarville ch 31.50; *Pby of Susquehanna*—Burlington ch 3, Canton ch 1; *Pby of Burlington*—Mount Holly ch Sab sch 6.18, 63 68

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SYNOD OF WHEELING: *Pby of Washington*—West Liberty ch 11 57, Claysville ch, addl 50 cts; *Pby of Steubenville*—Annapolis ch 11, Richmond ch 6, Centre Unity ch 11, 40 17

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SYNOD OF NORTHERN INDIANA: *Pby of Muncie*—Indianapolis 1st ch of which 50 from J. M. RAY in part to con self 1 d, and 30 from her husband to con MRS. ELIZABETH C. SHARPE 1 m 145, mo con colls

17 35, Sab sch to ed *Mary Jane Artell* 25; *Pby of Crawfordsville*—Terra Haute ch 27, Hopewall ch 4, Rockville ch 10.60, Bethany ch 17.40, 246 35

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SYNOD OF MEMPHIS: *Pby of Western District*—Zion ch 8.25, Trenton ch 5, New Shiloh ch 10, 23 25

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MISCELLANEOUS.—Bovina, N. J., Mrs. Douglas 5, "A Thank Offering" 100, Freemont Co 76 cts, E. R. Alberti for Liberia 120.15, A friend of missions 5, Master Robert Lennox Balknap for the heathen 2 25, A Widows' Mite 2.60, A friend for Jewish mission 50, Newark, N. J., A friend of the Indians for Chickasaw fem sch 5, Alifonia Cotton Factory, Tenn, 15, Circleville, O, Rev. G. L. Kalb 1, Butler Co, Pa, A friend to the cause of missions 1, Pottstown Pa, Rev. W. R. Gould 5, 312 65

\$3855 96

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Total Receipts in June, \$9,914 27  
Of which sum \$5911.62 from churches.

WM. RANKIN, JR.,  
Treasurer.

**DONATIONS IN CLOTHING, &c.**—Mrs. S., one box of clothing; Fem Miss Ass, Ebenezer ch, Blairsville Pky, one box of clothing to con MARTHA T. EWING, SARAH T. MCCURDY, and MARTHA MARSHALL 1 ms \$0 75; Bethel Miss Ass, Blairsville Pky, one box of clothing \$2.64; Ladies Miss Soc of Cherry st, Bedford ch, N. Y., One Box of clothing 40; ———, one box of clothing for Iowa and Sac Mission.

## Payments for Children in the Mission Schools.

From June 1, 1852, to June 1, 1853.

### LODIANA.

N. C. Burt, S. S. Springfield ch., O., 16 63; Samuel Steel, Infant S. S. Hillsboro' ch., O., 14 00; John M. Buchanan, S. S. N. ch., Milwaukie, Wisconsin, 16 25; David McKinney, Ladies' Hollidaysburg ch., Pa., 25 00; Isaac Keller, Ladies, Peoria, Ill., 25 75; Sarah R. Jones, S. S. Bridgeton 1st ch., N. J., 20 80; Sarah McCalmont, S. S. New Castle ch., Del., 20 00; Anne McEllery, S. S. St. Louis Central ch., Mo., 25 00.

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\* On a Scholarship.

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Edward O. Jenkins, Printer, 114 Nassau Street.

THE

# FOREIGN MISSIONARY.

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For the Foreign Missionary.

## Journal of Yunas Singh, a Hindu Catechist of the Allahabad Mission.

THURSDAY, 9th December, 1852.

LEFT Allahabad this afternoon for Futtehpore, and as it was a little late, I was unable to do much; the weather, however, being cool, I dismounted from my horse, and soon found a pilgrim for Hardwar. I conversed with him till I came to a sarái, whence I could go no further. I told him that water is perfectly insufficient for clearing away the filth and pollution of sin, that the burden of his sin lies within; that we have offended a holy God, we ought rather to seek his favor than to trust on our own doings, or hope to appease his wrath with such false speculations. I told him that, "There is no name given under heaven among men whereby we must be saved, except that of Jesus."

SATURDAY, 11th.—This morning met a Brahman, a native of Mirzapore, on his way to Cawnpore. When he found me to be a Christian, he said, "I have seen many of this denomination preaching at Mirzapore, and that so far as I can judge, your religion has no defects." "Certainly, so it is," said I, "and salvation cannot be obtained but through this medium. Your incarnations did not do any thing to appease the wrath of an angry God, and as for our incarnate God, he spent his whole life on earth in doing acts of compassion and benevolence, and enduring the wrath and curse in his own body and soul, laid down his life an offering for the sins of the people. This is a work that none of the Hindú incarnations have done. Here is the only plan of salvation. Were it not for the intercession of Christ, the Mediator, we could never have been allowed to tread his earthly courts, and must have been cast out into hell-fire without intermission. This was brought to light by the parable of

the unfruitful fig tree, when it was spared by the urgings of the gardener, in reply to 'cut it down, why cumbereth it the ground?' Such is the amazing condescension of God to man, but alas! we do not give him the glory due unto his name." Seeing that he was fully persuaded of the truth, I asked him, "What prevented you from accepting Christ?" "My family is the greatest check, otherwise I would have embraced Christianity." I arrived at Futtehpore at 9 o'clock at night, was sheltered by the kindness of Madho, then the head master of that school, in his own room. Simeon, the native catechist, treated me with all the kindness possible.

MONDAY, 13th.—Having assisted Madho a little in teaching, I went out in the town accompanied by brother Simeon, where he read a portion of a tract, which brought on an audience of about 30 or 40 men. After he had spoken, I told them, it is the language of the word of God, that, "There is no name given under heaven among men whereby we must be saved, except that of Jesus," from which I discoursed, showing the folly of those who rejected this Saviour, and told them that it is the duty of all men living to flee to him for refuge, for very heavy are the dangers of neglecting him.

WEDNESDAY, 15th.—Went this morning to a large village called *Sangaon*, about three miles distant to the west of Futtehpore. Simeon was the first to speak. I seconded him, and preached from Mat. 24: 44, showing them the uncertainty and instability of life, and told them that since we have a God to deal with after death, where we shall be rewarded according to our deserts, it is high time for us, and the duty of every man living to be on the watch, and prepare their hearts to receive the Lord, and that we ought to give the more earnest heed to it, seeing the day and hour of his coming is

unknown to us, for we are assured that it shall come as a thief at night.

THURSDAY, 16th.—Went this morning to a small village named *Bhyro-ka-purwa*, a little to the west of Futtehpoore jail, where were some men passing along, to whom I addressed in substance the following words: "Soon we are to die, and appear before the divine bar to be judged according to our deeds, and we ought to think of God in this life, for in death there can be no remembrance of Him. We have an immortal soul, and it is to save this soul that He has revealed to us his will. Christ is made of God for us wisdom, and righteousness, and sanctification, and redemption; it is he alone that can destroy the power of sin, and remove this veil from our hearts and fit us for heaven."

On which one of them asked, what has Christ done? I told him he was all the while doing acts of kindness and mercy; though he was in the world he was not conformed to it, and to save us from the infinite wrath of God, he had laid down his precious life, and rose again the third day by his own power. Now he pleads with God for us.

SATURDAY, 18th.—Mr. Owen, myself and Mr. Jones, the patrol, went in the village of Chillá, where Mr. Owen spoke to some four or five men, and hoping to get a better collection, we crossed Chilla, and came to an adjoining village, where we found some 20 or 30 men, whom Mr. Owen having addressed for some time, I spoke unto them in substance the following words: "This world is not to be our place of refuge for ever and ever. Soon we must leave this clayey body, and have to appear before the throne of God; it is therefore high time for us to consider ourselves, viz.: What we are, and whither are we going? If we had not sinned, there was no need of hell, but we have become corrupt, and have excited to anger the Lord of heaven and earth; it is our duty, therefore, to appease his wrath, otherwise we cannot escape the punishment of hell, where the worm dieth not, and the fire is not quenched. The Hindus say they must be saved through *Rama*, *Krishna*, and other deities whom they adore and serve. The Mohammedans think of escape through Mohammed; what peculiar graces had he which might move the divine compassion?" Here was pointed out to them the special object of our Saviour's mission.

After taking our leave from this assembly and from Mr. Jones, we started for *Bandah*, scattering the seeds of divine truth in

the way. In our way we preached at several large villages; as these are more minutely recorded in Mr. Owen's journal, I need not be very particular about them.

We arrived at 9 o'clock A. M., in the town of *Bandah*. Mr. Owen, who had gone on ahead, sent a man who conducted us to Mr. Best's, the joint magistrate, who had made ready for me and my party a small tent, under the shelter of which we spent a comfortable night. Early in the morning we all went out in search of Mr. Tucker, the Judge of *Bandah*. At his request, Mr. Owen left me and my friend Thomas, to preach to the blind and lepers who assembled here every Sabbath to receive alms, which Mr. Tucker's generosity kindly provides for them. I gave them a short discourse on Mat. 7: 13, 14.

MONDAY, 20th.—Went this afternoon in the town, and having got to a native school, we entered in, and finding that a suitable place, we were soon able to call an audience of some 50 or 60. On my part I preached from Mat. 9: 2, declaring that all mankind are sick at heart, and that it is faith on Jesus alone that can cure us of this disease.

TUESDAY, 21st.—Early this morning we ascended up the rock of *Bandah*, whence we had a fine view of the town. From the summit of this rock we noticed the little river *Kain* flowing gently on the western frontier of the rock. It is famous for its stones, which are made into fine brooches for ladies. As we descended we visited the burial-ground; it is very nearly connected by the main town. We counted 12 graves, three of which were undoubtedly children's. At present the dead are not interred here. We went in the afternoon again in the town, and being seated in the same school, preached the Gospel for the last time in *Bandah*.

WEDNESDAY, 22d.—Left the comfortable roof of Mr. Tucker, our hospitable gentleman. We came on walking till we came to the river *Kain*, which we were obliged to wade through. Mr. Owen's horse being the smallest, I gave him my horse, which was the highest; but his horse being naturally fond of water, sat down with me in the river, so that I had my shoes and clothes all wetted. Leaving the horse, I waded the river on foot. We then mended our pace till we came to *Achkraont*. Mr. Owen having neither tent, knife nor fork, sat down after our native fashion on a *pukka* floor with us; the only thing which he could get

to answer the purpose of knife and fork was my penknife. After taking our breakfast, we went in the village to preach; thus we went on preaching from village to village, till we came to a village called *Sasolar*, where we passed the night. The next morning we came to Hamirpur. Sorry, however, to say that I was unable to do any here, for I was quite unwell. Mr. Owen and Thomas Wells also visited *Kalpi* during my sickness. Happily, I can say that my time was not spent here idly, for no sooner was I able to walk about, than I was invited by the writers of this station to conduct services with them, and not a day passed, with the exception of one single day, when I had not fulfilled their expectation during my protracted stay among them.

May the Lord bless these labors!

YUNAS SINGH.

For the Foreign Missionary.

### Canton Boarding School.

(Concluded from the Foreign Missionary of August.)

#### SECOND CLASS.

This class in English are attending to Arithmetic, learning English phrases, learning to spell and read, these are now in Cobb's Second Reader, and comparing the Chinese translation of New Testament with the English Testament. In attention to their religious instructions, they have committed all the Gospels in Chinese. Brown's Catechism in Chinese and English, Shorter Catechism in Chinese, Translation of Historical Catechism on N. T., and part of Jacobus's Questions on Matthew in Chinese, with the answers to the explanatory questions written out in full, and they are now studying the Shorter Catechism in English in the "New England Primer," and learning the rhymes, as "In Adam's fall we sinned all."

WONG AMONG.—Jacob J. Janeway. This is a very quick and studious youth, of good talents and pleasing manners.

WONG AHL.—John B. Howell. This is also a very studious and attentive boy. He always has his lessons well, and behaves with great propriety. His father very frequently visits me and the school, and watches over his son with great interest. He constantly urges me to be very strict with him. The father is very friendly, and interests himself to recommend good pupils to the

school. The boy had studied five years in his village.

WONG DOU.—Cyrus Dickson. This boy, with the two last mentioned, are all from the same village, and though of the same surname, are not related to each other. This youth manifests an affectionate disposition. He is very quiet and studious, and labors in and out of school with great propriety. He always has his lesson well, and learns English readily.

NG A YUK.—Edgar Woods. This youth is not a bright boy, but he is remarkably studious and attentive, and hence always has his lessons well. He is also quiet and obedient.

TAM AYUI.—Richard V. Dodge. This boy learns everything with wonderful readiness and ease. But he is stubborn and self-willed; fond of play and careless, so that he requires constant watchfulness and control.

SIT A'NG.—Richard H. Richardson. This boy has more than medium talents, and he gets his lessons well.

CHING ATO.—James M. McKelly. This is a mild and affectionate-dispositioned boy, and gets his lessons generally well.

#### THIRD CLASS.

FUNG AHONG.—William Gardner. He is an excellent Chinese scholar for his age. His father is a teacher, and has taken great pains in teaching him. He, with the two next mentioned boys, with ATO in the 2nd Class, are from the most literary district in this department. The people there are more friendly to foreigners, and more ready to read Christian books. I am desirous to get as many pupils from there as possible.

HO AYING.—George H. Shepherd. This is a remarkably studious boy. His uncle has been a patient here, and professes to believe in Jesus, and is anxious his nephew and all his relations should know and believe the truth. This boy is of a mild, quiet, and pleasant disposition.

FUNG ATSUN.—Andrew Brown. This boy is not very bright, but studies well. He is attentive and obedient.

TSANG ATSOE.—Richard W. Dickinson. He is a very nice boy, with pleasing manners.

IU ALUK.—Robert Crangle. This is a quiet and amiable boy—but playful, and rather idle. But can get his lessons well when closely watched.

WONG ATSO.—Josiah D. Smith. This is quite a gentlemanly little fellow. Generally gets his lessons well. He is playful and talkative.

LAM AYEUNG.—This is the son of a man who is an inquirer. He professes to believe in Jesus, and is willing and wishes his son to be educated in the doctrines of Jesus. His father is wonderfully fond of him, as he is his only son, and takes great care of him. The boy promises well so far.

### Crossing the Orange River, South Africa.

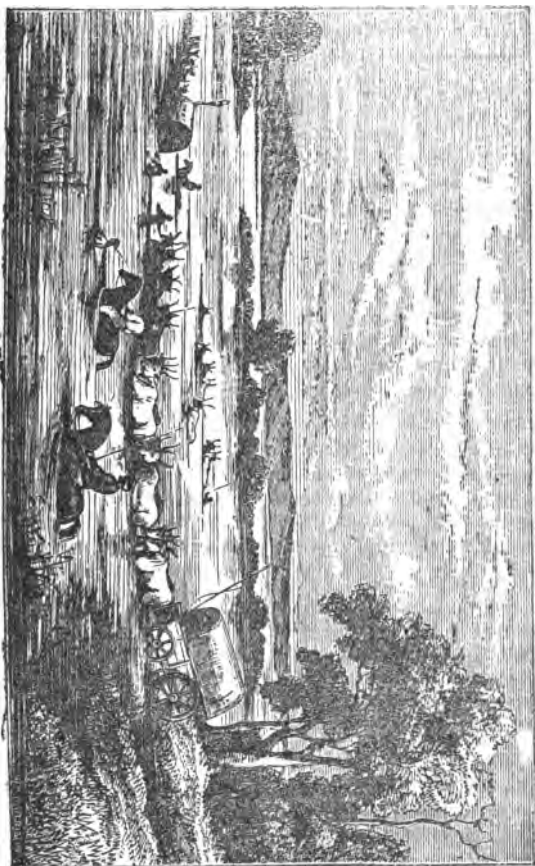
"In perils of water," said the Apostle, 2 Cor. 11: 26, when speaking of the dangers through which he passed in the fulfilment of his ministry. Some of the perils to which he referred may have been like the one described in this picture. It is no easy matter to cross a broad, rapid and perhaps deep river, without having either a bridge or a boat. Yet this missionaries sometimes must do. The engraving before us gives a view of missionaries crossing one of the South African rivers. The wagons there are commonly drawn by several yokes of oxen, and one would think everything in those low wagons would become completely wet before they got over. How they save their books from injury, it is not easy to see; perhaps they secure them in the upper part of the wagon.

Our own ministers in the newly settled parts of the country must often ford rivers, and sometimes they are exposed to great danger. There have been some instances in which they lost their lives, while trying to cross swollen rivers on horseback. Our missionaries among the Indians, also, have sometimes to cross rivers without the help of bridges or boats. As an example of this, we insert here a part of the Journal of the senior Corresponding Secretary of the Board, taken from the Record of last September. He was making a visit to some of the Indian Missions, and on this part of the journey he was accompanied by Mr. Allan, one of the missionaries among the Chickasaw Indians.

"Friday, May 21.—Although the sky was overcast, being anxious to be on my way, con-

cluded to set out. Mr. Allan came with me, intending to return when he saw me across the Canadian branch of the Arkansas, 35 miles distant. We left at 7½ A. M., the horses in fine spirits, and the ride over the prairies for some hours was delightful. At 10 A. M., we reached the Boggy river, but the stream was so deep and rapid, and the banks on both sides so steep, it was impossible to cross, even by swimming the horses. We then concluded to ride some distance up the river, in hopes of getting a better fording. But the river was so crooked that when we were four or five miles up, it was a great distance from the prairie on which we rode. It was now 11 A. M., and a heavy thunder-gust, with rain and wind, came upon us. We had just time to put on our Indian blankets, when the rain fell in torrents. I never saw till now such large drops of rain, and so close together. As we rode on we came to a large branch of the Boggy, which took our horses to the belly. We had some misgivings about being able to re-cross this stream, in case we had to return, but hoping soon to reach the main river, we went on. We found, as we advanced, that we had got but the wing of the storm. The little streams were full of water, and every path in the prairie overflowed. The ground was so wet, the horses sunk often to the pastern joint. The Indians whose cabins we passed could not speak English, so we could not learn how far we were from the river. At noon we came to a small stream, not more than twenty feet wide, but so full of water, and so rapid, we could not cross over it. We then turned back, and after letting our horses graze for half an hour, we pressed on homewards, as fast as the wet ground and our now tired horses would permit. Before we reached the first branch, we came to the cabin of Mr. Wilson, a friendly Indian, known to Mr. Allan, and who spoke English. He told us he had just come up from the branch, and that we could not cross it, for it was full from bank to bank. He would go with us, however, and he thought, by going round, we could cross it where it forked into three branches. He led us a wide and weary circuit; stayed with us till we crossed two of the forks, and then pointed to the course that

CROSSING THE ORANGE RIVER, SOUTH AFRICA.





would bring us to a path, adding—you cannot lose the road. We did lose it, however, or rather we never found it, and we soon came to the bottom land of the third fork, where we were entangled with grape-vines, green briars, and sharp spines of the Red River burdock. We made various attempts to cross, but in every instance found the water so deep the horses would have to swim. Another gust was coming up, and cross we must, or remain in that wet and gloomy bottom all night. Mr. Allan's horse being larger than mine, got over partly by walking and partly by swimming. He carried my saddle-bags, which being well made were but slightly wet. My horse, however, had to swim for it, which he did nobly. We crossed in safety, but were wet nearly to the middle, and our boots were full of water. Making out of the bottom to the prairie, and having each a pocket compass, we pursued a course that Mr. Allan knew would strike a path that would lead us home. We had still eight or nine miles to go, and it was now near 4 P. M. We had to cross a high hill, so steep in the descent that we had to walk down. At the foot, Mr. Allan picked up a singular petrification, and I was putting it in his saddle-bags, which were on my horse, when I found them half full of water. In one end, Mrs. Allan, with considerate forethought, had placed a little bag of ground coffee, and a paper of sugar. The sugar was all melted, and so much of the coffee that it was about the right strength. Though in no laughing humor, the idea of carrying the saddle-bags half full of liquid coffee, five times sweetened, was so ludicrous, that we laughed heartily. After a cold and weary ride we reached the mission at 7 P. M. They were all glad to see us back, as they had seen the storm passing in the north. A change of clothes, a cup of tea, and a cheerful fire, made us feel at home.

"The day's ride, however, was a hard one, both for man and horse. We were eleven hours on the saddle, exclusive of the half hour we let our horses graze. We must have travelled about forty miles, and the deep roads, the frequent crossings of deep and unbridged streams, made it fully equal to sixty miles. But we were truly thankful that the provi-

dence of God watched over us. Had we not met with Wilson, we must have remained in the forks of the Boggy all night, with no shelter but two wet blankets, and our common clothes."

The cause of Missions deserves to be supported, even though it does call for sacrifices of comfort, and sometimes expose its friends to danger. The object before the Missionary and before the Church is the same that brought our Saviour into this world, the glory of God in the salvation of souls. It is but little that any of his servants are called to suffer, when compared with what Jesus has endured for us. Our missionary friends meet with trials far more severe than that of crossing dangerous rivers. They bear these for the love of Jesus, and by the help of his grace. They shall not lose their reward. Like them, or like the Apostle, or rather still, like the blessed Saviour, let all our readers endeavor to do all the good in the world which they are able to do. No matter for the hardships—no matter for the rivers to be crossed; or if these things are of some account, and must not be rashly nor for insufficient reasons encountered, still let them be regarded as of little importance compared with the salvation of even one immortal soul. Oh, how trifling will our earthly trials and hardships in the service of our Redeemer appear to be, when we come to look back upon them from the heavenly world! Now they may be often serious things; but even now grace is promised according to our day, and then there is rest forever, with a crown of glory.

For the Foreign Missionary.

**Customs in reference to the Dying and the Dead. By the Rev. A. H. Seeley, Furrukhabad Mission.**

THE death of a Zamindar or landholder, of my acquaintance, in a village near to my house, and part of the ceremonies which I witnessed, led me to make inquiries as to the customs connected with the dying and the dead; and the following, I believe, is a faithful account of the ceremonies which prevail in this part of India.

In some parts of the country, especially

in Bengal, when a person is near death his friends carry him to the banks of the Ganges, that he may die in sight of the sacred river. This custom does not prevail in Northern India, but here, when a person is thought to be dying, his friends sweep a part of the room in which he lies, and having carefully plastered it with cow-dung, lay him upon it; at the same time a small piece of gold and water from the Ganges are put into his mouth; two or three cents worth of gold is all that is used by the poorer classes. This is done under the delusion that the water and the gold secure the full pardon of the sins of the dying man, and felicity in the world to come.

At this time his friends and neighbors come to see him and to mourn over him. When the person is quite dead, his clothes are taken off, and the body is wrapped in a new white cloth.

If the person dead be a female, and not a widow, the body is wrapped in a cloth of various colors; her eyelashes are colored black, and red marks are put upon her forehead. This being done, the body is placed upon a bier made of bamboos and bound fast. An offering is then made consisting of rice, sugar, flowers, Ghee, and the seeds of a sacred plant called Tulsee. These things are mixed together and made into small balls. The offering being made, the corpse is borne by four men, who constantly cry, "Ram, Ram, sach hai," that is, "Ram is true;" some of the friends of the deceased usually follow after. Having arrived at the Ganges, the body is washed and placed upon the funeral pile: sometimes it is built over a hole about two feet and a half in diameter; sometimes the fire is made without any hole being dug. Between 3 and 400 pounds of wood is considered enough to burn one body; when the funeral pile is completed and the body placed upon it, a son or heir at law having walked around the pile and offered a prayer to the god of fire, that the sins of the one dead may be consumed, sets the pile on fire. The friends now retire a short distance, while the son or heir remains to tend the fire until the body is consumed.

During the burning, sandal wood and ghi, and sometimes pitch, are thrown into the fire by those who can afford to do so—the first on account of its fragrance, the last to increase the intensity of the fire; sometimes the body is not entirely consumed for the want of wood; in this case the remains of the body are collected and thrown into the

river. Many people are so poor that they cannot buy wood to burn their dead; the bodies of all such are thrown into the river. This practice in many places is a dreadful nuisance. I have often seen dead bodies floating down the river, or lying upon the bank, food for jackals and carrion birds.

The friends having witnessed the burning of the body, retire to a convenient place on the river at some distance, and bathe, then return to the house of the man who has died. And having taken a leaf of the Nim tree and a kernel of barley, eat them and go to their homes; the leaf of the Nim is very bitter, and the eating of it shows that he who does so has a part in the sorrow which has come upon his friend.

At the door of the house under a stone is now put a branch of the Nim tree and a few kernels of barley; this is a token that some one has lately died in that house. The one who lighted the funeral pile is considered unclean. For twenty days he is compelled to live alone, no one comes near him, no one touches him, he cooks his own food and sleeps upon the ground with a dagger by his side, in order to defend himself if the spirit of the dead should come and trouble him for burning his body.

On the tenth, the relatives of the deceased go out into the fields, generally near a well; the men shave their heads and beard, and moustaches. The widow takes off all her ornaments; her finger rings and toe rings, her armlets and anklets. The loss of these is her badge of sorrow, and the evidence that she is a *widow*. After having bathed they return to their houses and eat, not from their common dishes, but from large leaves. A vessel filled with water is now placed in some field not far away, for the dead. During the ten days a lamp placed in an earthen vessel pierced with holes, is hung in the Pipal tree, that the spirit of the dead may come and live in the light of it.

On the eleventh day the person who burnt the dead, goes out into a mango grove, accompanied by a brahman, and marks out eighteen squares on the ground in two lines, the squares being about two feet on each side; in the centre of each square a fire made of cow-dung is kindled, a lamp is also lighted and placed in each, a small earthen vessel containing rice and milk is then placed upon the fire until the rice is thoroughly boiled, it is then mixed with sugar, ghi, and flowers, and made into balls, which are afterwards thrown into the river; twelve of the squares are for the twelve months of the year, four

for great holidays, one for the dead man, one for his father, and one for his grandfather. This is done in order to secure the repose of the soul of the man and of his ancestors.

On the thirteenth day the relatives of the deceased give a feast according to their ability. They must invite no fewer than thirteen brahmans, and as many more as they choose. Having feasted these brahmans, they give to each a small brazen vessel, a piece of cloth, and some money, according to their circumstances in life. After the brahmans have eaten and received their gifts, the relatives and friends of the dead assemble, and are also feasted.

The Hindus believe that when a person dies his soul is taken to *Jam Raj*, the judge of departed souls. When the dead appear before him, he immediately calls two recording angels, who keep a strict account of all the actions of all creatures, and commands them to open their books and make known the character of the person before him. If his good works are found to be greater than his wicked ones, he is permitted to be born again in a higher state of being; or if pre-eminently holy, he enters into heaven, and becomes absorbed into the infinite *Brahm*.

On the other hand, if his wicked actions predominate over them, *Jam Raj* at once proceeds to pronounce his sentence of transmigration into a lower birth, into beasts, vile reptiles or worms, or perhaps dooms him to the torments of hell. At this moment the wretched being makes a loud and earnest request that the sentence may be deferred for thirteen days, until he can return to earth to see if his friends will do anything for his salvation or no. The execution of the sentence is finally deferred for thirteen days, he is not permitted, however, during these days to remain upon earth; but in some dreadful place, some purgatory between earth and hell. Here he wanders oppressed by hunger and thirst, in dreadful wildernesses, burning deserts, and through dark and fearful places. The Brahmans, the priests of Hinduism, like the priests of a faith equally fatal to the soul, have prescribed rites and ceremonies, gifts and offerings which the friends of the departed may give as a ransom for the soul of their friend from the sentence of *Jam Raj*. For this reason, from the hour of the death of a poor man until the thirteenth day his family are compelled to feast brahmans, give them presents, and offer sacrifices; even if they be compelled to sell the last article from their house in

order to do it. In this way poverty and ruin are brought upon many.

For the Foreign Missionary.

### A Letter from the Rev. S. Mattoon.

BANGKOK, Siam, Feb. 21, 1853.

MY DEAR YOUNG FRIENDS:—In a previous letter I told you something of this country, and its estimated population. I desire now to write to you more in detail concerning the various races which inhabit it. It will be the most natural order to commence with the Siamese, as the controlling race, and the one deriving its name from the country. Siamese are found in all parts of the country, and the Siamese language is the prevailing language, as the English is in the United States. And in Siam proper, they probably constitute the majority of the population, while in some of the conquered States, the other races would doubtless outnumber them. As I shall have more to say about the Siamese than any other class, I will not in this letter dwell at length upon their condition and customs, but will reserve the most I wish to say of them until I have spoken of the other inhabitants, referring now only in general terms to their religion. Like most of the neighboring nations, the Siamese are Buddhists. Their God is but a deified man—one who by his great merit gained the honor of giving to men laws by following which they can obtain happiness, and by disobeying which, they will be miserable.

After teaching these laws he died and departed to the highest state of bliss of which the Buddhist can conceive, that is, was annihilated. He neither loves nor hates, he enjoys nothing, suffers nothing, knows nothing, and can do nothing—in fact, has no conscious existence. He cannot, therefore, help those who stand in need of aid—cannot reward the good, nor punish the wicked. How different this from the Christian's God, whose "eyes are in every place beholding the evil and the good," and who has said, "the wicked shall not go unpunished." Practically the Siamese are Atheists, and have no God, or perhaps I should rather say, their real gods are merit and demerit. The former the author of all good, and the latter of all evil. Merit-making lies at the foundation of their whole system, and it even holds the most prominent place in it. It is more important than the worship of any particular god, or belief in any one system of

religion, so that whatever god a man worships, or whatever he may believe or disbelieve, if he performs meritorious works he will receive the reward of his merit. Works of merit may be said to hold a similar place in the Buddhist system which faith in Christ as a Saviour does in the Christian. Upon them they rest all their hopes of happiness in this life and in the next. In works which they esteem meritorious they spend much time, and not a little money—more of both than most in Christian lands do for the conversion of the world. But alas! they spend their money for that which is not bread, and their labor for that which satisfieth not. The youngest of you, my young friends, know that you and all men are sinners, and that no sinner can be saved by his own works. He cannot by his own efforts redeem his soul or pay to God a ransom. In his present faith, then, no Siamese can be saved. But the Gospel, whose crowning excellency is, that while it satisfies justice, it gives hope to the sinners, offers a better faith, and one which all must embrace or perish. Who will aid in giving this Gospel to the Siamese? S. M.

## THE FOREIGN MISSIONARY.

NEW YORK, SEPTEMBER, 1853.

### Recent Intelligence.

MISSION HOUSE, August 13th, 1853.

INDIA.—The only letters received from India since our last are from Allahabad, dated to the 14th of May. Mr. Hay mentions that "the College, Press, Bazar Schools, and Orphan Schools are doing their customary work. The extreme hot weather at this season renders any sort of work laborious; it is very trying, but we are thankful to say the health of all our families is pretty good." Mr. Hay also reports the admission of the wife of one of the pressmen to the communion of the church; and he speaks of two persons as inquirers, "one of whom is more than usually interesting," but time will show whether they are sincerely seeking the salvation of their souls. Mr. Munnis had returned to Allahabad, with health quite restored, and was preaching daily in the bazars. He writes as follows: "I go out morning and evening, accompanied by Mirza and Simeon, either both or one at a time. This is truly delightful work; we have an opportunity of preaching to large crowds of pilgrims, who flock here day after day to bathe in the Ganges. You would be surprised to see the vast number of pilgrims from Cashmere and the Punjab; and we always find them ready to hear what we have to say. May the word spoken be accompanied with divine energy and influence!"

CHINA.—We have not received any letters from the Missions in China since our last. The intelligence given in the newspapers, concerning the progress of the rebellion and the character of its leaders, is full of interest. Their opposition to idolatry, and their profession of important parts of the Christian faith, in connection with the success which has thus far attended the movement, seems to authorize sanguine hopes for the future.

MISSION TO THE CHINESE IN CALIFORNIA.—Letters have been received from the Rev. W. Speer, dated to the 15th of July. He had delivered several lectures before large audiences in San Francisco, with a view to awaken interest on behalf of the Chinese and the Mission. Measures were in progress to obtain funds for the chapel, school-room, and dwelling—all in one building; and Mr. Speer continued to be much encouraged in his important work.

INDIAN MISSIONS.—Letters have been received from the Chickasaw Mission, dated to the 12th of July. The examination of the female boarding-school at the end of the first year, showed encouraging progress on the part of the scholars. The number was fifty-nine; next year it is expected the full number for which the building is planned, one hundred, will be received.—Miss W. A. Isbell has been appointed as a teacher in connection with the Ottawa and Chippewa Mission, and has probably before this reached her station at Grand Traverse Bay.

FRANCE.—We have had the pleasure of receiving a call at the Mission House, from the Rev. Dr. J. H. Grand Pierre, of Paris, one of the founders, and Secretary of the Central Protestant Society of Evangelization in France, and also a letter giving some accounts of the missionary work of the Society. From this we quote: "In the course of the two last years, great revivals have taken place in many parts of France, in the midst of Roman Catholic populations. For example, in — [we withhold the names] 60 persons, in — 450, in — 500, in — 500, in — and the neighborhood, hundreds and hundreds, have left the Church of Rome, taken leave of the priests, turned to our Christian faith, and are listening at this moment to the preaching of the gospel. All those new stations, and many others, belong to our Central Protestant Society. We were obliged to build chapels, to open schools, to establish for them the ministry of the gospel. Not only that, but so numerous were the calls on the part of Roman Catholics that, in the want of able ministers to send to them, we were under the necessity, last year, of opening in Paris a School of Divinity, for preparing young Christian men, truly converted and pious, for the ministry of the gospel, we have begun with twelve pupils, and will increase the number according to the resources it will please God to send us. We are indebted for \$3000. The Protestants in France are generally poor, and in the large towns those whom God has enriched with the goods of this world are for the most part indifferent.

"The Reformed Church of France, to which we belong, is Presbyterian in its constitution, and evangeli-

cal in its doctrine. It was formed by Calvin and Theodore de Beze; it has numbered thousands of martyrs; it rejoices to have among its fathers such men as Coligny and Duplessis Mornay, and among its divines such men as Bochart, Claude, Saurin, and others. . . .

"Our dear Brethren of the Presbyterian Church in the United States will, perhaps, remember us in love before our God and Saviour, Jesus Christ, and will perhaps extend to us over the sea a hand of sympathy and co-operation."

### Books Received.

[Books sent to the Foreign Missionary to be 'noticed' are deposited in the Mission House Library.]

THE LIFE OF JOHN WESLEY, A. M., founder of the Methodist Societies, by Richard Watson: 12mo. pp. 323.

THE SUCCESSFUL MERCHANT: Sketches of the life of Mr. Samuel Burdett, by William Arthur, A. M.: 12mo. pp. 411.

THE VILLAGE BLACKSMITH: or, piety and usefulness exemplified in a memoir of the life of Samuel Hick, by James Everett. 18mo. pp. 352.

THE PILGRIM'S PROGRESS, by John Bunyan. 18mo. pp. 478.

These books have been sent to us by the Publishers, Carlton and Phillips, 200 Mulberry street, [Methodist Book Concern,] New York. The first is the official life of John Wesley. The second is the life of a man of energy, whose extended business did not prevent his being a devoted Christian. It is in many respects an admirable book for prospering men of business, and for men who wish to prosper in business. The third is quite an entertaining narrative of a warm-hearted but not well-instructed local preacher in England. The fourth is the well known book, with "the text divided into chapters; with an introduction; index; notes, chiefly selected from Bunyan's own writings; and a sketch of the author's life." The plan of commenting on Bunyan's Allegory by his own Notes is a good one; but the Notes are not all his, and some of them we suppose would never have been written by his pen—such as the one on page 216 from Wesley, which makes "one Turn-away" an example to prove that "a gracious soul may fall from grace."

These volumes are neatly printed, and are sold at low prices.

CIVIL GOVERNMENT; an Exposition of Romans xiii. 1-7, by James M. Wilson, A. M. 18mo. pp. 162.

This little volume is written by a respected Minister of the Covenanter Church, and published by William S. Young, Philadelphia.

### Shall I give myself to the Work?

Let the young candidate for the ministry seriously contemplate the following reasons for his personal engagement in the work of missions. If they are founded in truth, let them have their full weight.

1. Because the demands of the heathen world are greater than any possible demands of Christendom. It is a plain case, that the six hundred millions who sit in darkness have stronger claims upon a Christian man's sympathy than the two hundred millions who have the light.

2. Because the command of Christ—"Go ye into all the world, and preach the gospel to every creature"—is binding upon *some* of his disciples; and, if it is in *my* power, then it is *my* duty to fulfil it.

3. Because, while the work is delayed, a generation of the heathen are perishing.

4. Because, by undertaking this self-denying work, I desire to show that I am willing to undergo self-denial for Christ's sake.

5. Because, if I am unwilling to deny myself, and to endure sacrifices in this thing, for Christ's sake, it is a dark sign in respect to my spiritual character.

6. Because more missionaries are needed—imperatively needed, among the heathen; and if the missionaries are forthcoming, the liberality of the churches will be called forth to support them.

7. Because my going forth may be the means of awakening a missionary spirit in the church with which I am connected, and in the circle where I am known. And my example may lead others to consecrate themselves to the service, who will prove to be choice missionaries and eminent means of doing good.

8. Because I have never seen or heard of a *true* missionary, who, on a dying bed, or enduring the greatest sacrifices, has ever regretted that he had consecrated himself to this work.

9. Because God often chooses feeble means to bring about great results; and though I am but a weak instrument, perhaps God may use my feeble efforts as the means of wonderful good.

10. Because the gospel of Jesus Christ has taught me to do to others as I would have

them do to me. The application of the argument of the golden rule is easy and obvious.

11. Because the gospel has power to ameliorate the temporal condition of the heathen, to heal their woes, to elevate them in the scale of humanity, and to exalt them to take their proper places among the cultivated and prosperous nations of the earth. As a human being, and a lover of my race, I owe it to the race and the world to contribute my share towards such a consummation.

12. Because the gospel has power to save the heathen from eternal death. The gospel alone has that power. If it be not communicated to them, they will perish. If it must be communicated to them, some one must communicate it. "How shall they preach, except they be sent?" How shall they preach except they go?

13. Because I have the example of the ancient apostles, and of my Lord, who, "though he was rich, for our sakes became poor." By embarking in this work, I may make myself poor as to this world, but a crown of glory will await me above.

14. Because, though I may be cut off from worldly pleasures, emoluments, offices and honors, in pursuing this work I shall secure the approbation of God, which is better than all.

15. Because, though it may be a hard thing to be separated from my friends and country, I could not expect to retain them always, should I decline the work, and remain at home.

16. Because he that forsakes father, or mother, or wife, or children, or houses, or lands, for Christ's sake and the gospel's, shall receive manifold more in this world, and in the world to come everlasting life.

17. Because the prophecies of the Scriptures make it certain that the world is to be converted, so that I shall have the guaranty of Jehovah that my labors will not be in vain.

18. Because heaven is no further from Burmah or China than it is from America. And, in the event of my early removal while doing my Master's work, I shall be early crowned and early blest.

19. Because I have devoted myself to Jesus Christ, to go any where, and to do any thing, so that I may be the instrument of the greatest good.

20. Because I respect the parting command of the Lord Jesus.

21. Because I must meet the record of my decision to leave "the heathen in his blindness," when I come to the judgment-seat of Christ.  
—Macedonian.

### Strong Facts well told.

Rev. Mr. Byington, one of the oldest missionaries of the American Board, said, at its last anniversary :

Thirty-six years ago brother Kingsbury went to the Choctaws ;—did you lose 'anything' by it ; did Andover ; did the churches ? Then they were heathenish and degraded, now they are civilized and enlightened, and among the four tribes are 6,500 church members. Was there any loss from Bro. K.'s going to them ? One debt we owe you, which we cannot pay ; we will acknowledge it, however ; this is the visits from the Secretaries. No other mission has been so favored as we have. When the first came, we could gather our whole congregation into a room ten feet square. Soon the nation was removed. You wanted more land ; were short of land, I suppose. We began anew. And now how changed ! What congregations ! Once there was only one Christian that could be found, and he was stolen from Africa, and had been sold and resold. Our fare was then poor ; the post office was 120 miles off. But God has been in the midst of us ; he knows we are few and weak ; and now there are among the Choctaws more than 2,000 church members. Was there any loss in sending out Bro. Kingsbury ? Would there be any loss in sending out another missionary ? But you may tell me you have not the means nor the men. Suppose you should tell the Indians so ; how would it sound to one of them ? He would think a minute, and then he would tell you, that he had heard that Massachusetts has a valuation of a thousand million dollars. No means ! There is no lack of means to buy our lands. No men ! Why, where do the men come from that settle here ? It does not come out even, like my two fingers, (holding the forefingers of his hands side by side.) That would be the Indian's logic.—*Ibid.*

### The Blind Boy and his Bible.

A LITTLE blind boy, about twelve years of age, wished to learn to read the Bible with RAISED LETTERS, prepared for the use of the blind. In a very short space of time he learned to run his fingers along the page, and to read it with ease. The highest object of his wishes was now to possess a complete copy of the Bible for the blind, which consists of several large volumes. His parents were unable to buy one, but his minister obtained one from a Benevolent Society. It was in several volumes.

Not long after the little boy received the books, his pious mother saw him retire to the room where they were kept, and she stepped softly to the door to see what he would do.

And why do you think the dear little boy went alone to his room? His mother saw him kneeling by the side of these precious volumes, and lifting up his hands in prayer, return thanks to God for this blessed gift of his holy Word. He then rose from his knees, and taking up one of the volumes in his arms, hugged and kissed it, and then laid it on one side and proceeded to the next, and so on, till he had, in this simple but pleasing manner, signified his love for each of these blessed volumes, which, through the medium of touch, had spread before his mind the wonders and the glories of God's love to man.

"The statutes of the Lord are right, rejoicing the heart. More to be desired are they than gold, yea, than much fine gold: sweeter, also, than honey and the honey-comb."—*Juv. Miss. Herald.*

### Saleh, an Arab Convert.

You cannot think how unlike Saleh was in his appearance to the men you have been in the habit of seeing. His dress, I suppose, was very much such as used to be worn in Judea in the time of our Saviour. He was an Arab, and the Arabs, you know, are the descendants of Abraham. They are an enterprising and brave people; and when they shall become converted to Christ, will be likely to do a great deal to make him known to the rest of the world. The larger part of them now believe in Mohammed, who appeared about twelve hundred years ago, claiming to be a prophet of God, and gave his followers the Koran, which they think as highly of as Christians do of the Bible. Saleh was a descendant of Mohammed. Such have peculiar honors paid them by the rest of the people. But Saleh renounced these; and when he was persecuted for giving up the religion of his fathers, he did not turn back, but forsook all things for Christ. You will be interested in knowing how it was that he became a Christian.

He was born in Damascus, a city which you find much written about in the Bible. When he was two years old his father, who was a merchant, went down to Egypt, as Abraham did so many centuries ago. The next twenty years he spent chiefly in Cairo; and as his father's house used to be frequented by men of learning, he gained considerable knowledge, and came at length to the conclusion, that the religion which he had been brought up in could not satisfy the wants of his soul. What should he now do? He knew of nothing better. There was no precious Bible in his father's house. No house of God stood open every Sabbath, inviting him in to hear of

Christ and his salvation. No missionary was there to tell him of the Lamb of God that taketh away the sins of the world. By and by, however, he found in a book-store a portion of the New Testament. He read it. He longed to get hold of more of the same book. He resolved to go where he could become acquainted with the whole scheme of salvation.

So he left his kindred and friends, and after many trials reached Calcutta. This was about six years ago. Here there were ministers of Christ who could teach him the way of life. The religion of Christ met the wants of his soul, and he longed to confess him before men. His baptism was an interesting scene. He gave his Koran, which he had kept till now, into the hands of the missionary, as a token that it is no guide in the matter of salvation; and received from him in return, a Bible in Arabic. After this he avowed his humble dependence on Christ, and his entire consecration to his service, and then knelt down and was baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Thus Saleh was like the merchantman seeking goodly pearls. When he found the pearl of great price, he sold all that he had and bought it. He gave up every thing for Christ: his mother, whom he greatly loved, his native land, to which he was strongly attached, and all his early friends. But was it not a wise exchange! Have you acted as wisely!—*Juv. Miss. Herald.*

### A Testament Spoiling a Dog.

A poor African came to Mr. Moffatt, the missionary to South Africa, with the sad story that his dog had torn a Testament in pieces and eaten some of the leaves. He said that the dog had been very useful to him, guarding his property from wild beasts and hunting them; but he feared he was now useless. Mr. Moffatt asked him how this could be! He could get another Testament, and why could not the dog be as useful as ever! "I am afraid," he replied, "the dog will be of no further use to me. The words of the New Testament are full of love and gentleness, and after the dog has eaten them, it is not likely that he will hunt or fight for me any more."

Of course he was not long in finding out that the dog was made neither better nor worse by eating the words. How many are there upon whom those words, so "full of love," have no more effect for good than they had on the poor African's dog.—*Juv. Miss. Herald.*

**Missionary Hymn.**

- 1 God of love, before thee now,  
Help us all in love to bow;  
As the dews on Hermon fall,  
May thy blessing rest on all.
- 2 Let it soften every breast,  
Hush ungentle thoughts to rest,  
Till we find ourselves to be  
Children of one family.
- 3 Far across the ocean's wave,  
Brethren, sisters too, we have;  
But they have not heard of Thee;  
Wilt not thou *their* father be!
- 4 Let *them* hear the Shepherd's voice,  
And beneath his care rejoice;  
And together let us come  
To the fold,—“there yet is room.”

**Psalm lxvii.**

God of mercy! God of Grace!  
Show the brightness of Thy face!  
Shine upon us, Saviour shine!  
Fill Thy church with light divine  
And Thy saving health extend  
Unto earth's remotest end.

Let the people praise Thee, Lord!  
Be by all that live adored!  
Let the nations shout and sing  
Glory to their Saviour King,  
At Thy feet their tribute pay,  
And Thy holy will obey!

Let the people praise Thee, Lord!  
Earth shall then her fruits afford;  
God to man this blessing give,  
Man to God devoted live;  
All below, and all above,  
One in joy, and light, and love!

**A Youthful Inquirer.**

A missionary in India, who was preaching at a great heathen festival, saw among his hearers a boy, twelve or thirteen years old, listening with attention. Some men were asked why they came there. They

said, to see the idol and the car. The boy, mildly but firmly, asked them, “What good will that do you?” It was a simple question, but very hard for them to answer. So they all turned about and looked at him; and some taunted him, and told him “he had better become a Christian.” The Hindus regard Christians as the vilest of men, and the name is one of the most reproachful they use. The boy was not frightened. He merely said, with the same earnestness, “I wish to do so.” How many readers of the Macedonian would show as much courage for Christ's sake as this Hindu boy?—*Macedonian*.

**Address by the Board of Missions**

OF THE UNITED PRESBYTERIAN CHURCH, SCOTLAND, WITH REGARD TO THE EVANGELIZATION OF FRANCE AND BELGIUM.

THE Rev. Frederick Monod, Paris, Professor La Harpe, Geneva, and Louis Durand, Belgium, addressed the Synod on Thursday evening, the 5th May. They thanked the Court very cordially for the sums granted last year to the bodies whom they represented; described the important operations in which they are engaged, and requested a continuance of the Synod's assistance. The Synod, after hearing these very interesting addresses, unanimously adopted the following minute:—

“The Synod resolved, and hereby recommend, that a general collection be made, in the month of June next, in all the congregations of the Synod, on behalf of the Union of the Evangelical Churches of France, the Belgian Missionary Church, and the Evangelical Society of Geneva, for behoof of the Saintonge Mission in Western France; remitted to the Board of Missions to allocate the amount that may be raised by said collection, and to add such sum in the form of donation from the Mission Fund, as they may see cause, for meeting the claims of said bodies respectively, should this be deemed necessary; and instructed the Board of Missions to issue a circular, stating the claims of these churches on the liberality of our congregations, to be read from the pulpits of the denomination when the collection is intimated.”

The Mission Board, referring to the Address which they issued last year, and which was inserted in the “Record” for July 1852, for a full account of the character and claims of the bodies mentioned in the above minute, would submit only a very few statements.

I. NOTICE OF THE BODIES WHOM WE ARE REQUESTED TO AID. THESE ARE THREE—

1. *The Union of Evangelical Churches in France.*—This Union consists of eighteen congregations, with a membership of 1500, and an attendance of about 4000. It is expected that the number of churches will soon be increased to twenty-two. The Rev. F. Monod,



and the other excellent men that belong to this Union, seceded about five years ago from the National Reformed Church of France.

. . . . . The people who have as yet gathered around them are few and poor; and though they exert themselves to the utmost of their ability, they are unable to support their pastors, and to defray the expenses connected with the enjoyment of religious ordinances.

2. *The Saintonge Mission in Western France.*—This mission, which is carried on by the Evangelical Society of Geneva, embraces four stations; where the gospel is faithfully preached, the young instructed, and all scriptural means are used for bringing men to the knowledge of the truth. The aim of this mission is to nurse stations into regular congregations. The Evangelical Society of Geneva has stations in various other parts of France; and as its income has been much reduced of late years, it has earnestly requested our church to sustain the Saintonge mission. We have thrice advanced grants to it, and on this account it is looked upon by the brethren in Geneva as almost belonging to us. The members of our church may indeed claim an interest in the conversions which have there taken place, as for several years they have mainly supported the agents And

3. *The Belgian Missionary Church.*—This church has fifteen missionary congregations. It has last year fully maintained its ground. Various applications have been made for preaching, and it has augmented the number of its agents. It is doing a good in a country where the Gospel is much required, and where the influence of Popery is great and very injurious.

#### II. INDUCEMENTS TO AID THESE CONTINENTAL BRETHREN.

In recommending these three bodies to the liberality of the church, we would suggest the following considerations. In the *first* place, they have all to contend with the revived, arrogant, and hostile power of Popery. It is well known that the popish priests are putting forth claims as great and as intolerant as those which obtained in the dark ages, and that with the aid of growing despotic civil power on the continent, they are in most places able to carry these claims into effect. The most absurd superstitions are resuscitated, and means, the most discreditable, are employed to enslave at once the souls and the bodies of men. The only check to this destructive system of error and imposture, is the spread of evangelical truth; and hence the priests are showing increased opposition and hostility to Protestants. They have generally

the civil authorities on their side; and by the aid of local councils in France—which they themselves control, they are shutting up Protestant schools and imprisoning and punishing those who preach the Gospel. Mr. Monod gave in his address to the Synod several instances of such persecution. Under the pretence also of putting down Socialism, these Jesuit priests interfere with the circulation of religious publications, and with the operations of Protestant ministers and societies. In reality, our brethren there are constantly exposed to the danger of fine and imprisonment, and know not how soon their churches and their schools may be closed. And even in Belgium, where a greater amount of liberty is had, the influence of the priests is beginning to be felt in the formation of the ministry, and in the government of the country. Truly, then, if we are to “remember those that are in bonds, as bound with them; and those that suffer adversity, as being ourselves also in the body,” it is our duty to sympathize with and to aid these brethren in Christ, who may be said to “stand in jeopardy every hour.” In the *second* place, they are faithfully and efficiently doing a great and good work. They are pious, devoted, self-denied, and most zealous men; they are preaching the truth with fervor and purity; and their churches are as near to our own in form of government as their circumstances will permit. We have the most perfect confidence in the soundness of their doctrinal views, the godliness of their character and conduct, and their unwearied assiduity in promoting the cause of Christ. They are doing the work of God in their respective countries, far more cheaply and successfully than we could perform it, were we to establish missions there and to appoint agents of our own. And there can be no doubt that, considering the ignorant and degraded state of the population, their central position and influence, and the importance to the peace and the well-being of the world, of their being brought under the control of Christian principles, there are scarcely any countries in Europe, where it is more desirable that the work of evangelization be advanced. These congregations, of which we are speaking, are lights kindled in the midst of darkness; feeble indeed and far asunder as yet; and oh it will be a blessed thing if we are honored of God not only to keep these lights from being extinguished, but to fan them into united and commanding brightness. And in the *third* place, the position which they occupy should engage our sympathy and aid. We are very apt to say that had we lived in the times of persecution, or in the days of the Erskines and of Gillespie, we would have been upon the side of those who contended for the in-

terests of truth, of righteousness, and of religious liberty. The best proof of what we would have done then, is what we are willing to do now. Those brethren in France for whom we are pleading, are seceders from a corrupt church; they are striving to uphold the purity of doctrine, worship, discipline, and government in Christ's house; they are doing this in the face of keen popish hostility, and of arbitrary power; their flocks are small, and they have many difficulties with which to conflict; and they come to us, thanking us for the help which we have rendered to them, and telling us that unless we shall kindly continue it, they will not be able to sustain the noble cause in which they are engaged. Can we refuse their request? Will we, favored as we are in this land with ample privileges and unbroken religious freedom, turn away from them and neglect to aid them in the season of their trial and need? If we do so, it is vain for us to assert, that had we lived in former days we would have cast in our lot with those who were suffering witnesses for Christ's cause. We are not asked to place ourselves by their side and to share their perils; all that we are invited to do is, to give them, for Christ's sake, a little of our worldly goods. Desire for the overthrow of Popery, a wish for the salvation of the benighted millions in France and in Belgium, love for brethren struggling to bear up religion in dark and evil days, the conviction that nothing but the Gospel can soothe into rest the agitated masses in France and save Europe from desolating convulsions, and the belief that these men are the servants of Christ and the safety of the countries where they dwell, all imperatively call upon us to do what we can to cheer them in their labors, and to enable them to prosecute the work of evangelization, till they have succeeded in collecting around them such numbers as will secure the maintenance and the triumph of evangelical truth.—*Miss. Record, U. P. C. July, 1853.*

## Donations

TO THE

### BOARD OF FOREIGN MISSIONS

IN JULY, 1853.

**SYNOD OF ALBANY.**—*Pby of Albany.* Galway Seminary, young ladies for Jewish Mission 13; Johnstown ch 223.85, 241 85

**SYNOD OF NEW YORK.**—*Pby of Hudson.* Florida ch mo con 10. *Pby of Bedford.* South Salem ch six mos con coll's 35.38; North Salem ch mo con 5;

Greenburg ch Mrs. Henry 1; Red Mills ch S. S. Myrick 4. *Pby of New York.* New York First ch mo con 42.63, Andrew Reid 25, Sab sch to ed boy at Corisco 25, to ed W. W. Phillips at Canton 6.25, teachers to ed James Donaldson & Sarah C. Dow among the Omahas 12.50, Miss Jaudon's class to ed Fanny Phillips at Canton 6.25, class of young ladies to ed Mary K. Lowrie at Canton 6.25, Inf 8 S to ed Aaron B. Bellmap at Spencer Acadamy 6.25; Forty-second street ch mo con 13; Madison Av ch mo con 22.43; Wallabout ch mo con 6; Williamsburg ch mo con 21.06; Fifteenth street ch mo con 40; Chelsea ch mo con 12, Sab sch for sup of Bazar School at Allahabad 32.12; Yorkville ch mo con 7.64. *2d Pby of New York.* Canal at ch mo con 6.81. *Pby of Connecticut.* Hartford ch 10, less 5 for Foreign Missionary. 351 57

**SYNOD OF NEW-JERSEY.**—*Pby of Elizabethtown.* Plainfield ch 16. *Pby of Passaic.* Newark 3d ch mo con coll's 46 63, Sab sch to ed Archibald Alexander at Spencer 23.74, young people's missy soc to sup teacher at Spencer A. 62. *Pby of New Brunswick.* New Brunswick 1st ch 30. *Pby of West Jersey.* Camden ch 10, Sab sch to ed Robinson P. Dunn 25; Blackwoodtown ch 13. *Pby of Newton.* Belvidere ch Sab sch to ed John M. Sherrard 10. *Pby of Susquehanna.* Rome ch 5. *Pby of Burlington.* Burlington ch Sab sch to ed Theo. J. Cugler 15, 246 37

**SYNOD OF PHILADELPHIA.**—*Pby of Philadelphia.* Second ch 'a member' 5; Sixth ch mo con 13; Tenth ch 'a member' 40; North ch a lady 5. *Pby of New Castle.* Oxford ch Mrs. John M. Dickey to ed Mary Warder Dickey at Kowetah 25; Faggs Manor ch Master John A. Johnson 65 cts, little Lizzie Johnson 52 cts. *Pby of Baltimore.* Madison at ch mo con 2.14; Govanne chapel 3.50, Sab sch 2.50; Balt 2d ch children of Mrs. Brown to ed Mary E. Wilson in India 25. *Pby of Carlisle.* Shippensburg ch Sab sch 13. *Pby of Northumberland.* Washington ch 49.30, Mrs. Every 1; Gt Island ch 110; Chillisquaque ch fem miss soc 15 less 2 for H F Record, 308 02

**SYNOD OF PITTSBURG.**—*Pby of Blairsville.* Rural Valley ch 6; Saltsburg ch 'a member' 5; Johnstown ch 60; Cherry Run ch 5. *Pby of Redstone.* Connellsville ch to con Rev. JAMES BLACK 1 m 63. *Pby of Ohio.* Montours ch 18; Lawrenceville ch Albion Sab sch to ed Giles Swan Bates 35; Pittsburg 2d ch Dr. John Martin to con his wife Mrs. ANNE MARTIN 1 m 30; Cannonsburg ch 25. *Pby of Beaver.* Slippery Rock ch 6. *Pby of Clarion.* Bethesda ch fem miss soc 16.50, 279 50

**SYNOD OF WHEELING.**—*Pby of Washington.* Washington ch ann coll and mo con coll's 149.64. *Pby of Steubenville.* Steubenville 1st ch 15; Feed Spring ch 6. *Pby of New Lisbon.* Deerfield ch fem miss soc to ed John Hartzell and Anna Maria Stratton 50; New Lisbon ch 27.15, 247 99

**SYNOD OF OHIO.**—*Pby of Columbus.* Dublin ch 9; Mt Pleasant ch 32; Blenden ch 10; Miffin ch 9.88; Hopewell ch 3.50; Columbus 1st ch Sab sch to ed James Hoge and Josiah D. Smith 60. *Pby of Marion.* Mt Gilead ch bal 2. *Pby of Zanesville.* Newark 1st ch 18. *Pby of Coshocton.* Apple Ck ch Sab sch 1, 135 38

**SYNOD OF CINCINNATI.**—*Pby of Oxford.* Harmony ch 3.50; Eaton ch 8; Oxford 3d ch 30; Bethel ch dividend on Turnpike stock 5.45; Venice ch 30.76. *Pby of Sidney.* West Liberty ch 30, 107 71

**SYNOD OF INDIANA.**—*Pby of Madison.* Hanover ch mo con 3. *Pby of White Water.* Richmond ch 17.56; Lawrenceburg ch Sab sch 4. *Pby of Palestine.* Grandview ch 28, 52 56

**SYNOD OF ILLINOIS.**—*Pby of Sangamon.* Springfield 1st ch Sab sch to ed John G. Bergen 30. *Pby of Schuyler.* Monmouth ch 26. *Pby of Peoria.* Peoria ch Sab sch to ed Addison Coffey 25, Mrs. Griswold and Mrs. Reynolds to ed Francis Charls

<i>Smith</i> 30; Lewistown ch 57.50; Osceola ch 3. <i>Pby of Rock River.</i> Galena South ch youths' miss 100 20,	191 5
<b>SYNOD OF IOWA.</b> — <i>Pby of Cedar.</i> Dubuque German ch 13; Dubuque 1st ch mo con coll's 33.55; High Prairie ch, Grandview, Iowa, 4. <i>Pby of Iowa.</i> Keokuk ch Sab sch 60 cts,	51 00
<b>SYNOD OF MISSOURI.</b> — <i>Pby of St. Louis.</i> St. Louis, Mo, Mr. Lyon	3 00
<b>SYNOD OF KENTUCKY.</b> — <i>Pby of Louisville.</i> Louisville 1st ch mo con 7.13; Second ch mo con 6.20; Chestnut st ch mo con 38.40. <i>Pby of West Lezington.</i> Frankfort ch 8.50; Walnut Hills ch Mrs. C. A. Armstrong 5. <i>Pby of Ebenezer.</i> Paris ch 45.50,	110 73
<b>SYNOD OF NORTH CAROLINA.</b> — <i>Pby of Orange.</i> Pittsboro', N C, a friend,	5 00
<b>SYNOD OF NASHVILLE.</b> — <i>Pby of Tusculumbia.</i> Courtland ch mo con,	5 00
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<b>SYNOD OF GEORGIA.</b> — <i>Pby of Florida.</i> Uchee Valley ch mo con,	5 00
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<b>SYNOD OF ARKANSAS.</b> — <i>Pby of Arkansas.</i> Helena ch,	10 00
<b>SYNOD OF MEMPHIS.</b> — <i>Pby of Memphis.</i> Sommersville ch 66; Emmaus ch 65,	131 00
<b>SYNOD OF TEXAS.</b> — <i>Pby of W. Texas.</i> Port Lavaca ch,	5 00
<b>SYNOD OF THE PACIFIC.</b> — <i>Pby of Oregon.</i> Clatsop ch,	32 72
Total from churches,	\$3072.90
<b>SYNOD OF THE REFORMED PEN CHURCH.</b> —Recd from Treas of Synod for sup of Messrs. Campbell, Caldwell & Woodside at Saharanpur,	900 00
<b>LEGACIES.</b> —Legacy of Wm. Hay, late of Michigan, in part, 352.08; Mifflin co., Pa., bal of Legacy of Henry Long, dec'd, 46.67; Tinker Run, Pa., bequest of Rev. Wm. Swan, dec'd, for African Missions 600; Florence, Pa., Residuary legacy of James Dornan, dec'd, 191; Montgomery co., Ohio, Bequest of Samuel Kelly, dec'd, 366.39,	1536 14
<b>MISCELLANEOUS.</b> —Mendham, N. J., James D., 1.75; Q. C. M. 25; Service, Pa., Wm. Harroche 10; Elizabethtown ch, N. Y., 11; Princeton, N. J., a friend 10; Van Buren, Ill., Mrs. Hannah Abell 20; Hampton, Va., Sam'l Cumming 2.50; Brooklyn, N. Y., child of Rev. Mr. Greenleaf 1,	81 25
Total Receipts in July,	\$5840 29
<b>SPECIAL CONTRIBUTIONS FOR THE WALDENSES.</b> —(Amount previously acknowledged,	\$6,058 31)
North Salem ch N. Y. 20; Forty-second st ch N. Y. 3.50; Greenbush ch N. Y., 2.70; Elizabethtown, N. J., 1st ch Mrs. Ogilvie 5; Newark, N. J., 3d ch 187.11; Wm. Rankin 100; Stewartville, N. J., 20; Rome ch, Pa., 5; Pby of Luzerne, Summit Hill ch, Pa., 10; 2d ch Phila. two members 10, three ladies 10; 9th ch Phila. Juv. miss soc 139.12; Elliot's Mills, Md., Rev. C. Huntington 5; Perryville ch, Pa., 10; Pittsburg 2d ch, Pa. 6, W.	

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# THE FOREIGN MISSIONARY.

For the Foreign Missionary.

## The Rebellion in China.

SHANGHAI, May 6, 1853.

*To the children of the Sabbath School of the  
Second street Presbyterian Church, Troy,  
N. Y. :—*

DEAR CHILDREN : . . . I suppose the best return I can make for your kindness is to tell you something about this far-off land. You know it is the place of silks and teas, and though these are costly articles, some of you have heard of its poverty—of the people living in boats as well as on land. Others of you know that there are twelve times as many people here as there are in all the United States. Some of you have perhaps read that this people was conquered two hundred years ago by the Tartars, a nation to the northwest of China, and that the Tartars made the Chinese shave all their hair off their heads, except a little on the back of the head, which was braided up into a cue and left to hang down their backs. For this reason the Chinese have been called the short-haired race. Some three years ago, some of the Chinese living in the southwestern provinces, allowed their hair to grow out, to signify their opposition to the present government, and they have since been called the long-haired rebels.

In our native land, when any one wishes the laws changed, or a new Governor, or President, the remedy is by the ballot-box ; here by the sword. The wish to change is soon considered rebellion, and can only be effected by force. For a long time we have heard of these long-haired rebels, as they are styled by the officers of government. They have been gradually fighting their way up from Kwang-se, the province where the rebellion originated, avowing their intention of driving the Tartars from the country, and establishing a native Chinese government.

As they came farther north, the officers and people became more alarmed. At last, we heard that they had taken Nanking, the former capital of the Empire, and slain great numbers of the Tartar soldiers. As Nanking is only two or three hundred miles from here, the Chinese became very much alarmed. Shops were shut up, and those who were able fled to other places where it was thought likely the rebels would not come. It was also reported at one time that they were coming here to fight with foreigners. Steamers and ships of war were sent for, embankments were thrown up, and merchants turned soldiers.

For a long time we remained anxious, not knowing what would be the result. We had, however, heard reports that they destroyed temples and idols, and some said that they worshipped the true God. But these reports were not sufficiently definite to create much confidence. At length, tired of the suspense, it was determined to send up a steamer to Nanking, and learn from the rebels themselves what was their intention. The steamer returned yesterday, having spent five days at Nanking. They found that the rebels, as they are termed, are strongly fortifying the place and collecting large quantities of food, to stand a siege, if necessary, and that they are determined to drive out the Tartars ; and their former success and present number and arrangement seem to justify the expectation that they will be successful. They also professed great friendship to foreigners. But what is most important of all, is that they profess to be worshippers of the true God, renounce all idolatry, keep one day in seven, have the ten commandments, and pray morning and evening. I have just been reading one of their books brought down by the steamer, in which they speak of God as the Creator—as the only true God—as everywhere present—as knowing all things, and who will surely

punish the wicked. Jesus is also spoken of as the Son of God and the Saviour of the world. These truths are, however, mixed up with many false notions. It speaks of God and Christ as having descended within a few years, and having given command to their king, who is called the heavenly king. Orders to soldiers are also put side by side with God's laws, and as if issuing from him. They seem in fact in the condition of persons partly enlightened, the truth not having yet dispelled their former errors.

You will perhaps like to know how they became acquainted with what truth they possess. Very few of these people have ever seen foreigners; but it seems the books which we print and circulate have reached them. Many of the terms used are such as to lead to the supposition that they are principally acquainted with the books circulated by Mr. Gutzlaff, who translated the Bible and wrote many tracts, which he circulated in the interior by employing Chinese as colporteurs. The seed which he and others have thus scattered has sprung up in a way which was least expected. God has inclined the hearts of these men to receive it, and is now apparently using them to overthrow idolatry in the country, and to open the way, as we trust, for the preaching of the gospel to the millions of this vast Empire. One thing to be noticed is the fact that, though Roman Catholics have been in this country for more than two hundred years, and in some places have converts which they number by thousands, yet the religion they teach is not at all represented in these books. The contest in which these rebels are engaged is yet far from being at an end. They have thus far met with much success, but the greater part of the country is still in the hands of the Tartar rulers. Since we have heard the character of the rebels, and the amount of truth which they have, our hope is that they will succeed. It is not to be supposed, however, that if they do, all the country will become Christian at once. Idolatry may be destroyed, but that will not set up Christianity. Still, however, it is a great thing to have idolatry destroyed, and to have the country open, as we hope it will soon be, to the pure gospel. Our hope is that God, whose providence must be recognized in this work, will carry it on to perfection.

... I have written to you at this time partly with the hope that the news of God's preparing the way for the triumph of his cause,

by leading in an unforeseen and wonderful manner, those who are seeking to obtain possession of the Empire to embrace so much truth, may cause many among you to pray more earnestly "Thy kingdom come." In all probability great opportunities will soon be afforded of doing great good to the millions of this Empire; and who among you is willing to assist? to say, Lord, what wilt thou have me to do?

May the blessing of God rest upon you, making you all faithful in your day and generation, and bring us with the redeemed from every land and nation into his heavenly kingdom, through Christ Jesus our Lord.

Your sincere and faithful friend,  
J. K. WIGHT.

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For the Foreign Missionary.

### About the Chinese in Siam.

BANGKOK, SIAM, *March*, 1853.

MY DEAR YOUNG FRIENDS:—In this letter I wish to tell you something about the Chinese who live in Siam. How long it is since they began to come to Siam, we do not know; but it is many hundred years—some say a thousand. Every year a few return to China, but every year many more come from China to this country. Formerly this annual emigration was very large, but since the Chinese commenced going to the West Indies, California, and other countries under European rule, a less number come to this country. Their numbers here have been variously estimated at from five hundred thousand to one million. Including their descendants born in this country, they may not fall far short of the latter number. They never bring their wives with them, as women are prohibited leaving China. But many of them take wives in Siam, and few of these ever return to their native land again, and their children seldom, if ever, leave this country, so that the Chinese population is constantly increasing.

Like all the other inhabitants of this heathen land, they are subject to more or less of oppression, but have some advantages over most other classes. They are the only class who live here in large numbers who are permitted to leave the country at pleasure. They are not required to do military duty, either in time of peace or war. They are exempt from laboring three months every year for the King, which is exacted of other classes. Once in three years they are

required to pay a tax, amounting to nearly two dollars and fifty cents for each individual. If after this they were left to pursue their employments without farther molestation, they would have no just cause of complaint. But an indefinite amount of indirect taxation and other petty annoyances fall upon them, in common with other classes, to prevent their prosperity.

As a class, the Chinese are patient, enduring, and laborious. Much of the more severe labor is performed by them; such as the carrying of heavy burdens, the sawing of timber (which in this country is all done by hand), and digging canals, &c. They, too, are the principal merchants and mechanics of the country. The tailors, the shoemakers, the bricklayers, &c., are nearly all Chinese. The trade in foreign goods is almost entirely in their hands, and in this business many have acquired wealth. But the laboring classes are generally poor.

Notwithstanding all the good traits in their characters, they have, as a class, contracted certain habits which greatly hinder their prosperity and threaten their destruction. I refer to the practice of opium smoking and gambling. Formerly the traffic in opium was forbidden, but for the last two years all restrictions to its sale and use among the Chinese have been removed. The practice of smoking opium is greatly extending, and, I fear, becoming almost universal. The emaciated form and sallow complexion of the opium smoker meets us everywhere.

The destructive vice of gambling, too, is almost universal among them. I was once walking with a friend, a missionary to the Chinese, when we came upon a group of gamblers, surrounded by a larger number of spectators. My friend addressed a youth standing by, and asked in Chinese if he understood the game. The young man, with an expression of astonishment, replied: "What! I a Chinaman and not know how to gamble!" and judging from what I have seen here in Siam, I should say that they all—old and young, men, women and children, knew how to gamble. They may be called a nation of gamblers. I have often seen mothers initiating their young sons of seven and eight years old, into the mysteries of the business. This ruinous but fascinating habit once formed, it seems almost impossible to break away from it. The wages of months of hard labor may be wasted in gaming in a single night, and the victim returns to his work only that he may seek the

means to gratify his passion for this bewitching vice.

And now, my dear young friends, let me entreat you to take warning from these deluded Chinese, and avoid contracting a single bad or vicious habit (for bad habits are not confined to heathen lands), lest it become so strong that you cannot break the chain, and it cause your destruction. We are often entreated by these poor opium-smokers to give them some medicine to cure them of their unsatisfied longing for the drug. But the habit is stronger than the strong man armed, and few who have become addicted to the practice are ever reclaimed.

In my next I will tell you something more about these Chinese.

Yours, sincerely, S. M.

For the Foreign Missionary.

### A Hindu Christian Anniversary;

OR, AN ACCOUNT OF A MISSIONARY MEETING,  
BY THE NATIVE LICENTIATE PREACHER  
OF THE ALLAHABAD PRESBYTERY.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."—PSALM CXXXIII.

A few days ago, Rev. R. C. Mather, of the London Missionary Society at Mirzapore, sent me an inviting note, requesting me and the other native brethren at Allahabad to come down and join his annual tea-meeting (which was held on the first of March), and benefit them by a speech on the occasion. Accordingly I, with Brother Caleb, went down to Mirzapore, and reached there at 9 o'clock A. M., on the 1st instant. At 11 A. M., we attended Divine Service at the Mission Church there, and the Rev. Mr. Byers preached a sermon from Isaiah xliii. 21., and a good congregation attended the church. At evening we were called to the tea-meeting. Large tables were placed in two rows, covered with neat white cloths, in a big room of the Free School in the Mission premises; and the room was splendidly lighted by wall-shades and lamps, and the tables were furnished with sweetmeats and

fruits, and a large number of native Christians, with their wives and children, from Benares and Mirzapore, with some European and East Indian gentlemen and ladies, sat round the tables with mutual love: it was very pleasant to look at the meeting at that time. I never saw such a meeting in my life. Unhappily, at that time, the Rev. Mr. Mather could not attend the meeting, for he was unwell from a troublesome cough; consequently the Rev. Mr. Buyers presided at the meeting. And after eating sweetmeats and drinking tea, silence was ordered. Then the Rev. Mr. Buyers made a speech; next the Rev. Mr. Glen gave accounts of the Native Missionary Society of Mirzapore; then Mr. Artope, Assistant Missionary, related some narrative of his journey towards Almorah (the hill country); after that I gave a short account of our Mission at Allahabad; then Pathras, a native reader of Benares, related some church history; next Dáúd, a native reader of Mirzapore Mission, gave some account of the Mission; and after all, the Rev. Mr. Buyers gave some words of exhortation, to encourage the native Christians to improve in spreading the Gospel in India, by preaching to the heathen and showing good examples of their conduct and manner before them. Then the benediction was said by the Moderator, and the meeting was over.

Oh, how delightful it was to look at the meeting!—several Christian brethren from different places, coming together and sitting in unity. Certainly “it is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garments.”

Twenty years before this, I seldom saw a native Christian in this country, except some illiterate East Indians and Portuguese, defaming Christianity by their looseness; and now I may see some converted native Christians living in every city, making a good congregation every Sabbath to join in prayer, and hearing the word of God solemnly, and

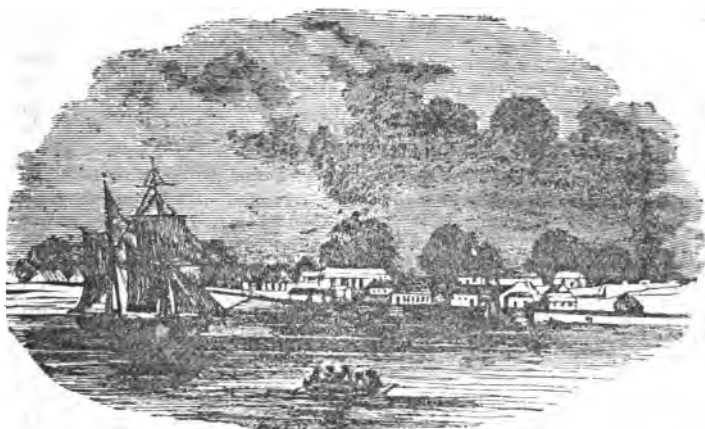
preaching to their neighbors the gospel of Christ, and entreating them to turn from idols to the living God. Now I may see a Missionary school in every station, where the heathen boys are taught in the Scriptures. Beforehand, the Hindus and Mohammedans refrained from keeping association with Christians; now they come and sit with us, and converse with us about religion. We have frequently here, though not always, some Hindus and Mussulmans coming to us, and asking for tracts and scriptures, and conversing with us about the Christian religion. A wakeel [native lawyer] in the native judge’s kachiri [court], often comes to me and asks for some new tracts or books about the Christian religion. He knows much of Christian knowledge, and he confesses that Christ is the Saviour of all, but still he doubts of his divinity; therefore we have had much talk about the Trinity, but he does not believe that Christ is God; and thus we have always some encounter with the heathen of this country. In short, the Son of Righteousness is arising, with healing in his wings, over India. May God bring that day soon, when all nations shall come and kneel down before the throne of grace.

JOHN HARRY.

*Allahabad, 15th March, 1853.*

#### **A Hindu Caviller Silenced.**

As Mr. Thomas was one day addressing a crowd of Hindus on the banks of the Ganges, he was accosted by a Brahman as follows—“Sir, don’t you say that the devil tempts men to sin?” “Yes,” answered the missionary. “Then” said the Brahman, “certainly the fault is the devil’s; the devil, therefore, and not man, ought to suffer the punishment.” Just then observing a boat descending the river, Mr. Thomas directed his attention to it, and said, “Brahman do you see yonder boat?” “Yes.” “Suppose I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat; who ought to suffer punishment? I, for instructing them, or they, for doing the wicked act?” “Why” answered the Brahman, “you ought *all* to be put to death together.” “Aye,” replied Mr. Thomas, “if you and the devil sin together, you and the devil will be punished together.”



### BISSAO, WEST AFRICA.

THE above sketch is a very good representation of a slave factory on the coast of Africa. Bissao is a Portuguese settlement, a little to the north of Sierra Leone, and near the mouth of the Rio Grande. It has been in the possession of the Portuguese for nearly three centuries, and all this time has been devoted to the foreign slave trade. Thousands of slaves have been assembled here from year to year, and shipped to South America and the West Indies, and in former years to the United States.

The number of Portuguese who have lived here has never been greater than was necessary for the purpose of carrying on the trade, but, like their countrymen on other parts of the coast, they have always been a very

degraded and vicious set of men. The natives, too, around these settlements have always been characterized by pre-eminent idleness, vice and treachery; and doubtless they have been rendered much more so by the presence of these foreign residents, whose influence has always been injurious.

This cruel trade is now broken up at this place, as it is on almost all other parts of the coast; and Christian men ought to enquire how they may impart the everlasting Gospel to these poor miserable people, who have suffered so much at the hands of nominal Christians. There is no other way in which the evil, which they have suffered can be remedied, and the sooner the remedy is applied, the better.

### The Queen and the Missionary.

The English papers give the following account of an interview between Queen Victoria and the Rev. Mr. Crowther, a colored man in Holy Orders. The account is said to have been written by a lady of rank, whose brother is one of the Queen's household, and who was an eye-witness to the interview.—*Churchman*.

"Mr. Crowther was at a Church Missionary Meeting at Windsor. After the meeting, Lord Wriothsley Russell (brother

to Lord John) told him that her Majesty wished to see him at Windsor Castle. When at the palace he met one of the ladies in waiting, who was collector for the Church Missionary Society, and who addressed herself to him as such, and as one deeply interested in the progress of the Society, and anxious to shake hands with him as her brother in the Lord. He then passed on to a room in which was Prince Albert, who immediately addressed him most kindly, and they were deep in conversation on Missionary subjects, when a lady walked in and



joined in the conversation. Mr. Crowther, taking it for granted it was the lady he had met in the ante-chamber before, took no particular notice of her further than continuing in most earnest discourse, pointing out places on the map, describing the various stations, &c. At length Lord W. Russell said something apart to make Mr. Crowther aware that he was speaking to the Queen of England. He was a good deal abashed, both at the presence of royalty and the honor conferred upon him. In the gentlest, sweetest manner (like a most loving mother to her people), Her Majesty set him quite at ease, and continued her close inquiries on subjects connected with the Church Missionary Society and Sierra Leone. They had not quite light enough at the table where the maps were spread out, and the Queen fetched a light from another table, which Mr. Crowther, in turning over the leaves of the atlas, put out, to his great distress; but the Queen (evidently not wishing the delay and interruption of calling a servant) immediately lighted it herself, and continued the conversation, asking many questions about the African Missions. My brother asked Mr. Crowther what sort of questions the Queen asked. He replied, 'A devoted lady collector could not have asked closer questions on the spiritual wants of the people, and the working of the Missions.' Her Majesty also inquired about the appointment of a Bishop, and the suitability of Mr. Vidal, recently nominated. In giving his very decided testimony to their need of an overseer, and the peculiar fitness of the Bishop Designate, Mr. Crowther particularized his wonderful knowledge of languages; whereupon Her Majesty turned to the Prince, and said with a smile, 'Ah, Albert, you see there are other and good linguists besides Germans!' I need hardly say Mr. Crowther was much encouraged by this interview."

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For the Foreign Missionary.

### Baptism of a Hindu Prince.

*Futtehghurh, June 10th, 1853.*

MY DEAR YOUNG FRIENDS—We have been so much interested in the little ex-king of the Panjab, who lives at Futtehghurh, that I am quite sure you will be glad to hear a little about him. His father, Ranjit Singh, was a powerful king of the Panjab, and for a heathen, ruled wisely and well, but after

his death there was great confusion and bloodshed among his people, the Sikhs. The elder son of Ranjit Singh was shot by some assassins when riding upon an elephant, and his younger brother, Dhulleep Singh, who was in the howdah with him at the time, was made king. However, his power was of short duration, for the country was soon after taken by the English, and the little boy became a prisoner of state. The poor boy was so unfortunate as to have a very wicked mother, who taught him only to do evil; he was therefore separated from her, and an English gentleman appointed his guardian. A large sum of money was settled upon him by the English government, and an estate purchased in Futtehghurh for his residence. I think that he was about thirteen years old when he came with his guardian to live here, and oh how much happier is his lot, than if he had reigned a king in his native country! His house and grounds are very beautiful, quite in English style, and every plant and flower that will thrive in India is gathered to adorn his garden. There are beautiful lawns, large forest trees, walks, roads, and pretty bridges in the enclosure, and in the rains when every thing is green and fresh, it is very pleasant to walk in this delightful park. We are only too much reminded of home and its lovely scenes which we may never see again, almost forgetting that we are in parched and weary India, while gazing on the beauties of this favored spot. The little king's house is furnished with almost royal splendor, and in the evening, when brilliantly lighted, it seems like a fairy scene. There are marble tables, damask sofas, busts, and pictures, mirrors, and chandeliers, beautiful transparencies, and elegant curtains in the reception room, and all arranged with so much taste that the effect is very pleasing. But now that I have told you about the house and grounds, I must turn to the little ex-king himself, who is by far the most important. I do not know how he liked this English splendor at first, but he soon learned to enjoy it, and now his tastes seem quite changed. He was so much favored as to have a pious English gentleman as tutor, from the very first, one whose example was no doubt most useful to him. He went on well with his studies, but he had to be persuaded to learn, and sometimes it was very trying to get on with him. His guardian is a very judicious man, and he thought it best to let him see the folly of his native amusements and occupations himself, and then

give them up, rather than force him to do so. When in his own country, he used to see the most cruel sports, and took pleasure in tormenting poor animals. When he first came here he was very fond of hawking, and very often had his hawks with him when taking his morning ride. He enjoyed seeing the ferocious birds seize poor little defenceless creatures, and tear them to pieces, but it was a most pleasing proof of the improvement of his mind and tastes, when, after being here a short time, he quite gave up this amusement.

One of his attendants is a young native who was educated in the Furrukhabad school, and knows a great deal about the Bible. This young man is a great favorite of the young king, and he one day asked him to read the Bible to him, and explain it. This Bajan Lall did for some time, and no one knew it but themselves. Before this Dhuleep Singh had become disgusted with the extortion of his priests, particularly when they showed great unwillingness to leave their country to come with him to his new home. He could not but admire the religion of the Bible; he daily saw the consistent walk of his tutor, and all these things combined led him, perhaps, to declare his wish to become a Christian. He almost immediately gave up his form of worship, and was quite willing to break his caste, but as this was so important a step, his guardian advised him to think more seriously of it, and wait until he knew more of the religion of Jesus. He then went on quietly with his studies, reading the Bible daily, and receiving instruction.

He is a lively boy, and we were very much amused at a little incident which occurred after he had been here about a year. His guardian had to adopt all sorts of plans to get him to study diligently, and one was that he should have a certain number of marks for every good lesson, and then if those marks amounted to a certain sum during the week, he was to have some boys of his own age from the station to play with him on Saturday. One week, when he was living in a large house near us, for change of air, he was not industrious, and did not get his required number of marks, so of course could not have his play-fellows. It so happened that on that day we had some young lads stopping with us, who were on a journey, and they went to see the young king. They were invited to spend the day, which they willingly consented to do, and when his guardian, who was not with him

at the time, came, he ran to tell him how nicely he had got play-fellows in spite of his laziness.

He went on improving both in mind and heart,—learning more and more of the Christian religion, and began attending family prayers, as well as dining with his guardian, until at length it was thought best to baptize him. He was baptized in his own house by the chaplain of the station, in the Episcopal form, and all our missionaries and their families, together with the ladies and gentlemen from the station, were invited to witness the ceremony. It was a most interesting sight. There he stood, clad in his kingly robes, the descendant of a line of powerful kings, surrounded by his sable attendants, to renounce his heathenism, and profess the religion of the meek and lowly Jesus. He looked so solemn when he took upon himself the necessary vows, and promised to fight the good fight of faith, that it was evident he felt the importance of the step that he was taking. The water was poured on him in the name of the Holy Trinity, and he was a member of Christ's church on earth. I doubt not that many a fervent prayer went silently up from the hearts of those present that he might be sustained in the course he had so nobly begun. He is very young as yet, only sixteen, and has much to contend with, but if he becomes a firm and decided christian man, he can do an almost untold amount of good. He seems very charitable, and willing to give to every good object, and as he has such a princely income he can do great things. But it is his example to his benighted countrymen that will do the most good, for we hope that as one so high in rank and station has so boldly become a christian, others will be encouraged to do so also. We have been greatly cheered lately from hearing that several persons of high rank have become Christians. A Hindu lady of high caste was baptized not long ago in Calcutta, although the most tempting offers were made to her by her friends if she would only continue in her former faith. Perhaps some of you may have read in the newspapers about the little Hindu princess who went from Benares to England to be educated. She was baptized, the Queen of England, and some noble ladies and gentlemen standing as sponsors for her. The missionaries at Benares had taught her a great deal, and her father was sensible enough to rise above the prejudice of caste, and take her to England, that she might become quite English in her

character. Now, my dear children, do you not see the goodness of God in allowing the little king of the Panjab to fall into the hands of English conquerors? It may seem at first thought a sad affliction that he should have his kingdom taken from him, and be obliged to go with strangers wherever they might choose to take him, but had he reigned in his native land he might have done many wicked things, and at last died a violent death. How different, however, is his lot now, surrounded by every thing that can make him happy, living under Christian influence, and having such a knowledge of a glorious immortality. I wish you to observe, too, what good the city school has done, indirectly, through the providence of God. The young man Bajan Lall, who read and explained the Bible to Dhuleep Singh, was educated there, as I told you, and although he has not professed Christianity himself, was made the means of teaching another. All this cheers our hearts, and enables us to hope on, and hope ever, and I trust, too, that it will have the same influence with you.

Your affectionate friend,

E. WALSH.

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## THE FOREIGN MISSIONARY.

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NEW YORK, OCTOBER, 1853.

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### Recent Intelligence.

MISSION HOUSE, September 13, 1853.

CHINA.—Our letters are dated at Ningpo, to the 14th of May; Shanghai, to the 9th of June; Canton, to the 4th of June. Many letters for the mail of last month were sent by a vessel that was lost on the coast of China. At Ningpo, a new chapel was set apart for the worship of God on the 8th of May, which is "considered by all as very neat, and remarkably cheaply built; it is expected that services will be held in it every afternoon, and twice on the Sabbath."—On the first Sabbath in May, the brethren were permitted to unite "with five converts from heathenism, all of them young men, who sat down for the first time at the table of the Saviour, to commemorate his dying love. Our faith was strengthened," they add, "and our hearts rejoiced and took courage at the evidence of the Spirit's presence among us. We ask for these youthful converts the earnest prayers of God's people. The number of converts has been more than doubled, since this time last year, being now thirteen, of whom six are females."—A building has been rented at Chnhai, for a chapel and dispensary, where Dr. McCartee, and Mr. S. Martin, attend once a week. Until the Mission is strengthened by more men,

this city cannot receive proper attention.—An urgent plea is made for a printer, to supply the place left vacant by the lamented death of Mr. Coulter. It is desirable that a minister, or a student preparing for the ministry, who has a practical knowledge of printing, should be sent to occupy this important post.—The letters of our missionary friends make frequent references to the state of political matters in China. Most of them expect good results from the success of the insurgents, though some anticipate evil. We quote a paragraph here from Mr. Quarterman's letter, briefly indicating some of the grounds of solicitude on both sides, and the true line of duty: "The news from the *rebels* as they are termed, but whom I call *patriots*, is confirmatory of the previous reports of their Christian belief. But in case they succeed, I fear they may attempt to lead instead of following like disciples; and in case they are beaten, I fear the imperialists may suspect the missionaries of having originated the whole affair. But 'what is that to thee? follow thou me' is more appropriate to us to dwell upon at present."—At all the stations, our brethren were pursuing their work as usual, without any hindrance.

SIAM.—Our letters are dated to the 6th of April; but contain no news of special interest. The missionaries were going on steadfastly in their work.

INDIA.—Letters have been received from Lahor, June 10; Lodiana, May 30; Ambala, May—; Futtchgurh, June 11; Mynpurie, June 11; Agra, May 30; Allahabad, June 11. No special change is reported in the aspect of the missionary work, though fears are expressed that the villagers of Akutganj feel rather less interest than formerly in their attention to religious things.—The wife of one of the missionaries at Futtchgurh would be glad to make an effort to collect a girls' school near their house, which it is hoped could now be done. The expense would be about ten dollars a month. Perhaps some Sabbath school, or some Christian friends, will authorize this effort to be made. It is well worthy of being tried.—References are again made in these letters to the need of more missionaries. "The harvest is plenteous but the laborers are few."

AFRICA: *Liberia Mission*.—Letters have been received from Monrovia and Kentucky, dated July 12. The missionaries were engaged in their usual work. At Kentucky, the labors of Mr. Erskine, licentiate preacher and teacher, are attended with a good degree of encouragement. The corner-stone of a small brick church had been laid by the Rev. D. A. Wilson, with an appropriate address, at that station. This church replaces one which fell down; the congregation narrowly escaping serious injury, and, perhaps, loss of life. It is greatly needed,—and the congregation, after doing what they can themselves, still want two hundred dollars to complete it. They have applied to the Board for this sum, and their request could not be refused under the circumstances of the case; though this expense was not included in the Estimates of the Mission. We hope this will be borne in mind by our readers.

ITALY.—A letter of the Rev. Dr. Revel, known personally to many of our readers as the esteemed representative of the Waldensian Synod to our churches, has been received, under date of August 6, at La Tour. Dr. Revel speaks in the warmest terms of his reception in this country, expresses his thankfulness at being again among his own people, and refers to the encouragement derived by them from the sympathy of American Christians, and particularly from the hope of having a Theological Seminary at La Tour, "a thing most necessary, and even fundamental, for our work, and for the evangelization of Italy."—He had enjoyed the pleasure of spending a Sabbath at Turin, on his way, and was struck with the progress of the Gospel there in the four months since his former visit. The chapel holds six hundred persons, but was not large enough to give seats to all who wished on that day to attend the services. One hundred new members had been recently admitted to the church, and the Italian congregation now exceeds three hundred. The new church was nearly finished.

### Donations of Children.

FROM MAY 1, 1852, TO MAY 1, 1853.

We insert the following list for several reasons:—

1. To keep the subject before the minds of our readers. We do not wish them to forget how important it is for our children to *begin* *aright* in supporting the missionary work.

2. To show what has been done by comparatively a small part of the youth of our churches. This list is not complete. Many donations have probably not been separately reported to the Treasurer. Yet it shows that many of our children have given quite a pleasing amount of money to the missionary cause.

3. To show what might be done, if all our Sunday Schools, and all our young friends, would take hold of the work.

It makes us sad to think that more money is probably spent on toys and candies for the children of Christendom, than in sending the gospel to the heathen. We would be as far as any from abridging the innocent pleasures of our "little folks." We quite sympathize with their enjoyment of recreations and indulgences that promote their health, intelligence and happiness. We would prescribe

no self-denial to them that would give them gloomy views of life and its duties. But with all this, we would still try to engage their early affections for Christ and his cause. We would expect to see them more happy from taking an intelligent and active part in efforts to do good. And thus, we feel sure, they would grow up less exposed to danger from a world lying in wickedness, and much more likely to become useful and honored members of the church of Christ.

SYNOD OF ALBANY.—*Pby of Londonderry.* Newburyport 2d 1. *Pby of Troy.* Waterford 12.56. *Pby of Albany.* Albany 1st 75 cts, 14 31

SYNOD OF BUFFALO.—*Pby of Steubens.* Bath 1st 20. *Pby of Ogdensburg.* Oswegatchie 1st 25. *Pby of Rochester City.* Rochester 2d 3.19; Rochester 3d, 62.95; Vienna 1st 25, 126 14

SYNOD OF NEW YORK.—*Pby of Hudson.* Goshen 50; Florida 1.54; Liberty 10. *Pby of North River.* Rondout 50; Wappinger's Falls 9.81. *Pby of Bedford.* South Salem 14; Croton Falls 12.50; Bedford 19. *Pby of Long Island.* Southampton 1.25. *Pby of New York.* New York 1st 254; Madison Avenue 34.17; Yorkville 25; Astoria 25; Fifth Avenue and Nineteenth at 62 cts; Jersey City 50; Forty-second at 50; Wallabout 2.59; Chelsea 39. 62. *2d Pby of New York.* Scotch ch 108.87; Peekskill 13.50; Mt Pleasant 10, 761 87

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown.* Elizabethtown 1st 120; Plainfield 1st 12; Woodbridge 2d 25. *Pby of Passaic.* Newark 3d 76 91. *Pby of New Brunswick.* Princeton 1st 10; Princeton 2d 10; Trenton 2d 17; New Brunswick 1st 20; Squan Village 3; Lawrence 25.61. *Pby of West Jersey.* Bridgeton 1st 61.59; Camden 50; Cold Spring 11; Salem 60; Cape Island 7.58; Cedarville 5; May's Landing 5; Deerfield 3.69; *Pby of Newton.* Belvidere 36; Lower Mt Bethel 3. *Pby of Susquehanna.* Towanda 1.33. *Pby of Luzerne.* Summit Hill 8.35. *Pby of Burlington.* Burlington 15, 500 09

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia.* Philadelphia Second 100; Fourth 50; Seventh 155.60; Tenth 36; North 100; Scots 37; Spring Garden 25. *2d Pby of Philadelphia.* Bensalem 5.75; Abington 3.50. *Pby of New Castle.* Wilmington 20.38; New Castle 20; Forks of Brandywine 1; Oxford 25. *Pby of Donegal.* Strasburg 2.50; Lancaster 6.19; Donegal 75 cts. *Pby of Baltimore.* Washington, F. 568.88; Baltimore, Franklin at 168.09; Baltimore 1st 80; Taneytown 35. 56; Elliott's Mills 11.04; Balt. 2d 25; Madison at 39; Govanne Chapel 3. *Pby of Carlisle.* Chambersburg ch 67.42; Monaghan and Petersburg 50 cts; Big Spring 21.40. *Pby of Huntingdon.* Lower Tuscarora 3.65. *Pby of Northumberland.* Williamsport 2.06 Lewisburg 2.75; Lock Haven 12.25, 1118 47

SYNOD OF PITTSBURG.—*Pby of Redstone.* Dunlap's Creek 4.12; Greensburg 10. *Pby of Ohio.* Lawrenceville 50; Pittsburg 2d 3; Sewickley 42; Long Island 2.22; Allegheny City 2d 19 18; Manchester 17; Canonsburg 10; East Liberty 3.30. *Pby of Beaver.* Clarksville 2.50. *Pby of Clarion.* Brookville 10; Clarion 8.50; Richland 3, 184 82

SYNOD OF WHEELING.—*Pby of Washington.* Wheeling 2d 156.25; Washington 60; Cross Roads 16. 60; Mill Creek 9. *Pby of Steubenville.* Steubenville 2d 46. *Pby of St Clairsville.* Rockville 5;

Cadiz 37 cts. <i>Pby of New Lisbon.</i> Yellow Creek 27, 320 22	
SYNOD OF OHIO.— <i>Pby of Columbus.</i> Columbus 50; Lancaster 4 21; Mt Pleasant 7.17. <i>Pby of Zanesville.</i> Zanesville 60. <i>Pby of Richland.</i> Waterford 5.38; Frederick 5.93; Mt Vernon 1; Pleasant Hill 1. <i>Pby of Wooster.</i> Guilford 60 cts; Wooster 6 91. <i>Pby of Coshocton.</i> Beilin 10.42. <i>Pby of Hocking.</i> McConnellsburg 8, 160 62	
SYNOD OF CINCINNATI.— <i>Pby of Chillicothe.</i> Hillsboro' 7. <i>Pby of Miami.</i> Springfield 16 63; Dayton 50; Monroe 5 cts; Lebanon 2. <i>Pby of Cincinnati.</i> Cinna. 1st 82.28; Cinna. 7th 105 79; Bethel 25; Cinna. O. 25.75. <i>Pby of Oxford.</i> Winchester 2.89; Oxford 8 56, 325 95	
SYNOD OF INDIANA.— <i>Pby of New Albany.</i> Livonia 3.65. <i>Pby of Madison.</i> Hanover 25. <i>Pby of White Water.</i> Richmond 5.43; Lawrenceburg 6. <i>Pby of Palestine.</i> Paris 4.05, 44 13	
SYNOD OF NORTHERN INDIANA.— <i>Pby of Logansport.</i> Monticello 20; Delphi 6; Lafayette 1st 18.58. <i>Pby of Lake.</i> South Bend 10.80; Valparaiso 6; Constantine 1.36. <i>Pby of Muncie.</i> Indianapolis 1st 50, 111 78	
SYNOD OF ILLINOIS.— <i>Pby of Sangamon.</i> Springfield 3d 30. <i>Pby of Schuyler.</i> Oquawka 18. <i>Pby of Peoria.</i> Lewiston 30; Bloomington 18 50; Peoria 50. <i>Pby of Rock River.</i> Galena South 20. <i>Pby of Chicago.</i> Chicago North 25, 191 50	
SYNOD OF WISCONSIN.— <i>Pby of Dane.</i> Westminster 11.60. <i>Pby of Milwaukee.</i> Milwaukee North 16.25. <i>Pby of Winnebago.</i> Fort Winnebago 19.66, 47 51	
SYNOD OF IOWA.— <i>Pby of Iowa.</i> Kanesville 3.65. <i>Pby of Cedar.</i> Du Buque 25, 28 65	
SYNOD OF MISSOURI.— <i>Pby of St. Louis.</i> St Louis 2d 4.50; Central 75; Westminster 25. <i>Pby of Upper Missouri.</i> Lexington 25; Independence 20; Hopewell 3.75, 598 75	
SYNOD OF KENTUCKY.— <i>Pby of Louisville.</i> Louisville 4th 50.10. <i>Pby of Muhlenburg.</i> Princeton 1; Henderson 1. <i>Pby of Transylvania.</i> Harrodsburg 25; Danville 56.35; Richmond 13.75. <i>Pby of West Lexington.</i> Georgetown 3.20; Winchester 1. <i>Pby of Ebenezer.</i> Mason Co, Ky 10; Covington 30.05, 191 93	
SYNOD OF VIRGINIA.— <i>Pby of Lexington.</i> Staunton 72 cts. <i>Pby of East Hanover.</i> Petersburg 1st 25; Richmond 1st 25; Richmond 2d 40.42, 91 14	
SYNOD OF NORTH CAROLINA.— <i>Pby of Concord.</i> Wilkesboro' 11 cts; Statesville 5, 5 11	
SYNOD OF NASHVILLE.— <i>Pby of Nashville.</i> Nashville 25; Clarksville 25; Knoxville 1st 25, 75 00	
SYNOD OF MEMPHIS.— <i>Pby of Chickasaw.</i> Holly Spring 10. <i>Pby of Memphis.</i> Commerceville 22. 10; Jackson 25; Mt Carmel 14.25; Memphis 2d 25, 96 35	
SYNOD OF SOUTH CAROLINA.— <i>Pby of Harmony.</i> Bethesda 30. <i>Pby of Charleston.</i> Charleston 2d 110, 140 00	
SYNOD OF GEORGIA.—Bath juv miss soc 10. <i>Pby of Georgia.</i> Savannah 21.84. <i>Pby of Hopewell.</i> Macon 50. <i>Pby of Flint River.</i> Columbus 30. <i>Pby of Florida.</i> Monticello 10. <i>Pby of Cherokee.</i> Roswell 20; Dalton 1.50, 143 34	
SYNOD OF ALABAMA.— <i>Pby of South Alabama.</i> Mobile 2d 40; Mobile Bethel 25. <i>Pby of Tuscaloosa.</i> Eutaw 24 60; Greensboro' 21. <i>Pby of East Alabama.</i> Montgomery 25. <i>Pby of Talladega.</i> Lafayette 15; Mt Zion 9.46, 160 06	
SYNOD OF MISSISSIPPI.— <i>Pby of Mississippi.</i> Natchez 75 50; Port Gibson 20; Jackson 28. <i>Pby of Louisiana.</i> Carmel 5; New Orleans 3d 50; Prytania at 43.87; Lafayette sq 150; Plaquemine 50, 422 37	
SYNOD OF TEXAS.— <i>Pby of Brazos.</i> Houston 127 50; Galveston 12. <i>Pby of Western Texas.</i> Victoria 10, 149 50	
MISCELLANEOUS.—Cole st., Montreal 10; Master James Hay 12.74, 22 74	
Total \$6150 45	
Total receipts from children, from May 1, 1851 to May 1, 1852, 5535 68	
Do from May 1, 1852, to May 1, 1853, 6150 45	
Increase \$614 57	
Number of churches, from the children of which contributions have been received, 1851—52 214	
1852—53 211	

For the Foreign Missionary.

### Weak Things Honored.

"God hath chosen the weak things of the world to confound the things which are mighty."

Many of the Catechists of India are of low origin, though some are of the highest castes; yet in uniting with the church these distinctions are done away, and they are *all one in Christ Jesus*.—One of the former, on a certain occasion addressing his countrymen, said, "I am by birth of an insignificant and contemptible caste; so low that if a Brahman should chance to touch me, he must go and bathe in the Ganges for the purpose of purification; and yet God has been pleased to call me, not merely to the knowledge of the Gospel, but to the high office of teaching it to others. My friends, do you know the reason of God's conduct? It is this: if God had selected one of you learned Brahmans and made you the preacher, when you were successful in making converts, bystanders would have said, it was the amazing learning of the Brahman, and his great weight of character that were the cause; but now, when any one is converted by my instrumentality, no one thinks of ascribing any of the praise to me; and God, as is his due, has all the glory."

D. I.

For the Foreign Missionary.

### Condition of the Benga Women.

The moral condition of the women among the natives of Africa is very low. In every heathen country, females are very much degraded and enslaved, but among all the heathen nations on the earth, there is, perhaps, not one where the women are so badly treated, and so much degraded, and where their moral condition is so low as it is among the native tribes of Africa. It is a common remark that in a Christian country there is a larger proportion of the women who are virtuous and pious than of the men, but here, on the contrary, the women are much inferior to the men in point of moral behavior. Among the men there is found some sense of propriety, and upright behavior; but among the women nearly every trace of virtue, and modesty, and truthfulness, and natural affection is obliterated. They seem to be sunk almost as low as it is possible for moral beings to sink in this world. One who only reads what is written about such things, can know only a little of the reality. The missionary who is surrounded by the corruptions of heathenism, can only communicate a part of what he knows; he would not venture to write many of the things that fall under his observation.

The customs pursued among the Africans in regard to marriage no doubt contribute more than any other outward cause to the degradation of the women. The girls are betrothed at a very early age, sometimes immediately after they are born, and in nearly every case before they pass the age of ten years. Neither their affection nor their choice is consulted. A certain sum is agreed upon, usually from twenty-five to thirty dollars, to be paid to the father. This is commonly paid not in money but in the articles of foreign manufacture received in trade.\* As soon as the whole sum is paid the girl may be removed to her purchaser's house. She is paid for as a slave, and treated as a slave. Removed so early from all parental instruction and control, which, however, would not amount to much, and placed

among a number of other wives under scarcely any moral restraint, it is no wonder that she grows up destitute of almost every virtue.

All the drudgery and the principal part of the work performed among the people, is done by the women; and frequently they are severely flogged if they do not accomplish all that their unreasonable husbands expect. They cultivate the ground, and prepare all the food; all the wood used for fuel is cut by them, and carried home on their backs. They go to the sea to catch fish: sometimes in the day, sometimes at night by torch-light. If a man goes to cast a net, he must have one of his wives to carry it to the seashore and back, and to carry the fish that are caught. When a man is leaving the island in his boat, his wives must carry all his freight and baggage to the boat; and whenever he lands at a friend's village the women are called to carry the baggage to the house where he is to stay. The men build the houses, but the women carry the materials to the place of building. The men consider it their business to trade, and they look upon their women very much as beasts of burden. Some of them, however, are pretty stubborn, and do not live very submissively under the yoke that is laid on them. They are often exceedingly boisterous and noisy, and sometimes are able to torment their husbands into letting them do as they please. They sometimes run away, especially those who have been bought from other tribes, and are

\* I add here as a curiosity the articles paid for a Corisco girl. When a Corisco man marries a girl on the main land, the amount paid is not so great, as the same articles are valued much higher. The list is as follows: 20 small bars of iron, 1 gun, 1 neptune, 1 brass kettle, 1 coat, 1 shirt, 1 chair, 1 hat, 2 caps, 1 cutlass, 4 knives, 1 umbrella, 1 chest, 4 wash basins, 6 plates, 4 empty bottles, 1 keg of powder, 1 iron pot, 1 brass pan, 10 brass rods, 10 pieces of cloth, 5 mugs, 1 small looking-glass, 1 jug, 4 pins, 5 needles, 5 fish hooks, 2 razors, 2 pair of scissors, 8 bunches small beads, 2 pair of ear-rings, 1 pocket knife, 3 padlocks and keys, 4 pipes, 10 heads of tobacco, 1 piece of cloth for her mother, 1 silk handkerchief, 1 small bell, 1 tumbler. This list of articles is not often departed from in these transactions, though occasionally the number of a certain article is made greater or less.

gone for weeks and months, and occasionally they are never got back at all.

We have found it very difficult so far in the progress of our mission, to do these women any good. They stand aloof as much as possible from our mission operations. They do not seem to appreciate, in the slightest degree, the motives we have in laboring to reclaim them, and to point out to them the way of eternal life. Very few of them will attend the Church or Sunday School, or come in any way under our instruction. Our only hope seems to be with the young. The girls' boarding school which has been in operation now nearly a year, is succeeding fully equal to our expectations. We have been able to make such an arrangement with the fathers of a few girls, who are not yet betrothed, as we hope will secure their freedom until they grow up. The others, whose fathers were unwilling to wait until they would grow up, have been betrothed to boys near their own age who are under instruction in the mission. It is our hope and our prayer that these little girls, now twelve in number, will grow up to be an example and a blessing to those by whom they are surrounded. They are separated wholly from the heathen customs of their parents, and as much as possible from their influence. The readers of the FOREIGN MISSIONARY will hear more particularly about these little girls soon.

Perhaps many little girls in America may read what is here said about the women in this part of Africa, but you will still know very little about their degradation and corruption. It is Christianity that has made the condition of your mothers, and of yourselves so much better. You are in no danger of being sold in your infancy, and of being doomed all your life to employments unsuited to your sex and constitution; you are not in danger of the same moral degradation to which faint allusion has been made. I trust you thank God for it. He has cast your lot in a Christian land, and given you Christian parents who care for your souls. You have been taught what Jesus Christ has done to save you. I trust you will show your grati-

tude for these abundant favors by praying for the poor heathen. They have souls that will live forever equally precious with your own. You will rejoice, I know, to think that every one of you can do something by prayer and by actual labor, to send these poor people a knowledge of Jesus Christ, that they may believe and be saved. J. L. M.

*Evangasimba, Corisco, January 12, 1853.*

### A Little Girl breaking away from Idolatry.

Mr. Taylor relates an incident, illustrative of the state of mind now prevailing among the Pullers near him in India. There was a marriage among this caste at one of their villages to the west of Mandahasalia. One of the invited guests was a little girl who had been instructed by a native preacher in Tinnevely. When the sacred ashes were distributed, she refused to receive any, saying, "I will eat whatever you have for me, but I will not rub the ashes." Instead of making an uproar at this rejection of one of the most marked rites of idolatry, they gathered round her to know her reasons for it; and when they learned that these reasons were drawn from what she had been taught of the way of life, it made so deep an impression on their minds that they soon after went to the native assistant near by, to gain a further knowledge of what she had told them.—*Journal of Missions.*

### The Signal Religious Benevolence of Noah.

THE character of Noah stands out on the page of Scripture in bold and pleasing relief. It is said of him, what is affirmed of no other person, with the exception of Enoch, that he "walked with God." Surrounded by men whose "wickedness was great in the earth," and seeing daily their violent deeds and their growing crimes, he yet clung to the service of God, maintained his integrity, and was "faithful among the faithless." He held the high and the important office of "a preacher of righteousness;" and though he seems to have met with no success, and to have seen all his

warnings treated with neglect, yet he did his duty, and both by his words and his deeds "condemned the world, and became heir of the righteousness which is by faith." The conduct of Noah is in many respects very instructive; but it is as an example of faith, pious labour, and singular benevolence, that we intend here briefly to view it. It is admirably fitted to cheer and to stimulate those who, in these times of Christian activity, are zealously seeking to promote the enlargement of the Kingdom of Christ.

1. *In the exercise of faith Noah prosecuted for many years a very important work.*—The Lord chose him to perform a stupendous enterprise. Having told him that it was his purpose to bring a flood of water on the earth, he commanded him to build a large ark, by which he, his family, and a certain number of animals of each sort might be preserved. The formation of this huge vessel was to be the chief business to which he was to devote his time, his labor, and his property. Now there were no outward signs that indicated an approaching deluge. The sky was serene; the seasons were regular, and every thing went on as it had done in the recollection of the oldest inhabitant of the earth. But the Lord had said it; and being thus warned by God, Noah, moved with fear, set himself to prepare an ark for the saving of his house. The work was begun in faith, and in faith was it carried on with unabated energy and zeal for the long period of one hundred and twenty years. It was so in the face of obloquy and opposition, and with no external proof whatever that such a work was needed. Oh, for the prevalence in the Church of a faith such as that of Noah. The Lord has declared that our world shall yet be covered with the light of the Gospel, and he has enjoined us to make preparations for that glorious period. If we act as Noah did, we will plant missions and circulate Bibles in every heathen land, and we shall continue to do so, though no other effect should meet our eye, than the stations which we have reared. The workman of right mind, who has the command and the promise of God, will not cease from his labors till the work be done.

2. *The money which Noah expended on the building of the ark was enormous.*—The ark, the plan of which was given by God, was of vast dimensions. It was the largest vessel that ever floated on water. It was 450 feet in length, 45 feet in breadth, and 75 feet in height, irrespective of the sloping roof. It was made of gopher wood, was divided into three stories, and contained a large number of rooms. Noah could not build this immense structure with his own hands. The wood had to be cut, carried to one place and dressed;

fit tools had to be provided, and a great amount of scaffolding had to be set up. A large number of workmen had to be employed; and something like the activity which a modern dock-yard displays, would be exhibited. All these things Noah had to provide, and all these men he had to pay. We have never seen any attempt made to compute the expense of erecting and provisioning the ark; and in the absence of information with regard to the wages of labor before the flood, it is impossible to form a correct estimate of its cost; but we should think that it will be greatly below the truth, if we say that it amounted to more than two hundred thousand pounds. How splendid an instance of religious benevolence is this. How few are there, who in the matter of consecrating their wealth to the service of God, have come up to the measure of Noah's pecuniary liberality. The construction of this vessel was the great work to which he was called, and very precious were the interests that were involved. The welfare of the Church, and the future hopes of the human race, were placed in his hands. He was to be the second progenitor of mankind, and to carry into a new world the ordinances of grace and the promises of mercy, and to be the link that was to connect the joys of that new world with the woes of the old. He felt the grandeur of his position; gave his heart and his property to the work, and neither faltered nor repined till he saw it completed. He grudged no expense, no toil, and no watching, and he did not rest till the Divine Master, after his hundred and twenty years believing service, said to him with approving welcome, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." And,

3. *Noah carried into the new world all the property that he had expended in the building of the Ark.*—The wealth that he had laid out in the formation of the ark was not lost. It was not destroyed by the flood. It was the best invested property of that age. It is in reality the only part of the property of the old world that was possessed after the flood had swept over the earth. No doubt Noah's contemporaries regarded his conduct as very foolish, and often contrasted his mode of expending his money with their superior worldly prudence. We can suppose that, on the day before the flood came, one of a party, returning from a marriage feast, thus addressed his companions, as they came within sight of the ark: "Noah was once accounted a wise and a prudent man; he had numerous flocks and herds; was one of the wealthiest men in the place, and was exceedingly attentive to the interests of his family. But he has made a



very foolish use of his property. For more than one hundred years he has been occupied in building that large, unsightly, and useless thing; he has given to it his strength and his substance; and the result is, as you all know, that his herds and flocks are now so reduced in number, as that a little child may take care of all that he has. He was once much richer than I was, but whilst he has been throwing his property away on that wild and visionary project, I have been carefully multiplying my gains, and now my sons and my daughters are all amply provided-for and well-settled in life. Noah's sons were lately married, but owing to their father's improvidence, they have no prospect before them but that of poverty and neglect." A short period falsified these words, and changed the aspect of things. All the men of that age, with all that they possessed, were engulfed in the prevailing waters, while Noah and his family floated securely on the bosom of that "shoreless ocean" which "tumbled round the globe." Noah had still all that he had expended, and he had it in the only form in which it could be now available for his safety and happiness. Though at the time of his entering the ark, his property had been so diminished, as that he had of all his flocks and herds only as many animals remaining as were necessary to preserve the kinds, he had all which he could use. Any more would have been lost. He was the only man of his time who saved his worldly property; and when he reached the new world he was lord of it all. There was none to dispute his claim to any of its parts; so that his wisely expended wealth prepared the way for the enjoyment of boundless property of every sort.

How strikingly does the conduct of Noah exemplify the manner in which the truly liberal Christian transfers his wealth to another world, and lays up for himself treasure in Heaven. It is that which he uses in the service of God, that he carries away with him when he dies. All that is then unexpended by him is of no advantage to him in a future state. According to his cheerful benevolence now, so will be his reward hereafter; and how magnificent will be his possessions when through grace he enters into glory, and finds that all the riches of the universe are his. Then he will not regret that he laid out his worldly wealth in the service of Christ. His rank and his happiness in heaven will prove the wisdom of his conduct, and show that, like Noah, he acted a part which made all that he had in the one world contribute to his honor and his joy in the other.—*Miss. Record: United Presbyterian Church, Scotland.*

### The Want of Men.

It is not only in the churches of our own denomination in this country, and in their missions that the ranks of the Christian ministry appear thinned, while few arise to fill them, but similar inauspicious tokens are elsewhere described. Nearly every evangelical denomination in the United States is discussing this question, as embodying a most serious difficulty in its way. Nor is it confined to our own country. The Baptist Missionary Society of England has proposed to strengthen its missions in India by the appointment of twenty new missionaries, as soon as suitable men can be found to go, and a degree of liberality has been shown which is the earnest of success, so far as pecuniary means are concerned. But they find their greatest obstacle in the want of qualified candidates for the service.

In another quarter, where such a complaint might not have been anticipated, we find it uttered with extraordinary emphasis. The English Church Missionary Society has a large surplus of funds and a sad deficiency of laborers. It desired to send forth forty new missionaries last year, but could obtain only a small part of them; they now need more than forty for India alone. They pledge themselves to send out "any number of true-hearted missionaries, who may appear called of God for the work."

This sentence at once expresses the want and the source of supply. Men are wanted for the work—under the commission—and endowed with special gifts—of God. Such gifts were obtained for men by Him who "led captivity captive," when he "ascended on high."—*Macedonian.*

### A Karen Church Meeting.

Mr. Thomas thus describes the proceedings of the church at Yaville, which at the time of his visiting them received for baptism nineteen converts.

One who has only been in church meetings in America can have but a faint idea of what our examinations are here. Many of the candidates were aged persons who had studied no catechism, who were even unable to read. They had only been taught the first principles of our holy religion. Hence it was not in consideration of their attainments in *theology* that we accepted them. They knew only that they were sinners, that Christ died to redeem sinners, and that they trusted alone in him. They wished to be baptized in order to obey the commands of Christ. When I had ascertained as much as this, I would turn to the

assistant and the members of the church, and inquire what had been their manner of life during the year,—if they had acted like Christians. I had, it is true, some misgivings, but could not but ask, "Can any man forbid water that these should not be baptized?" I durst not. The church unanimously received them. The Judgment will disclose the correctness of our decision.—*Ibid.*

### Missionary Spirit of the Karens.

A year or two since, a man from the eastern part of Burmah came to Newville, a Karen village connected with the Tavoy station, where he heard and believed the gospel. He said that there were very many Karens where he came from, and proposed, after he should have been taught the way of the Lord more perfectly, to go back and communicate the truth to them. Quala, a faithful and experienced Karen minister in Mergui province, was much interested, and with a younger assistant proposed to accompany him. They made the proposal at the meeting of the Tavoy association, which was held at Newville, Jan. 11 and 12. A season of thrilling interest followed, which is thus described by Mr. Thomas.

There were difficulties. Quala is needed in the Mergui province. War is raging in Burmah, and it is also a time of special sickness. More than all was the following letter received from the southern churches.

"Teachers and brethren assembled in Newville: Suffer us in our weakness a word, while we offer a petition in respect of our brother and teacher, Quala. For our dear brother, according to his own desire, under the consent of the teachers, is about to go to a distant country, never more to return and dwell among us. But we do not consent that he should thus go. For among our people there is yet no man who understands the holy Scripture like this man. Besides, there is no other man in this province upon whom hands have been laid. We are yet an imperfect people. We do but imperfectly. We cannot plan, we cannot accomplish, by ourselves. We do not yet understand, of ourselves. During the past year, moreover, the unconverted have seemed to be generally shaken. They, also, are opposed to our brother's leaving us.

"For these reasons we are anxious that Teacher Quala should remain and help us. Beloved teachers, have compassion upon us, we pray, and do not give Teacher Quala permission to leave us. If he leaves us, all our hearts will be sad, our tears will fall. For he has particularly instructed us in the word of

God, nor have we ever once disputed with him." Signed by every assistant south of Tavoy, both Sgau and Pwo, and by their churches.

What was to be done? Here was a man who, under various circumstances, had been under the eye of the missionaries from boyhood. He had been for a long time pastor of the most important church in his vicinity, and had frequently visited other churches in the missionaries' stead, to settle difficulties and administer the ordinances of the Lord's house. And never had he been guilty of any thing requiring discipline. This man, for more than a year, had desired to visit a distant region, a region never yet visited by a minister of the gospel, there to plant the standard of the cross. We looked at the subject carefully. We spoke, we wept, we prayed; and all—the very men who had signed the adverse memorial—arose, with tears, and voted to approve his going!—*Ibid.*

### Donations

TO THE

### BOARD OF FOREIGN MISSIONS

IN AUGUST, 1853.

SYNOD OF ALBANY.—*Phy of Albany.* Little Falls ch, 15 00

SYNOD OF BUFFALO.—*Phy of Steuben.* Bath ch Rev. Geo. D. Stewart 5. *Phy of Wyoming.* Warsaw ch 12 25, Sab sch to ed John Munger at Corisco 14. *Phy of Rochester City.* Rochester 3d ch Bible class to ed Fred. Van Doorn 20, 51 25

SYNOD OF NEW YORK.—*Phy of North River.* Marlboro' ch mo con 4. *Phy of Bedford.* Croton Falls ch mo con 11.09; Red Mills ch S. S. Myrick 2.50; *Phy of New York.* Madison Av ch mo con 15.37; Yorkville ch mo con 7.84; Forty-second St ch mo con 13.13, Sab Sch to ed girl in Canton 20; New York 1st ch mo con 52.23. 2d *Phy of New York.* Mt Washington ch 30; Canal St ch mo con 2; Scotch ch three mos con colls 205, 366 10

SYNOD OF NEW-JERSEY.—*Phy of New Brunswick.* Cranberry 1st ch 30 less 3 for Foreign Missionary. *Phy of West Jersey.* Bridgeton 1st ch mo con colls 105. *Phy of Newton.* Oxford ch 7.75. *Phy of Susquehanna.* Canton ch 5.50, 145 25

SYNOD OF PHILADELPHIA.—*Phy of Philadelphia.* Tenth ch J. McArthur 25. Second ch "D" for Papal Europe 10. *Phy of Baltimore.* Franklin St ch 60. *Phy of Carlisle.* Landisburg ch 90 less 50 cts for Home and Foreign Record; Bloomfield ch 50; Mercersburg ch to ed Wm. H. Lynch in Alexander High School, Mnrovia. 50; Toms Creek and Piney chs James Crockett 5, Eli Homer 5, Sterling Galt 5, Jacob Shewmaker 5, Silas Homer 5, John Thompson 2 50, John Homer 2 50, Miss Margaret Homer 1, Jas. McAllister 2 50, Margt. Wehnerow 10, Margaret Stewart 2 50, Susan Row 1, Miss McKeehan 2, Barbara Winters 1, Rev. R. S. Grier 7 50. *Phy of Huntingdon.* Shavers Creek ch 32; East Kishacoquillas ch 27.57. *Phy of Northumberland.* Rohrsburg ch fem mis soc add 5; Brier Cr ch 4; Orangeville ch 2; Sunbury ch ladies' sewing soc to con Rev. W. SIMONTON 1 m 30, 442 57

**SYNOD OF PITTSBURG.**—*Pby of Redstone.* Tent ch 24; George's Cr. ch 17; Laurel Hill ch fem miss soc 25.12. *Pby of Ohio.* Pittsburg 4th ch Miss Cath. Paul for Jewish Mission 3; Canonsburg, Pa. Miss Mary Jane Haft 2. *Pby of Clarion.* Licking ch quarterly coll 5.33, 76 45

**SYNOD OF WHEELING.**—*Pby of Washington.* Cross Roads ch, 76 35

**SYNOD OF CINCINNATI.**—*Pby of Sidney.* Piqua ch 53. *Pby of Findlay.* Kalida ch 2.15, 55 15

**SYNOD OF INDIANA.**—*Pby of Madison.* Hanover ch mo con 5, Mrs. Sarah Reed 3; New Washington ch 6, 14 00

**SYNOD OF NORTH INDIANA.**—*Pby of Crawfordsville.* Union ch, 21 50

**SYNOD OF ILLINOIS.**—*Pby of Sangamon.* North Sangamon ch 17.23. *Pby of Peoria.* Brunswick ch 4; Salem ch 4; Canton ch 10.40; Lewistown ch 50; Bloomington ch 7.10; Sab sch miss soc of which 1 from Master Chas. A. Ewing, fruits of a pea patch, cultivated by him 16.83; Waynesville ch 25. *Pby of Rock River.* Rock Island ch 18.50; Galena South ch of which 60 to con Mrs. ALMA C. SICKLES and Mrs. LAURA F. COE 1 m's 108.40. *Pby of Chicago.* Marengo ch to con Rev. GEORGE F. GORDON 1 m 32, 293 51

**SYNOD OF IOWA.**—*Pby of Cedar.* Muscatine ch 9.30, Mrs. Eliza Cummins 5, Mrs. M. Williams 1, Mrs. F. Waters 1; Davenport ch 13; Dubuque ch 28. 55; Iowa City ch 4, 61 85

**SYNOD OF MISSOURI.**—*Pby of Missouri.* Mexico ch 4.05; Concord ch 6.40; Fulton ch 30.40; Columbia ch 21.60. *Pby of St. Louis.* St. Charles 1st ch 19.15, mo con coll's 17.65 of which 30 to con Rev. A. W. LOOMIS 1 m. *Pby of Palmyra.* Mt. Prairie ch 11.75, 111 00

**SYNOD OF KENTUCKY.**—*Pby of Louisville.* First ch mo con 11.53; 2d ch mo con 4.60. *Pby of Ebenezer.* Flemingsburg ch A. D. Taylor 3, 19 13

**SYNOD OF VIRGINIA.**—*Pby of Lexington.*—Bethel ch add 1. *Pby of West Hanover.* South Plains ch 16; Charlottesville ch 18; Little Concord ch 6.60; Halifax C. H. ch 6; Meroy Seat ch 10; Buffalo ch 19.12; Lynchburg 1st ch 31.30, 108 02

**SYNOD OF NORTH CAROLINA.**—*Pby of Orange.* Danville ch 22; Bethlehem ch 23.50; Graham ch 6.75; Milton ch 30; Red House ch 14.25; Harmony ch 1; Buffalo ch 16.13; Chapel Hill ch 49; Yancyville ch 26; Madison ch 13; Clarksville ch 67; Grassy Creek ch 18.13; Hillsboro' ch 19.75; Oxford ch 4; Spring Grove ch to con Rev. Geo. W. FERRELL 1 m 30; Pennel ch 10; Spring Hill ch 38.00. JOHN BULLOCK to con himself 1 m 30. *Pby of Concord.* Received from Treasurer of Pby 100, 519 01

**SYNOD OF ALABAMA.**—*Pby of East Alabama.* Montgomery ch for Scholarship at Allahabad, 12 50

**SYNOD OF MISSISSIPPI.**—*Pby of Mississippi.* A member of Pby, 20 00

Total from churches, \$2409 00

**LEGACIES.**—Wilmington, Del. legacy of Miss Margaret Little, decd, 86 54

**MISCELLANEOUS.**—A lady 2; Dutchess Co., N. Y., Eugenie C 1; a lady 500; a lady 500; Bethlehem, Pa., R. S. Brown 5; Harrisburg, Pa., M. J. 5; Camden Co., N. J., Philip Kinsey 5, Mrs. Cath. Kinsey 5, 1023 00

Total Receipts in August, \$3518 54

**SPECIAL CONTRIBUTIONS FOR THE WALDENSES.**—Peekskill 1st ch 105; Baskinridge ch, N. J., Mrs.

J. Dayton 5; Morristown 1st ch, N. J., a lady 4; Trenton 1st ch, N. J., 183.62; New London ch, Pa., benev fund 6; Baltimore, Md., Central ch 75; Callensburg ch, Pa., 16; Concord ch, Pa., 6; Washington ch, Pa., a few individuals 20; Tamaqua, Pa., Geo. Wigan 5; a sister in Christ 5; a lady from Western N. Y. 10; Wilmington, Del. 1; Messrs. Whitely & Canfield 10. Dr. Kalley, Backwell's Island, N. York, 50; two friends, Wheeling, Va., 7; Mrs. Dorman, Chicago, Ill., 10, \$458 68

Amount previously acknowledged, \$7082 74

WM. RANKIN, Jr.,  
[Treasurer.

**DONATIONS IN CLOTHING, &c.**—Ladies' missy soc of Clarksville ch, Beaver Pby., one box Clothing for Chippewa and Ottawa Mission at Grand Traverse, Mich., \$40 00

**NOTE.**—The Box of Clothing acknowledged last mo. as from ladies of 1st ch, Baltimore, should have been from Ladies of Franklin st ch, Balt.

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LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

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Edward O. Jenkins, Printer, 114 Nassau Street.

# THE FOREIGN MISSIONARY.

## For the Foreign Missionary. Conversion of Two Chinese.

The following account of the conversion of two Chinese, will be read with lively interest. In a note of six days later, Mr. Martin mentions the conversion of three others belonging to the school, all of whom were to be baptized at the same time.

NINGPO, 22d April, 1853.

On the first Sabbath of the present month, our little flock was increased by the addition of two new converts. They are both young men; one of them, named Loo Kyia Dring, is twenty-eight, and the other, Dring Shih Nyiao, twenty-six years of age.

The former, whom we call Sinsan, (i. e., Teacher,) I employed, soon after my arrival here, as a teacher of the Chinese language. He had previously been employed by two other missionaries in this capacity, by both of whom he was dismissed for want of punctuality in attendance. He had not been long in my service, till I found that his old vice still lingered by him. But as it seemed to originate in ill health, it claimed some indulgence; and was more than atoned for, in my estimation, by his quick parts and amiable character.

Observing the activity and inquisitiveness of his mind, I attempted to teach him the use of the Roman alphabet in writing his own language; and the ease and rapidity with which he acquired it afterwards, greatly encouraged and assisted us in the reduction of the Ningpo colloquial to an alphabetic mode of writing.

From the commencement of his intercourse with missionaries, he was eager in seeking information on many subjects, and was by no means indifferent to the subject of religion. He read the Scriptures with avidity; sometimes manifested much concern for his own salvation, and once applied for

baptism, but was induced by the opposition of relatives to retract.

He afterwards fell into a state of doubt, seeming to have no settled conviction of the reality of the unseen things revealed in the Gospel. During this period, he was still anxious to ascertain the evidences of christianity; and for want of a text book to put into his hands, (which is yet a desideratum in the Christian literature of China,) I often brought the subject before him in conversation. He always seemed interested; and by the blessing of God on these means his convictions were gradually restored and deepened. He now yielded assent to every doctrine of the Christian system, and confessed that it is impregably fortified at every point, demurring only at the difficulty of complying with its requisitions. What he most feared, was the shame attendant on a public profession of his faith; and for a time he endeavored to persuade himself that nothing more is necessary than a tacit admission of the truth of the Gospel. This delusion, however, was soon swept away; and he professed himself ready to bear the reproaches of his former associates, but apprehended opposition of a severer kind from his own family. About this time, his wife observing him retire for secret prayer, enquired the reason of his doing so. He at once disclosed to her his design of becoming a Christian, when, to his great joy, she not only made no objection, but declared her willingness to do the same. This ready acquiescence of his wife he ascribed to the special providence of God, and expressed a hope that she was one of the elect.

Though encouraged and strengthened by the approbation of his wife, he was not to enter the church without his sincerity being severely tested. His mother is a bigoted pagan; and Kyia Dring being an only son, is the sole member of the family capable of performing the rites of ancestral worship.

She therefore received the announcement of his design with the utmost aversion, and employed, alternately, anger, scorn, and ridicule to divert him from it; and finding him still unmoved, she finally threatened, in case he should carry it into execution, to commit suicide. Even against this the young man was enabled to stand firm, but not without much anguish of spirit. "I would die for my faith," cried he; "but to see my mother refuse to eat, while tears course down her cheeks on my account, is almost more than I can bear." And so heavily did this bear upon his mind, that his health, at all times delicate, was visibly affected by it. Add to this, that among the Chinese no virtue is so highly esteemed as filial piety; and by renouncing the worship of ancestors, and becoming a Christian contrary to the will of his mother, he was committing a double offence against this cardinal virtue, and exposing himself to the bitterest reproach. Heavy, therefore, was the cross which he was called to bear, but the Lord was gracious, and enabled him to take it up with alacrity, "rejoicing to be counted worthy to suffer shame for His name."

Loo Sinsang possesses a good education, superior talents, and an agreeable address, so that we hope that, notwithstanding the feebleness of his health, he will yet be very useful in publishing the Gospel to his countrymen.

The other convert, Dring Shih Nyiao, is of respectable family, and was formerly engaged as a bookseller, but becoming reduced to poverty, he entered my family as a domestic. He was soon found unfit for this place, and dismissed.

He had, however, in the meantime, acquired some knowledge of our new mode of alphabetizing the Chinese language, and I therefore employed him in printing, letter by letter, the text of our Roman-Chinese books, which was afterwards stereotyped on wood by native block-cutters. In this difficult occupation he displayed much skill, patience, and industry. Though, from the first, serious and inquisitive, it was not till about six months ago that he began to manifest a decided concern for his soul. And then, lest a doubt might arise with regard to the purity of his motives, the Lord was pleased to assign to him, as well as to the other convert, a trial by which his sincerity should be clearly evinced.

It could not be, as in the other case, from the opposition of parents, as both of his were dead. But he still had an obstacle to

encounter, scarcely less severe. He had already selected a damsel for his future wife sealed the preliminary documents, and, according to Chinese custom, paid over a quantity of money. When he, therefore, resolved to profess Christianity, a fear arose in his mind lest the relatives of the betrothed should break the engagement. To avoid this difficulty, he at first proposed delaying baptism till after his marriage. Afterwards, feeling this delay to be too long, he merely desired to wait till the married day would be fixed, as among the Chinese it is often determined many months in advance.

He again concluded that even this would not do, and resolved to confess his Saviour publicly and at once, even at the cost of losing his betrothed. He still felt bound to acquaint her relatives with his intention, and ask their consent. I dissuaded him from this, as I feared the effect of their influence on him. He persisted, however, and payed them a visit for this purpose. They refused, and besides, offered him the loan of capital to do business for himself, if he would break off his connection with the missionaries. He, however, prepared to break, or, at least hazard the breaking of his connection with them; and accordingly, on his return, telling me that he had prayed to God to keep him steadfast, he announced his readiness to receive baptism without further delay, which was, after a satisfactory examination by the church session, administered to him and Loo Sinsang on the first Sabbath of April.

He is inferior to Loo Sinsang in learning and talent, but still possesses much good sense, and considerable information. He is eager in the study of the Scriptures, and takes much pleasure in his laborious work of printing the Gospels letter by letter, as it enables him at the same time to treasure up their contents in his mind; and it is to be hoped that, with his habits of industry, under the teachings of the Holy Spirit, he may yet become a light to his countrymen.

His manners are dignified; and his deportment, even previous to his knowledge of Christianity, was so correct, that he was often referred to by his acquaintances as a model of virtue. Indeed, both of these men are among the best characters I have met among the Chinese, and verify the declaration of our Saviour, "Every one that doeth truth, cometh to the light."

Yours, respectfully,

W. A. P. MARTIN.

**Extract from a Letter, from Rev. Wm. H. Templeton.**

CREEK NATION, August 18th, 1853.

We still have evidence of the presence of the Lord. On Sabbath Aug. 7th, two persons were received into the Kowetah church by examination. One had formerly been a church member, but had backslidden, and had not been in connection with any church for many years. The other is one of the boys of our school. The three missionaries who had arrived the day before were received by certificate.

After the announcement of the members received, notice was taken of the changes, among us, and reference was made, of the information since we last sat down together to the table of the Lord, of the peaceful death of Mrs. Ramsay, who formerly was one of us; and although, it was done with few words, and in as easy a manner as possible, the audience was deeply moved. Eulogy of her memory and esteem was entirely unnecessary. Many of those present had had evidence of something of her worth, and the others knew of it from those who had experienced it.

It was a pleasing sight to see about forty persons sit down to the table of the Lord in heathen land; and thus acknowledge themselves to be on the Lord's side. Of these, eighteen are parents and twelve others are, or have been scholars in our mission schools. Two of them are already engaged in teaching and some are looking forward with the hope of some future day proclaiming the Gospel to their fellow men.

Stayed up by the prayers of the Church, what may not these people do for the glory of God, the interest of the Redeemer's kingdom, and the good of their fellow men. They may be lights shining in the midst of darkness. They desire the prayers of the Church. Without the spirit of God they can do nothing, but by the Holy Spirit enabling them, they can do all things. These two just received make twenty-one who have been united by examination with the church at this station in three years past. They were all inhabitants of the Creek Nation. A good many others have been members of the catechumen class. Four of these have united with the Methodists.

How different was the scene I witnessed on Wednesday and Friday from what it was on Sabbath. The last was their yearly feast and afterwards feast and ball play. Their feast and gun dance was quite a little thing,

though the relics of heathenism. Their ball play was of no greater interest than many a good ball play at home; and not much dissimilar, except that the players were almost entirely naked, and had spectators of both sexes. This feast I have not time to describe at this present time, but perhaps I may at some other time. There was one close to where I was preaching last Saturday night and Sabbath, but they disturbed us none at all except by their noise. I had never seen one of these yearly feasts until last week.

May the Lord be with you in all your deliberations, and give you wisdom in all things. Yours truly,

WM. H. TEMPLETON.

From the Chicago Congregational Herald.

**A Word to Sabbath School Teachers.**

How often do we hear the desponding question proposed, what can I do? in extenuation of the awful crime of doing nothing or the unbelieving indolence of attempting little. No man knows how much he can do for God until he makes the trial. About twenty-five years ago a teacher in one of the Sabbath schools in Philadelphia was deeply impressed with the miserable condition of the heathen, by reading the missionary papers of the day. He thought he would try to interest his class in the subject, and laid before them some of the incidents which had so deeply affected himself. The boys thought they would like to save up some of their pennies to aid in sending missionaries to the Sandwich Islands, and a missionary purse was introduced into the class. In process of time the teacher became superintendent. The same spirit still animated him, and the school was enlisted in the work of missions. A juvenile missionary society was formed, and after very considerable exertions on the part of the little members, \$16 were collected during the first year. The smoking flax began to blaze, for it was fanned by the breath of heaven. The teacher thought he could do a little more for the sake of Jesus. He resolved to devote himself to the work of missions. He left the counting-house, entered the University, and pursued his studies with this object in view. It is needless to say that the missionary spirit of the school gained strength, and that it rapidly increased in numbers under such influence. Missionary maps were purchased, meetings for prayer and conversation on the coming

of the Kingdom of Christ regularly attended, and correspondence opened with other Sabbath schools and congregations. The flame spread. Others, whose hearts the Lord had touched, went heartily into the work. The Mercer County Missionary Association was formed of ministers and people of various sects, who deemed the spread of the gospel and the salvation of souls more important than the maintenance of their peculiar opinions. This speedily enlarged into the Western Missionary Society, founded on the same catholic principle. Our teacher's theological course had been by this time completed. He offered himself for the work, and was sent out to Northern India in 1835. His scholars did not forget the lessons they had learned. Their interest in the cause of Christ went on increasing, and while watering others they were watered themselves. In hopeful groups they presented themselves to the session as candidates for admission to the fellowship of the Church. They commenced the publication of a little magazine, "The Juvenile Missionary Intelligencer," conducted it with remarkable ability and perseverance, and secured for it a large circulation. It grew with their growth, enlarged its proportions, and under another name is still doing a good work.

The Sabbath scholars in course of time became teachers. Many of the teachers became preachers. At the meeting of the Synod in Philadelphia last year, eighteen preachers visited the school to unite in prayer and praise with their former pupils, now their successors in the teachers' chairs.

In India, our missionary teacher again looked at his commission, "Go *teach* all nations." To gather the young around him, tell them of the Saviour's love, and train them up for declaring it to others; in short, to educate a native ministry, preach the gospel by a hundred mouths instead of one, and give *Christian education to the nations*, seemed to him the proper import of his commission. That others taught by the same spirit and placed in the same circumstances came to the same conclusion without concert or communication is not strange. In his first letters from India he developed his plan, which had indeed been suggested before he left. In carrying it out, however, there was a practical difficulty. The Hindoos would not send their children to the mission school. They thought they wanted to kidnap them and sell them for slaves.

In 1838, however, God provided pupils for the school. A famine swept away thousands

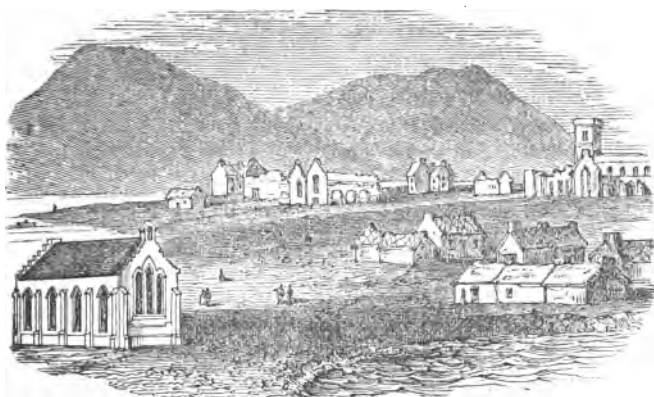
of parents, and left many poor famishing orphans to perish. Heathenism has no compassion. The missionaries took in some who were wasted almost to skeletons, and gave them food. As soon as it was known that they would relieve them, various Europeans collected those who came in their way, and sent them thirty-nine in one boat. Such a numerous addition to their family, of course demanded additional aid to the funds of the mission. The Juvenile Missionary Society was appealed to. They at once went to prayer and to work, and in a few days they had funds sufficient to support seventy-two children, at an expense of twenty-five dollars per annum for each orphan. Confidence was gained by this exhibition of practical Christianity. Native and English schools were commenced; upwards of a hundred children are now educated in them. The Brahmins tremble for the result. The boys of the mission schools cannot be induced to reverence the idols. In order to weaken the influence of the missionaries they are now commencing an infidel newspaper, filled with extracts from Paine, Rosseau, Voltaire, Bolingbroke, thus acknowledging that the Shasters are not able to stand before the Bible, and compelled to seek aid from infidelity for the support of Heathenism.

Four of the orphans are now engaged in teaching and preaching Jesus to their countrymen. Several others are making hopeful progress in learning and grace. The Sabbath school in which this mission originated has trebled its numbers. Last year the missionary purses of the children contained \$437. The congregation, since the Foreign Missionary movement began, has thrown off seven colonies, all flourishing churches, while itself numbers more than double the number of members it then contained.

Let the teachers of our Sabbath schools and the pastors who desire to see the church prosper at home, ponder these facts. Christ has the work of Foreign Missions near his heart, and will bless those who work together with Him in extending His salvation to the ends of the earth.

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TRIVALLOOR, INDIA.—At the bungalow we distributed tracts and addressed the assembled crowd. The demand for books exceeded our supply; and we were beset with applications till darkness compelled our retirement. Thus we can ever obtain a hearing for our message. Every portion of this large continent, in its full extent, is open to the gospel.—



VIEW OF IONA.

THIS is the picture of a small island on the west of Scotland, and about thirty miles from the mainland. It is not more than three miles long, and one and a half broad, and is said to be a rocky, barren, and worthless spot. It has, notwithstanding, a very interesting history, and particularly as having been the residence of the renowned Irish Missionary, Columba, who introduced the Gospel into Scotland, and the northern parts of England in the sixth century.

This eminently good and holy man was born in the county of Donegal, Ireland, A. D. 521, and after a long and laborious life, the greater part of which was spent in promulgating the Gospel in Scotland, he died on the island of Iona, A. D. 597, in the seventy-seventh year of his age. He is said to have regarded the Sabbath with special sanctity, and accounted it a great privilege to end his life on that day. He retired, as was customary in those days, to the church at midnight to pray, and was found the next morning on his knees dead. This circumstance, together with the uncommon piety of his life, imparted quite a sanctity to the place, and, in consequence, it was long after used as a burial ground for the kings of Scotland, Ireland, and Norway.

It is said that the present inhabitants of the island, of whom there are not more than

thirty families, still regard the Sabbath with special sacredness. A story is related, in illustration of this fact, in connexion with a visit of the Grand Duke, Constantine, to the island some years since. The Duke wished to see the tombs of the kings on the Sabbath, but the old keeper of the Cathedral refused to give up the keys. When asked if he knew who the stranger was, the old Scotchman replied, "I dinna exactly ken. I suppose, from what the folk say, it's only the Emperor of Russia; but I wadna gie up the key to my ain Queen on the Lord's day. There is a power aboon, superior to ony earthly power; an I canna gie up the key." The life of this good and great man suggests some very important reflections. He had in his day no doubt, as many trials, difficulties and discouragements as any minister of the Gospel who lived since or before his time. If we were acquainted with his private experience, we would see that there were times, and perhaps of frequent occurrence, when he felt that his labors amounted to very little. It is now more than twelve centuries since he rested from his labors, and no doubt his influence, the influence of a holy life, is not only felt in the little island of Iona, but has given direction to the subsequent history of Scotland and, in this indirect way, has reached the most distant ends of the earth.



For the Foreign Missionary.

### THE ESCAPE.

A TRUE NARRATIVE.—BY A MISSIONARY OF THE BOARD.

THE following narrative was derived by the writer, from the lips of the persons concerned, and may be relied on as true. If there be any want of conformity to the exact truth in some of the minute details, it is very slight, and does not at all affect the main incidents.

A few years ago, a lady took up her residence on one of the beautiful islands of the eastern archipelago, for the purpose of instructing the natives in the great truths of religion. She was alone and unprotected—unprotected except by the watchful eye of Him who never slumbers nor sleeps. Disregarding the opinions of those who could not understand her motives, or her faith in God, she chose her abode in a part of the city wholly occupied by natives, in a small house, in which her only sleeping apartment was a loft, rendered almost intolerable by the heat of a tropical sun beating all day upon the roof, but which had the advantage of admitting a little of the usually prevailing breeze, through the crevices at the end.

The circumstances which had led this lady to enter upon this self-denying work, were these: She had been intrusted in providence with a small patrimony, which she felt in duty bound to spend in that way which seemed best calculated to promote the glory of God, and the best interests of her fellow-men. Knowing that she must soon be called to render an account of her stewardship, she was solicitous to spend not only the money with which she had been intrusted, but all her powers of mind and body, in such a way as would meet, at least, the approbation of the great Judge of all. She therefore came to the resolution of spending the remainder of her life among the heathen. Although the providence of God long hedged up her way, she was, after some years, in a position to carry her design into execution. A large circle of friends and acquaintances opposed her, urging against her views the good she was doing and might still hope to do, in her native land. To her own mind, however, the path of duty was plain; and, in spite of all opposition, she found herself, in due time, among the people for whose benefit she wished to labor.

In a short time a few children were gathered around her, into whose dark minds she endeavored to introduce some rays of the light of truth. So dark did their minds appear, so incapable of comprehending the great truths she most wished them to understand, that this would have seemed a hopeless task, but for her unshaken confidence in the promises of God. The wise and prudent of this world—for some such were there—looked on with scorn or pity; and sometimes, as they passed, in their gay equipages, the door of that humble dwelling, would laugh at the folly, or wonder at the strange “fanaticism” of its occupant. The school, however, went on and prospered. A few were received as boarders; others attended as day-scholars. Some of those youthful minds, dark as they were, soon gave evidence of quickness and aptitude for acquiring knowledge, in no less a degree than children of the same age, placed in situations more favorable to intellectual cultivation. The neighborhood of the school was thickly settled. Not far off stood a comfortable looking house, occupied by a respectable trader and his family. He had a little girl, about nine years of age, whom we shall call Ruth. This little girl had heard a good deal said about the foreign lady who had come to live among them, and knew that she wished to teach little girls like herself to read, but she was too much occupied with her daily sports to think much about it. One day she was looking out of a window, from which she could see the house in which the school was taught. The sun was shining brightly. A pleasant breeze from the sea mitigated the heat. Over the tops of the houses she could see the tall masts of the shipping, with their flags and streamers. Her view extended far away upon the ocean, until the sea seemed lost in the clouds. Here and there the surface of the sea was dotted by a white sail, dancing about with the waves; there, one losing itself in the distance, until it disappeared among the clouds which skirted the horizon; here, another, gradually growing larger, and throwing its outline more sharply and distinctly against the sky, as it approached the shore. Various and discordant sounds were borne upon the breeze—the sound of the criers in the street, of the sailors on the shipping, and the low and solemn murmur of the surf, breaking on the beach. But another sound arrested her attention. It was that of the scholars in the foreign lady’s school. She had often heard it be-

fore, but it had made no other impression upon her mind than did the sound of the tinker's hammer. Now it seemed to have some strange power over her. She listened as if spell-bound. It was the turning point in her history; and in that moment, probably, was included the keystone to the history of an eternity. Suddenly the thought flashed upon her mind—"how pleasant it would be to be able to read; why should I not learn?" The desire to read at once took possession of her mind, and with it the desire to attend the school. She applied to her mother for permission to attend. Her mother was willing, but her father objected. Ruth was too much in earnest to be turned away by a simple denial. She persisted in her request so earnestly, that at length her importunity prevailed. Her mother accompanied her the first day, to introduce her. Ruth was greatly delighted, when she found no objection was made to her entering the school. It was arranged that she should attend as a day scholar, returning home after the exercises of the school were closed. According to the prevailing custom of the east, it is not considered respectable for females to be seen by any gentleman, except members of their own family. Those who wish to be considered ladies in good standing, must not be seen in the streets. On this account, although Ruth lived so near the school, she could not be permitted to walk to it, but was carried in her palanquin, so shut in by curtains that she could not be seen. This continued for some time, but was found both inconvenient and expensive, and at length Ruth's parents wished her to be received into the school as a boarder. This request was gladly complied with. Ruth was much pleased with her new home, and deeply interested in her studies. But one book, which was read aloud to the school every day, particularly attracted her attention. It was the Bible. From it she learned something of the true God, and of the creation of the world. She learned, also, what she did not know before—that she was a sinner, and that if she died without obtaining the pardon of her sins, she must live for ever in a place of endless torment. She was taught, too, that God had sent his Son to save such sinners as she; and every morning and evening she bowed down with the other scholars, while their teacher offered prayer with them for the pardon of their sins, and their eternal salvation. These things at first, surprised her not a little; she had never thought much about what becomes of men when they die; she had heard indeed

that wicked people are punished when they die, by being confined, for a time, in a place of torment, or by being born again into the body of some despised animal, to be ill used by men. But she thought this was only intended for very wicked persons, and that good people like herself could not but be happy.

While Ruth was acquiring a knowledge of the great truths of God's word, she was becoming more and more interested in the duties of the school. Her father, however, was becoming more and more dissatisfied, fearing, probably, that her connection with the school might interfere with his plans for her settlement in life. He at length resolved that she should leave it. Ruth was much distressed on learning his intention, and earnestly pleaded for permission to remain longer. Her teacher, also, who had become deeply interested in her pupil, seconded her appeals; but it was all in vain, and Ruth was obliged to bid adieu to the scenes and employments to which she had become so much attached. She carried home with her some books, and these she would try to read; but she needed assistance, in order to understand clearly what she read. Weeks and months rolled away, and Ruth continued to long for the school; but her father would not relent. At length, after the lapse of about a year, he again yielded to continued importunities, and Ruth again returned to her beloved home, for as such she regarded the school, and again entered upon her studies with increased earnestness. Being now older, she made more rapid progress than before, and better understood what she heard and read. She began now to see why her teacher said so much about Jesus Christ, and about the wickedness of the heart. Her own heart, she now found, was not so pure as she had supposed it to be. She very soon felt some uneasiness about what she heard of the end of the world, and the day of Judgment, and became anxious lest she should be driven away at last with the wicked, into everlasting punishment.

At this time there was another girl in the school, about the same age with herself, whom we shall call Kunio. Kunio long long listened to the instructions of her teacher with the greatest indifference, and even disliked to hear her speak on religious subjects. Yet she also began at length to give heed to the things of which she heard so much, and which seemed to give her teacher so much anxiety. Ruth and Kunio sometimes spoke together of these things, but they

said little to each other of their own feelings, for they did not well understand themselves what those feelings were. Time moved on. The minds of these two pupils gradually expanded to a better appreciation of the truths in which they were taught. They were more and more affected by the kindness and love of Jesus, in coming into the world to lay down his life for sinners. As they learned more about the true God, they saw the folly and wickedness of idolatry. Ruth at length declared her desire to join herself with the people of God. This was joyful news to the teacher, but she well knew that the mere expression of such a desire was not enough to prove that her heart was indeed changed. Even her habit of secret prayer, which she had for some time maintained, could not be taken as conclusive evidence in itself, of such a change. Her whole conduct was, therefore, narrowly watched, to see whether it was indeed regulated by the precepts of the gospel.

It was not very long before Ruth's sincerity was put to a severe test. She had now reached the thirteenth year of her age, and her father had been for some time negotiating for her marriage with a young man of the neighborhood, whose parents were in comfortable circumstances. At length all the preliminaries were arranged, and the day was appointed for the wedding, in accordance with the prognostics of the soothsayers, who are always consulted on such matters. Ruth was much distressed. She knew that the ceremony required the performance of certain idolatrous rites. She knew, too, that her intended husband was an idolater, and might compel her to worship his idol gods with him, or subject her to much persecution. The fact that she had never seen him, and knew nothing of his disposition or feelings, increased her concern. Her teacher sympathized deeply with her in her distress, but it was not in her power to render her any effectual assistance. When Ruth was called home to prepare for the expected change in her situation, it was with bitter tears and much sorrow of heart that she took leave of the friend to whom she was so much indebted. She declared her unalterable determination not to perform any idolatrous ceremony, whatever might be the consequences, and expressed her extreme unwillingness to be united in marriage with a heathen. All the arrangements, however, had been made by her parents, without in any measure consulting her feelings or wishes, and she had every reason to believe that she would be

compelled by force to go through the necessary forms, and accept for a husband the man selected for her. Escape seemed hopeless. She was a mere child, and needed advice and counsel. Being cut off, for the time, from intercourse with the only earthly friend who could at all sympathize with her, she could only put her trust in God, and look to Him for help. He did not forsake her.

At length the appointed time has arrived, and all the needful preparations are completed. Ruth had entreated, and protested, and wept in vain. She is arrayed in her bridal dress. The bridal ornaments are all adjusted. The gay palanquin which is to convey her to the house of the bridegroom, is at the door. The marriage presents are ready, packed in their gaily gilt and painted boxes, with the men to carry them standing in readiness to move with the marriage procession. Ruth is directed to take her place in the palanquin. She again puts in her plea, that it is impossible for her to perform the marriage ceremony; but her plea is in vain. The command, sternly repeated, is met by a decided refusal. Then might be heard her father's voice, in boisterous tones, uttering curses and imprecations. Calling to his aid the stalwart arms of some of the hired assistants, he placed Ruth, by main force, in the palanquin. Another instant, and it was swung upon the shoulders of the bearers; but Ruth, with a convulsive spring, threw herself out upon the ground. Her gay head-dress dropped from its place; her hair, so carefully put up, was disordered, and her embroidered dress was sadly disfigured by contact with the earth. Her father's flushed face and quivering lips told of a storm within, and it was not long restrained. The mother still had a mother's heart, and Ruth was borne back to the house, half senseless from the combined effects of her fall, and the excitement of the violent effort she had made. The result was, after some further altercation, that the marriage was postponed for the time.

*(To be concluded in next number.)*

#### Another Indian Convert.

You will, I am sure, rejoice to learn that another convert has been added to our little flock. His name is Mudhu Sudan Singh. He belongs to the first school class, and is about twenty-one years old. He ascribes his conversion mainly to the ordinary class reading of the New Testament under Mr. Ewart; and, though deficient in the knowledge of English,

and not in any way distinguished as a student, there was an evident sincerity about him, and he gave such a satisfactory account of his spiritual and mental exercises for the last two or three months, and of his felt need of the Saviour, as quite to satisfy Mr. Milne, Mr. Ewart, and myself: and he was accordingly baptized by Mr. Milne in the free church, on Wednesday evening, July 6th—an evening which had previously been set apart for special social prayer in behalf of the Calcutta mission; and you may well imagine that our prayers were not the less fervent in the face of this token of the Lord's mercy and favor.

The young man is very respectably connected. He is a nephew of Rajah Radakaut Deb—the head of the orthodox or bigoted Hindu party, and not only a wealthy man, but perhaps the most influential and intelligent advocate of Hinduism in Calcutta. He is a man of considerable learning, and has published a native encyclopedia in six vols. 4to—quite a mine of Hindu thought and knowledge.

The unprecedented number of baptisms—no less than nine since the beginning of this year, and all from our own institutions—is very encouraging: and the more, that the conduct and deportment of every one of them since their baptism has been such as to confirm us in the belief that they have been truly converted to the Lord.

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## THE FOREIGN MISSIONARY.

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NEW YORK, NOVEMBER, 1853.

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### Recent Intelligence.

MISSION HOUSE, October —, 1853.

INDIA.—Letters have been received from the Lodiana station, from the Rev. J. Porter, of the 27th; and from Rev. A. Rudolph, of the 30th June; and from Rev. J. H. Morrison, of the Lahor station, as late as the 8th July. Mr. Porter speaks of an interesting work of grace going on at a place called Rawalpindi, on the Jilham, about half way to Peshawar from Lahor, where as many as sixty-one persons had openly renounced idolatry, and were now desirous of being instructed in the principles of the Christian religion. And this work is the more remarkable, inasmuch as there is no missionary station within a hundred miles of the place. Mr. Porter asks, therefore, with great emphasis: "who will come and break unto this people the bread of life?" Mr. Rudolph writes, that a young Hindoo, by the name of Daniel Wells, who was educated at Lodiana, and who had been employed for some time as a scripture reader, was extremely ill with pulmonary affection, but was in a most happy frame of mind. Mr. Morrison mentions the conversion of two Mahomedans, of

whom a more particular account will be given in a subsequent number of one of the missionary journals.

AFRICA.—A letter has been received from Rev. J. L. Mackey, of the Corisco mission, of the 22d June. He gives an account of a journey he had recently performed, accompanied by the Rev. Mr. Preston, of the Gaboon mission, to the mountains near the source of the Muni river. They ascended a branch of the Muni that had not been previously explored, and after following it up as far as it was navigable, they crossed over the first spur of the mountain on foot, but were prevented by the natives living in that part of the country from proceeding further. The opposition made by the people was nothing, Mr. Mackey thinks, but what might have easily been removed, if they could have remained with them a few days, and he apprehends no difficulty from this source when he shall be prepared to renew the journey. He penetrated to the distance of eighty-five miles, and ascertained that the journey over the mountain would be about a day and a half, when he would emerge into an open country densely populated. "I am well satisfied," he says, "that we shall be able to push forward faster than the men will be here to occupy the ground. We have the fairest prospect of finding a populous, healthy country that can be reached and opened up to missionary efforts. Let us have a few enterprising, energetic men, and with the blessing of God upon our efforts, a field will be opened up of the greatest extent and promise. In the meantime, we must have Corisco well manned. Here our main educational operations must be carried on, and here for a time must be our head-quarters." Mr. Mackey also speaks encouragingly of the health of Corisco. Mr. M'Queen continues his labors, both in teaching and preaching, without any interruption from ill health. He adds, further, that Mrs. Mackey had not been kept out of her school a single day from sickness, since her arrival in the country, now more than a year and a half.

INDIAN MISSIONS.—Letters have been received from Rev. H. Balentine, of the Chickasaw mission, dated 31st July; from Rev. S. M. Irvin, of the Iowa and Sac mission; and from Rev. William H. Templeton, of the Creek mission, of the 18th August, and from the Rev. Wm. Hamilton, of the Otoe and Omaha mission, of the 16th September. Mr. Balentine speaks of the good health of all the members at his station, and expresses the hope that the number of pupils in the female school at Wapanucka would be increased to one hundred by the 1st October. Mr. Irvin complains of the difficulty of securing suitable assistants for the missionary work, but gives an interesting account of the routine of duties performed by the missionaries who are on the ground, which will be published in full in one of the future Nos. of the missionary journals. The missionaries of this station do not witness all the results from their labours, which they would like to see, but when they compare the character of the people who have been under steady instruction, with those who have kept themselves entirely aloof from the preaching of the Gospel, they feel that a decided impression has been made, and a

encouraged to persevere in their labors of love. Mention is made in Mr. Templeton's letter of the safe arrival of Mr. and Mrs. Byers, and Miss Stanislaus at the Kowetah station.

**IRISH MISSION.**—Mention is made in the August number of the Home and Foreign Record, that the Rev. Thomas Warren, of the Presbytery of Baltimore, and formerly pastor of the Aisquith-street Church, had been appointed a missionary to the Roman Catholics in Ireland. He embarked for that field on the 2d of July; and a letter has been received from him from Belfast, dated the 4th August, in which he mentions his safe arrival, and his cordial reception by the brethren of the Presbyterian Church of Ireland. He had not, at the time he wrote, determined upon the field of labor which he would enter, wishing to have further conference with Dr. Edgar and others on the subject. It is probable, however, that he has selected his field, and entered upon his labors before this time.

**DEPARTURE OF MISSIONARIES.**—On Monday, the 19th September, Rev. John L. Nevius, of the Presbytery of Rochester City, and Mrs. Nevius, sailed from Boston, in the ship *Bombay*, for Ningpo, China. On the same day, from New York, in the barque *Gem*, Captain R. E. Lawlin, Rev. Edwin T. Williams, of the Georgia Presbytery, and Rev. William Clemens, of the Presbytery of Washington, and their wives, for the Corisco mission, Western Africa. Previous to the sailing of the brethren for Africa, a farewell missionary meeting was held in the First Presbyterian Church in the city of New York, on Sabbath evening the 11th September, at which an address was delivered to the missionaries, by the Rev. J. Leighton Wilson, one of the Secretaries of the Board; after which, addresses were also made by the missionaries. The audience was large, and the religious exercises were solemn and interesting. The former of these companies of missionaries will be more than three months on their voyage, and the latter more than two; both go to distant but promising and interesting fields of missionary labor, and are earnestly and affectionately commended to the prayers of the Church.

For the Foreign Missionary.

**"Will you please to remember the Creeks in your prayers to God?"**

This earnest and solemn request is made of the writer, in the midst of (to him, at least) a most interesting letter, part of which I will here quote.

"How thankful for the letter and books you presented me some time since! Many reasons have prevented my writing; the principal one was, I feared to lay open the state of my heart. It then appeared impossible for me to leave off the gay, and what I

thought delightful pleasures of the world, to comply with the command of God. But oh! how I do regret my past life, I have grieved the spirit of God so often. Oh! if it were not certain that the blood of Christ made an atonement sufficient for all transgression, I could not hope for pardon."

"On the 15th of this month the Lord's Supper was administered at Tallahassee; it was the second communion since you left. How glad I would have been to have had you and Mrs. — seated with us around the Lord's table; I am certain you would feel that your prayers, which were offered to God in behalf of the Creeks, were not in vain." Then follows the above request:

**"Will you please to remember the Creeks in your prayers to God!"**

Now, from whence does this language come? From the pen, and we trust, the heart of an Indian girl! who, not many years ago, was wild and heathenish, so much so, that when taken to the Mission school (to use her own language), "They had to pull me into the house, and force me to the table," &c. I have heard her tell this herself. I have also heard it, and much more, in regard to a number of others who are now hopefully converted, of their beloved pastor, the Pioneer Missionary of our Board among the Creeks. May he not look upon these youths (through the blessing of God) as "his sheaves" which, when the time comes for him to "return rejoicing," he may "bring with him." For he has truly "went forth weeping," (having laid two dear companions in life, and a little daughter, in the *Forest tomb*), and I know he has borne, and still is "bearing precious seed." Then may he not, and shall he not, one day "return rejoicing, bringing his sheaves with him?" But there are now others helping him to "gather." Oh! that they may be enabled to "gather many sheaves," so that none be left in any obscure corner or *thorny place*, but all gathered safely home; and each of the laborers will "receive their reward in due season."

But what would the condition of this intelligent and Christian young woman and her companions be, were it not for missionary

effort? In all probability they would be ignorant, wicked, vicious, heathenish young men and women. Who then will say that our missionaries labor and toil in vain? or that the money spent in endeavoring to civilize and Christianize the *Indian race* is lost? We hope, none.

Look at the language of this girl; she now regrets her past life, and feels sorrow for having so long grieved the spirit of God; she feels that she is a guilty and lost sinner, and is led to exclaim, "*Oh! if it were not certain that the blood of Christ made an atonement sufficient for all transgression, I could not hope for pardon!!*" Could a clearer view of the atonement be given in fewer words?

She now sees the true condition and wants of her people, and calls upon *you*, and *I*, Christian reader, and *all* who read these lines, to remember the Creeks in our prayers. O! let us do so, and not only them, but all the Indians of our land, that God would bless those tribes who have, as it were, a foretaste of the Gospel, and that He would send forth more laborers to those who are yet "wandering up and down in the earth without God and without hope."

There are many reasons why we should remember the Creeks in prayer; but this is already too long. I would only say, here are some thirty young Indians, professing faith and hope in Christ, united with the church; some have received their education and left the Mission, and all leave during vacation; while thus away from their mission friends, they are exposed to many and trying temptations, of the most vicious and heathenish character, often their own friends trying to seduce them. Nothing but the grace of God, and the prayers of his people, will preserve them from the grasp of the destroyer. "*Will you please to remember the Creeks in your prayers to God?*"

J. B. J.

For the Foreign Missionary.

### A Leaf from the Journal of a Missionary's Wife.

Sept. 6th.—The dear babe is gone. I saw her as she lay in her coffin, looking so calm

and peaceful, and her countenance seemed to me to speak of the rest upon which her soul has entered. Fresh rosebuds were scattered on her little form, but they will soon wither, and that precious body moulder into dust. My thoughts do not linger about the lonely grave where they have laid my little one to sleep, but they soar to those blest regions where her ransomed spirit dwells. Yes, darling child,

We think of thee in thy glorious home,  
Where the sound of sighing can never come;  
And the lute-like tones of a baby's voice,  
Seem to bid our sorrowing hearts rejoice.

Our native Christians, servants and all those in our employ, assembled of their own accord to convey the precious remains to their last resting-place. It was a touching expression of their sympathy in our affliction, and who knows but as the heathen saw Christians committing their child to the tomb in the sure hope of a glorious resurrection, a desire may have arisen in some heart to have a part in the same sweet assurance. Our Heavenly Father certainly has a design in this stroke of his rod. May I learn the lesson he intends to teach!

Sept. 8th.—Mrs. Moses, an old Armenian lady, came to-day "to comfort me," as she said. Her aged form is very much bent, and as she leans upon the top of her staff, she presents a perfect embodiment of venerable old age. Her consolation, however, was not very much to the point, and I endeavored to explain to her the source of the Christian's strength in the hour of trial. She considers herself a follower of the Saviour, but her views are very dark. Still, I trust, she is one of God's chosen ones. How forcibly her visit brought to my mind the many dear absent friends, far away in a distant land, who would mingle their tears with mine, did they know of my sorrow.

Oct. 20th.—I have had an interesting conversation with some of our orphan girls on religious subjects. I told them that perhaps the reason God had taken my dear baby to himself, and thus relieved me from all care and anxiety regarding it, was, that I might have more time to pray and labor for them. I spoke, too, of the approaching communion season, and asked whether none of them were ready to take the dear Saviour, whose death we were to celebrate, as their Saviour, and openly to acknowledge him before men. There seemed to be deep feeling among them, and one is anxious to unite with the church.

Nov. 8th.—Yesterday was our communion Sabbath, and our poor lame girl, for the first time, partook of the emblems of a Saviour's dying love. To me it was a season long to be remembered. What a source of joy and consolation that even one of the dear orphans

under our charge is indeed a child of God. I was present at her examination for admission into the church, and some of her answers, while marked with great simplicity, showed an acquaintance with experimental religion which was most satisfactory. The work in her heart was very gradual. Precious seed was sown there years ago by a beloved missionary sister, since gone to her rest. Does not her sainted spirit now partake of the joy which is among the angels when one sinner repenteth?

Dec. 3rd.—During our absence from home, my old Armenian friend was called away. Just before I left, I went to see her; she was very weak, but able to press my hand and whisper, I am a sinner, but all my hope is in Jesus Christ. I think of her now as tuning her harp to the praise of that "Jesu Cristo" of whom she loved to talk when upon earth.

### A New Field opened in Calcutta.

It is strange how the growing light meets you in most unexpected ways. One day I stopped my carriage to inquire after some place I could not find. A young Hindu came forward, dressed like others, but having an intelligent look; he spoke English; I took him with me to find the place, and we got into conversation. He had been educated at one of the institutions, but had left it unconverted, and was now a merchant in one of the bazaars. I got his name and address, and felt here is a mine opened up, for there must be many such scattered about. I endeavored to get hold of a few of them, and had an experimental meeting on Thursday night. Perhaps twenty came, mostly young educated unconverted Hindus, and a few East Indians, all of them either attending institutions, or engaged in the public or mercantile offices. I got their names and addresses, had a short Bible lesson, and then we fairly discussed our plans. They were very grateful to me for thinking of them. We settled that we should take up Romans for our Bible lesson; the last volume of D'Aubigné—the English Reformation—for our reading lesson. And one of them suggested that if we had a few spare moments I might read a few sentences of Young's "Night Thoughts;" another thought Milton might be better, but we agreed to give Young a little trial, and then turn to Milton. I found some at the Institution fond of Cowper. On Monday night we had our first meeting, and the large room I had taken for my class-room was crowded, so that I saw it would not do, and we determined after this to meet in the church. I gave away twenty-five Bibles, which Mr. Milne had got for me from the Bible Society. One young man, of whom I heard when I was visiting one of my people

at the Treasury, is, I think, a hopeful case. He had been educated at our Institution, but had left it, like so many others, unchanged, and entered into business. I was told that he was such, so I wrote his name upon a little book, "Come to Jesus," and sent it to him. About a fortnight after, two young men came with a note of introduction, and it was my young friend and one of his companions. Since then he has been several times with me; I have got him a Reference Bible, and he has begun to read from the commencement. I trust he will ere long make an intelligent profession. He is living with his father, but could support himself with his salary independently. I should like to see more converts of this kind, who might be a help to us and not a burden.

### First Views of Africa.

Mr. Goodman, of the Basa Mission, thus describes the first aspect of his field:

"We were most agreeably disappointed at finding everything here so much better than we had anticipated. The country, the weather, and the people far excel what we had been led to expect. Nor do I believe that such feelings as were ours at home are by any means rare among American Christians, or even among those who are looking forward to missionary labors. To us, Africa was the land of death, the abode of every foul and hurtful beast; a land of sandy deserts or of unbroken swamps, overrun by an innumerable multitude of creeping things; where existence was only tolerable, not enjoyable. To us, Africa is not, perhaps, the very reverse of all this; but nearly so. It is a goodly land; a land fertile and fruitful of many things that render life not only endurable but blessed. There are few spots, even in our own land, more beautiful than some parts of the mission premises. The St. John's is a noble and beautiful stream, and the mountains, visible from our window, at a distance of eight or ten miles, rising far above the adjacent country, lend additional attractiveness to the scene. In a word, we feel at home and happy."

"First views," especially of moral fields, are often fallacious. A true-hearted missionary looks upon men in heathen lands as "fields white to the harvest." He rises superior to hardships, liability to disease, fear of enemies, scanty food and conveniences, and sees the immortal mind, like an unpolished jewel, worth more than a whole world, that may be secured to adorn the diadem of the Lord Jesus Christ. With more courage and perseverance than are manifested by pearl divers, he watches, labors, and prays to obtain such a prize, and be instrumental in transmitting it to heaven.

Africa is a goodly land. It is not all swamps; the miasma does not infest all its borders and inland places; death does not lurk in every bush and glen. The coast is more dangerous than the inland hills; and the worst part of the inhabitants, as well as the most insalubrious portions of the country, are near the sea-shore. But men in pursuit of wealth, brave even the most unhealthy regions, and combat disease in its most virulent forms. Shall the soldiers of Christ be daunted where men of worldly adventure and enterprise are undaunted? Shall life be risked in quest of "filthy lucre," the treasure that perishes with using, and shall it be deemed madness for the followers of Christ to emulate the devotees of Mammon in Christian enterprises to win lost souls!—*American Missionary*.

### New Publications.

A Memoir of the Life and Labors of the Rev. Adoniram Judson, D. D. By Francis Wayland, President of Brown University. In two volumes. Boston: Phillips, Sampson and Co.; New York: Lewis Colby & Co.

These two volumes contain a great amount of missionary intelligence, clearly expressed and well arranged. Few missionaries have been privileged to pass through so long a course of varied and successful labors in the Foreign Missionary work, as was the subject of this memoir. The important aspect of the Foreign Missionary cause, in its blessed influences on the churches at home, is very clearly exhibited in this record of the labors of Dr. Judson, and his associates in the foreign field. These volumes will be read with interest, and they will repay an attentive perusal. The publishers inform us that orders have been received for 2,500 copies of the first edition. This is an encouraging commencement, and there can be no doubt that other large editions will be called for.

The Conflict of Ages, or the Great Debate on the Moral Relations of God and Man. By Edward Beecher, D. D. Boston: Phillips, Sampson & Co. New York: Lewis Colby and Co. 12mo., p.p., 552.

The author states that this conflict has existed from the days of Celestius, Julian, Pelagius, Augustine, Calvin, Arminius, to the present time. Two earnest parties, he states, have adopted systems directly opposite

to each other. He proposes, if possible, to discover the cause, and to bring to view a theory by which these opposite parties may be at harmony with each other. He reviews this long conflict, and gives the views and arguments of both sides. But he agrees with neither, and therefore proposes another theory. The author might have dated the conflict from an earlier day. The Apostle Paul takes up the difficulty that lies at the foundation of this conflict, and disposes of it in few, but very solemn words. Rom. xi. 14-21. In resting by faith on the words of the Living God, "that the Judge of all the earth will do right;" "the Lord is my rock, and there is no unrighteousness in him;" "the Lord is righteous in all his ways, and holy in all his works." The humble Christian, whether belonging to the side of Augustine and Calvin, or to that of Arminius and Wesley needs nothing more to "justify the ways of God to man."

### LAGOS.

This is the landing-place of our missionaries to Central Africa. It is situated on the Bight of Benin, about 40 miles eastward of Badagry. It is a populous town since its occupation by the British, and will, doubtless, become a depot of great commercial importance, having water communication far into the interior, as well as hundreds of miles along the coast. English steamers from Soudan will land here twice a month. It is now a missionary station, occupied by the Church Mission Society. Mr. Golmer, one of the missionaries, thus refers to it:

"I would acknowledge the goodness and mercy of God, so richly bestowed upon us during the year now closing. Twelve months ago we were surrounded by wars and rumors of wars, and the horizon threatened a fearful storm. It soon burst forth, drove the deadly exhalations beyond, and left the cool, refreshing air behind for us. The destruction of Lagos dispelled all the dangers and anxieties of wars, and brought us tranquility and peace. What a change for Lagos! Twelve months ago it was in full possession of the prince of darkness. Now his stronghold is broken open,



his bulwarks are overthrown, and his banner must give place to the standard of the Gospel of Christ Jesus. Twelve months ago thousands of poor people were under an iron sceptre, degraded below the brute creation. Now an air of comparative liberty pervades the place, and cruel oppression is reprobated, changing the expression of despair into a happy smile. Twelve months ago, the king, chiefs, and people invoked their gods, and called the neighboring gods even to their assistance, and bloody sacrifices abounded. Now many people assemble to hear God's word, sacrifices are discontinued, idols thrown away, and the true God believed in and worshiped, at least by some. What a change! What has God not wrought! What an earnest for Africa's speedy salvation! God hasten the time!"—*Home and Foreign Journal*.

### A Hymn to the Creator.

FROM THE GERMAN.

"Wenn ich o Schöpferdeine macht."

BY W. A. P. M., MISSIONARY IN CHINA.

ALMIGHTY GOD, where'er I gaze,  
The products of thy power,  
The matchless wisdom of thy ways,  
The love that guards us every hour,  
So rush on my bewildered mind,  
That language fit I cannot find  
To praise my God and Father.

Mine eye beholds where'er it turns  
The wonders of thy might,  
The firmament of ether burns  
And praises Thee, the God of light,  
Who gave the Sun his fiery blaze,  
And clothed the Moon with silvery rays,  
And ordered all the glowing stars;

Who bids the gentle breezes blow  
And clouds their showers pour,  
To make the fertile harvest grow  
And bless us with its store.  
Almighty and all-glorious God!  
Thy boundless goodness spreads abroad,  
As far as heaven extends.

With voice sublime, sunbeams and storms  
Declare thy glorious name,  
And grains of sand, and tiny worms,  
Are vouchsafed with thy fame.  
Me, saith the forest, God hath made;  
Me, saith the field, in gold arrayed;  
Come, praise our Maker's name.

But man, erect in majesty,  
The image of thine own,  
Whose spirit lives and moves in thee,  
And bows before thy throne;  
But man, creation's boast and lord  
Must still the brightest proof afford,  
Of might and mercy too.

Then praise thy sovereign, O my soul,  
And give him glory due;  
Thy God with worship high extol,  
And all the world extol him too;  
And all the world adore its King,  
And everlasting praises bring:  
Who would not praise the Lord?

### The Portuguese Exiles.

We have already made our readers acquainted with the persecuting edict which the government of Portugal has just promulgated, and which, as it will in all likelihood soon come into operation in Madeira, has compelled the Protestants of that island to flee from the land of their birth, and to seek an asylum beyond the Atlantic, where they may worship God without fear, and read the Bible without concealment. By a letter which we have received from Illinois we learn that three companies of these interesting exiles have arrived there in the course of the year, and that a large number, at least two hundred, in Madeira were desirous to follow them, provided they could obtain the means of doing so. We further learn from the letter, that the outward condition of these exiles in the land of their adoption is one of great comfort; and a hope is expressed also by the writer that they are growing in acquaintance with divine things. They have just been cheered by a visit from Dr. Kalley. He it was, in the hand of God, who first delivered them from Popish darkness. The Doctor is at present on a tour through the States, for the purpose of raising funds to bring out those of the persecuted Portuguese who wish to join their brethren in Illinois, but are without means of doing so. We trust that his efforts will be crowned with abundant success. To these Protestant exiles it must have been encouraging in no ordinary degree to see once more, and in their new country, the face of their ancient benefactor, and to hear again his well-remembered voice, exhorting them to steadfastness in the faith. He held frequent meetings with them, which we trust will not be without lasting effect. This enforced flight of the Portuguese Protestants is a strange tale to tell in the nineteenth century. It is true, nevertheless, and permitted of Providence, to show that Popery is the Antichrist—the adversary of Christ and his people in all countries, and in all ages; and that it is a system inherently and unchangeably intolerant and persecuting.

For the Foreign Missionary.

**A People willing to hear the Gospel.**

The Rev. J. E. Freeman, of the Furrukhabad Mission, on his way to his station spent a Sabbath at a native village on the Ganges of which visit he thus speaks:—

On December 27th, we came to a village called Bhawánipúr. Here we spent the Sabbath day in instructing the people. We were out the whole day among the people and what is remarkable, more than half of our large audience continued with us to the close of the day. At one time we would read and expound till exhausted, and then by way of refreshment, enter into conversation as to what had been said by us. In this we were aided by some of our hearers, who taking the idea presented, enlarged upon it and pressed the truth more closely to the heart. This can be often done when it has reference to some of their own principles and practice. We dwelt upon the need of light to dispel the darkness that covered the people—of the want of teachers to instruct them in things pertaining to salvation and to make known unto them, the knowledge of the only wise, living and true God, who is righteous in all his ways, and holy in all his works. We spoke of the light, its author and its effect upon all that beheld it and urged them to seek it, for by it alone could they be directed in this life, and be prepared to enjoy the life that is to come. As we took leave several voices enquired, "do you sail in the morning? yes, was our answer; we would like you, said they, to stay a week and preach to us. We have heard you gladly to day, but we have heard but little and we want to hear more. We would very much like to know more of this new way of life. We fear too that we shall soon forget what we have heard. If you will stay a week we will try and hear much, and by fastening it to our hearts will try to remember all that you may tell us." An honest confession spontaneously made by hearts impressed by truth. We urged them to remember what they had heard and to read carefully and receive heartily the truth as contained in the books which we gave them; after such an invitation from a willing people nothing but pressing duty compelled us to sail in the morning. We would gladly have taught them a week of weeks, for it was to us a Sabbath of Sabbaths.

**Donations**

TO THE

**BOARD OF FOREIGN MISSIONS**

IN SEPTEMBER, 1853.

SYNOD OF BUFFALO.—*Pby of Wyoming.* Caledonia ch, Duncan McPherson 25. *Pby of Buffalo City.* Buffalo Central ch 56. *Pby of Rochester City.* Seneca Falls, N. Y. Stephen A. Easton 8, 69 00

SYNOD OF NEW YORK.—*Pby of Bedford.* Rye ch 32; North Salem ch mo con 5. *Pby of Long Island.* Huntington ch, of which 41.70 mo con coll's 63.13. *Pby of New York.* Madison Avenue ch mo con 24.62, Sab sch to ed John D. Wells, in China 25; Williamsburgh ch two mos con coll's 45; Forty-second st ch mo con 13.16; Jamaica ch ann coll 62.50, less 13 for *Foreign Missionary*; Wallabout ch 15.81, Sab sch 2.63; Yorkville ch mo con 5.74, Sab sch to ed Mary Briant at Ningpo 6.25; Brooklyn 1st ch mo con 49.11; Chelsea ch mo con 32; Newtown ch ann coll 70; New York 1st ch mo con 53. *2d Pby of New York.* Canal st ch mo con 6.95, 497 95

SYNOD OF NEW JERSEY.—*Pby of Passaic.* Newark 3d ch mo con 11.69; Paterson 1st ch mo con coll's 75; Springfield 31.62. Phebe M. Reeve 25 cts; *Pby of New Brunswick.* New Brunswick 2d ch 40; Titusville ch 20. *Pby of West Jersey.* Providence, R. I. Rev Robinson P. Dunn, 20. *Pby of Newton.* Belvidere ch Sab ch to ed John M. Sherred at Spencer Academy 10. *Pby of Susquehanna.* Monroeton ch 7.58; Warren ch 4.18; Troy ch 10; Friendsville ch 2; Silver-Lake ch 2. *Pby of Luzerne.* Kingston ch 11.50, 245 82

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia.* Sixth ch mo con coll's 167; Ninth ch 56.25. *2d Pby of Philadelphia.* Germantown 1st ch to ed Abm. Martin 25. *Pby of Baltimore.* Bridge st ch Georgetown, D. C. 57.26; Franklin st ch, Baltimore, of which 41.85 mo con coll 50. *Pby of Huntingdon.* Lower Tuscarora ch, of which 5 from Gap school house station 135, 490 51

SYNOD OF PITTSBURG.—*Pby of Blairsville.* New Salem ch 20; Murrysville ch 20. *Pby of Ohio.* Bethel ch in part to con ROBERT DONALDSON and Jos. MILLER 1 m's 53.02. *Pby of Beaver.* Hookstown ch Sab sch 6. *Pby of Erie.* Irvine ch 18.44; Sugar Cr ch, of which 2.55 mo con 7.14, 124 60

SYNOD OF WHEELING.—*Pby of Washington.* Washington ch to ed Lung Ass at Canton 60; Cross Roads ch mo con 13.95. Sab sch 13.42. *Pby of Steubenville.* Steubenville 2d ch 40; E. Springfield, O., Rev John Knox, for sup Corisco Mission 5, 132 40

SYNOD OF OHIO.—*Pby of Richland.* Waterford ch addl 1.37, contents of Daniel's purse 49 cts; Perryville ch 7; Orange ch 9.25; Hopewell ch 12.75. *Pby of Coshocton.* Mount Eaton ch 2; Apple Creek ch 35; Berlin ch 16.70, 84 56

SYNOD OF CINCINNATI.—*Pby of Chillicothe.* Union ch 12. *Pby of Miami.* Dayton 1st ch ann contrib in part 185 50, Herbert S. Williams and family to ed John H. Williams 25, Mrs. Mary C. King and family to ed Samuel M. King 25; New Jersey ch 44.83. *Pby of Cincinnati.* Cinna 5th ch 13; Bethel ch in part 16.53. *Pby of Oxford.* Reily ch 15.14; Harrison ch 29.35; South Providence ch 13.10; Venice ch 1. *Pby of Sidney.* Troy ch 15.93; Covington ch 3.07; Buck Cr ch 57.52; Urbana ch J. Smith 1; Logansville ch 5.70. *Pby of*

*Findley*, Blanchard ch 19.55; Enon Valley ch 10.36; Findlay ch, of which 3.53 from children, 72.83; Lima ch 44; Little Grove ch 15.35; Truro ch 18.11; Kalida ch 6.81; West Union ch 16, 666 95

**SYNOD OF INDIANA.**—*Pby of N. Albany.* Bethlehem, Ind., Thos. Stevens 10. *Pby of Madison.* Hanover ch 3. *Pby of Indianapolis.* Harmony ch 2; Shelbyville ch in part 20.45, mo con 4, Dr Fishback for Bible distribution at Ambala, Nor Ind 5; Hopewell ch 30.50. *Pby of Palestine.* Charleston ch 9.62, 84 57

**SYNOD OF NORTHERN INDIANA.**—*Pby of Logansport.* Delphi ch, of which 3 from Sab sch 28.50, and Camden ch 1.50 to con Geo. GILLFORD 1 m. *Pby of Crawfordsville.* Frankford ch 14.80, 44 80

**SYNOD OF ILLINOIS.**—*Pby of Schuyler.* Oquawka ch Sab sch to ed Alexia Phelps, 10 00

**SYNOD OF WISCONSIN.**—*Pby of Milwaukee.* Waukesha ch 5 00

**SYNOD OF KENTUCKY.**—*Pby of Louisville.* Louisville 1st ch mo con 12.75; Second ch mo con 8.80. *Pby of Muhlenburg.* Greenville ch 5; Mount Pleasant ch 8.75. *Pby of Ebenezer.* Washington ch for sup of Rev. C. W. Forman, Lahor 37, 72 30

**SYNOD OF VIRGINIA.**—*Pby of Winchester.* Gerardstown ch, 15 00

**SYNOD OF GEORGIA.**—*Pby of Flint River.* Columbus ch Sab sch to ed Charles B. King, 30 00

**SYNOD OF ALABAMA.**—*Pby of Tuscaloosa.* Gainsville ch to ed a heathen child 15; Greensboro' ch Sab sch to ed Wm. Stedman Peck 10, 25 00

**SYNOD OF MISSISSIPPI.**—*Pby of Mississippi.* Port Gibson ch 14. *Pby of Louisiana.* Carmel ch, Rev. James Purviance 100; New Orleans Soc of Inquiry 31.75, 145 75

Total from churches, \$2784 21

**LEGACIES.**—Holmes co, Ohio, Legacy of Wm. McDonogh 225.72; Bloomsburg, Pa. Legacy of Mrs. Mary Everett 214.90; Legacy in part of Wm. Hay, Michigan 149.25, 598 87

**MISCELLANEOUS.**—Boston, Mass., Miss Stebbins 1.25; little children at the south for Africa 4.03; J. McElroy 70 cts; A friend, Freehold, N. J. 10; Miss'y soc in family of Rev. C. H. Nourse for sup Rev. J. M. Jamieson 4.50;.... La. Miss Maria Goza for Indian Missions 2.50; "An humble Christian" 5; Waterloo, Pa. John Montgomery 4, John A. Breckenridge, Texas 5; Miss L. A. Donne. Va. 5; young ladies of Roseland Female Institute to ed Caroline Hammond at Wa-pa-nucka 25, 66 98

Total receipts in September, \$3421 06

**SPECIAL CONTRIBUTIONS FOR THE WALDENSES.**—A member of the Brick ch, N. Y. 100; Bridge at ch, Georgetown, D. C. 25; Ministers of Steubenville Pby, Ohio 10; Madison ch, N. C. 5; Brown Marsh ch, N. C. 11; Wm. Adamson, Phila., Pa. 10; friends in Carroll co, Md. 30; Jane Long, near Lewiston, Pa. 20; Rev. N. Chevalier, Christiansburg, Va. 1; Mrs. Fulton, Fair Hill, Md. 1; Sam. Milliken, Spruce Creek, Pa. 1; Shirleyburg, Pa. Jane Templeton 1, Mrs. McKnit 1, Rev. James Campbell 1, Mrs. L. Campbell 1, 218 00

Amount previously acknowledged, \$7541 36

\$7759 36

WM. RANKIN, JR.,  
Treasurer.

**NOTE.**—\$10 acknowledged in last month's receipts as from Canton ch in the Synod of Illinois, should have been from Canton Congregational ch.

**DONATIONS OF CLOTHING, ETC.**—One box' clothing, of which 37.48 from Fem Missy Soc of Poland ch, and 27.65 from Fem Miss Soc of Coitsville ch, O; One box clothing, of which 69 from Concord ch, and 37 from Pleasantville ch, Pa. for Mission at Little Traverse, Mich.; one box clothing from ladies of Chelsea ch, N. Y.; five boxes medicine for Agra Mission, from Dr. David Jane, Philadelphia 325.00; American Tract Soc, tracts and books for Africa 18; American Sunday School Union, books for Indian and African Mission Schools, 206.29; Mr. R. A. Brown's class of young ladies in Rev. Dr. McDowell's ch, Phila., a Sab sch library, no. 3, for Chickasaw Female institute 10.

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**LETTERS** relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to **WILLIAM RANKIN, Jr., Esq.**, Treasurer—same address.

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Edward O. Jenkins, Printer, 114 Nassau Street.

THE

## FOREIGN MISSIONARY.

For the Foreign Missionary.

## THE ESCAPE.

A TRUE NARRATIVE.—BY A MISSIONARY OF THE BOARD.

*(Concluded from the November number.)*

Time hastens on, and brings us to another era in Ruth's history. Ruth and her friend Kunio might have been seen one day in company with their teacher in the private apartment of that lady. From the serious, solemn air of the speakers, it is evident that some communication of importance is passing between them. The consultation is long continued, and it is evident, from every expression and every gesture, that those are earnest words that are spoken. There is no thoughtless jest; there is no mirthful laugh. To understand the nature of this interview, it is sufficient to state that news had been received by the missionary lady which led her to resolve upon a removal to a field of labor, which promised a more extended sphere of usefulness. Her two pupils desired permission to accompany her. This involved some serious questions, both as to its propriety and its practicability. It was very plain that their parents would never consent to their departure. These two young girls had both found the preciousness of that religion which has brought life and immortality to light. They had listened with pleasure to the instructions they had received, and, feeling that they were but babes in Christ, they were deeply distressed at the thought of being deprived of those instructions. It was not only the loss of a friend they would have to mourn, but of their spiritual guide. They would be deprived of the only earthly friend who could direct their feet in the paths of holiness, and sustain their tottering steps in the narrow way that leads to life. They would be left, not only as sheep without a shepherd, but as lambs among devouring wolves. Knowing too well that they would not be allowed to wor-

ship God in peace, if left in the power of their relatives, they desired to accompany the friend who had acted the part of a mother to them, that her God might be their God. That friend felt very deeply the responsibility which rested upon her. On the one hand, she might seem to encourage undutiful conduct, and on the other, she would leave these precious souls to sink back again, in all human probability, into the degradation of heathenism. After much prayer, she thought it her duty not to refuse them an asylum, if they persisted in asking it; but she distinctly set before them the difficulties that lay in the way of their leaving, and the trials that would await them after they had left. Their purpose, however, was not shaken, and it was finally resolved that they should make the attempt.

To attempt to leave in the same ship with their teacher, it was evident would frustrate the design. But Providence seemed to favor their plans. A ship was then in port, which was to sail soon after that in which their teacher had engaged her passage, and the captain of this vessel was accompanied by his wife, so that the young voyagers would have the benefit of female protection. On application to the captain, he agreed to receive them as passengers. It was necessary, however, and not very easy, to get on board without being observed. In order to accomplish this, the services of a friendly English merchant were engaged. He consented to receive them, and conceal them in his house until the vessel was ready to sail, and then to see them safely on board. The only difficulty that lay in their way was to make good their escape from their own homes. Near the house in which Ruth's parents resided, flowed a large stream which was crossed by a bridge at a short distance from the house. Kunio had a brother who resided near the bank of the stream, and not far from Ruth's father's house. In order to

be near her companion, she obtained permission to visit this brother, and to spend a few days with him. Being now near each other, they took an early opportunity to mature their plans. The day for the attempt was appointed, and the time was to be two hours before daybreak. It was agreed that the one who should first reach the bank of the river should give a signal by throwing a stone into the water. If the signal was answered, they were to meet on the bridge, and proceed in company to the house of the merchant, which was in the country, and about two miles distant. Ruth's parents seem to have had some slight suspicion of the design, but they took no other precaution than to place the bed of her grandmother near the door, which she would be obliged to pass in order to reach the street.

At the appointed time, as nearly as they could guess, for there was no clock to guide them, Ruth and Kunio cautiously sallied forth into the street. Each repaired to the river, and each made the appointed signal. Both were alike disappointed, for there was no response to either. After wandering through the streets for some time, each in search of the other, they were obliged to return, lest their absence should be discovered. Happily, they succeeded in regaining their beds, without exciting the suspicions of their relatives. Neither knew, at the time, the cause of the failure to meet, but it was afterwards evident that they merely failed to go out at the same hour. The day following they again sallied forth. Once more the appointed signal was made, but again it was unanswered. Again, search proved fruitless, and both returned home as before. On the third morning the attempt was renewed, but was attended with like ill success. They were now well nigh discouraged, and almost gave up the hope of getting away together. Yet they feared to proceed alone, partly from the dread of passing singly through the trials incident to such a flight, and partly from the fear of closing the door of escape to the one left behind. After repeated failures, as it afterward appeared, they concluded to make one more attempt, each with the determination that it should be the last. They had both arrived at the conclusion to regard another failure as an indication of Providence, that they were not in the way of duty, and that it was the will of God that they should remain at home, and suffer what he might appoint.

With such feelings they arose next morning, put up their little bundle, and slipped

cautiously past the unconscious sleepers into the street. Pensive and sad, yet looking to God for help, they moved to the water's edge. Ruth took up a large stone, and dashed it with all her strength into the river. The sound struck like sweetest music upon the ear of Kunio, who was just then approaching the bank near her brother's house. A moment more, and a similar sound was sent back to carry a thrill of joy to the heart of Ruth, who was anxiously listening for the answer. Soon they were together, and speeding their way over the bridge and onward toward the country. Having been all their lives shut up within doors, they did not know the precise situation of the house which was to receive them. To increase their troubles, they were hailed by the watch. They went on, however, and soon found themselves on a pleasant road, with here and there clumps of palm trees, and occasionally an elegant mansion, partially hid by the luxuriant foliage of the surrounding trees. Just as the day dawned, they discovered, a short distance in front of them, a large house answering the description which had been given them. They hastened on, and knocked at the gate. The porter answered to the call, and they found, on inquiry, that it was the house they sought. The porter, however, refused to admit them, unless they produced a letter, or at least a card, to present to his employer. Here they were in a great strait. The day was rapidly coming in, and soon the road would be occupied by persons passing, so that any long detention at the gate would lead to their detection. Happily, Kunio recollected that she had in her bundle a small book, in the blank leaf of which her name had been written. She handed it to the porter, and requested him to deliver it. They were soon admitted, and glad they were to find themselves together in a quiet chamber, secure from the fear of the pursuer. They were not yet, however, entirely out of danger. Police officers were soon searching for them in all directions. It was not long before they succeeded in obtaining some clue which directed their suspicions to the house of the English merchant. That gentleman, on being interrogated on the subject, simply replied by giving permission to search the premises. The hearts of the young refugees beat fast when a messenger announced to them their danger. They were reassured, however, by a trusty servant who had been directed to take charge of them, and who had been fully instructed as to the course he

was to adopt for eluding the search. The master of the house conducted the officers, with the greatest alacrity, through all the various chambers, halls and closets of the building, and also through the kitchen, stable, and other outhouses. As the searchers passed from room to room, the servant conducted the objects of their search upon their track, taking care to keep them in a room already searched, and just far enough behind the officers to be secure from observation. By this device they escaped detection, and they breathed freely once more, when the police agents turned their backs upon their place of refuge.

On the night previous to the day appointed for the sailing of the vessel, they were safely conducted on board, and were kindly received by the captain and his wife. Next day on deck, they heard the sailors heaving the anchor, and pleasant, indeed, was the sound to their ears. Although they dared not venture to take a last look at their native place, they soon had unequivocal evidence that the ship was bounding forward on her course.

Again, however, they were compelled to land within the jurisdiction of their native island, and they found that a description of their persons, and orders for their apprehension, had preceded them. They landed in safety, however, under cover of night. By a previous arrangement, they were received into the family of a friend of their teacher, where they were concealed until they could again pursue their voyage. Here they were compelled to remain close prisoners in a small room in an out-house, the mistress of the family herself carrying their food to them. This, said Ruth in relating it, was like giving a cup of cold water to one of the least of Christ's little ones.

In a short time they were able to continue their voyage, and were soon beyond the reach of pursuit. Other trials, however, awaited them. On one occasion, while tarrying for a season at the house of a friend, an attack was made upon it by a band of robbers. Kunio crept terrified under her bed, before they entered her room, and there lay and looked on, while the fierce banditti, with knives and spears glittering in the light of their lanterns, were engaged in breaking open the trunks and boxes which they found in the room. Being discovered, and driven out at the point of their spears, she ran out, but fell upon another party. She looked to God for help, and he heard her. After being foiled in several attempts, she at length succeeded in joining the other members of

the family in safety, and they were not disturbed in their place of refuge.

It is not necessary to follow them through all their trials by the way. They were preserved from all evil, and, after some months of wandering, were at length permitted to make their home once more under the roof of their kind benefactress, in her new field of labor. Here they endeavored, in some measure, to repay her kindness, by aiding her, so far as they were able, in the performance of the labors which she imposed on herself.

In the lapse of years they were united to members of the Christian Church, and they and their husbands still maintain a consistent Christian profession. Their example, in leaving their homes clandestinely, is certainly not often to be imitated; but if this step was necessary, as they believed it to be, to the maintenance of their Christian character, they undoubtedly acted in the spirit of the command of Christ. In forsaking father and mother, to follow a stranger to a strange land, they manifested their sincerity; and though it is sometimes easier to make one great sacrifice, or one great effort, than to persevere for years in the faithful discharge of minor duties, and in constantly denying the solicitations of the flesh, yet there is no reason to doubt that the subjects of our narrative will be found, in the revelations of eternity, to be crowns of rejoicing to the faithful disciple, by whose means they were rescued from heathenism, and plucked as brands from the burning.

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For the Foreign Missionary.

*Bangkok, April 28th, 1853.*

MY DEAR YOUNG FRIENDS:—I propose in this letter to tell you some thing further about the Chinese in Siam.

Most of those who come here from China are of the laboring class, and know little or nothing of books. The large majority are unable to read understandingly. And few of their children learn to read the Chinese, but most of the more wealthy are able to read the Siamese, which is more easily acquired than the Chinese. You will therefore readily understand that little can be done for their good by means of books. Preaching and oral instruction must be principally relied on in our efforts for the present generation of Chinese in Siam. Their religious notions differ in no respect from those prevailing in China itself.

In Siam, they have numerous temples, but generally small and unattractive. They have few Priests, most of their temples being without them. Nearly every house and shop has its shrine, some with small idols, and some with merely the Chinese character, representing their objects of worship. Before this shrine, natural and artificial flowers and fruit are constantly placed, wax tapers and joss-sticks are also frequently burned before them. The Chinese also make offerings to spirits to propitiate them and gain, through their aid, success in their different employments. Morning and evening, they may be seen burning their tinsel paper and placing their joss-sticks at the corners of their houses and shops, upon their junks, boats, &c. The manner of presenting these offerings is this: the paper or joss sticks being lighted, the person offering them comes out in front of his dwelling holding his offering in both hands, the hands being brought together, he bows repeatedly toward the heavens, after which the burning paper is thrown away and the joss-sticks placed upon different parts of the building where they gradually consume.

No class of persons are more punctual in the performance of these ceremonies than the keepers of the gambling establishments, who hope by this means to be more successful in robbing their neighbors of their hard earned money.

Other offerings are made to spirits at particular seasons or upon certain days. A bountiful supply of pork, fowls, bread, cake, fruit, confectionery, &c., is arranged in some prominent place, generally the open veranda of the dwelling, where it is left the most of the day to give the spirits an opportunity to regale themselves upon the more spiritual part of the food, and then these foolish worshipers feast themselves upon the substantial part which remains. They have another custom during the prevalence of disease or other calamity, which they ascribe to the influence of evil spirits, of taking bamboo trees cut fresh from the forest with some of the green leaves still remaining at the top, erecting them by the side of their dwellings, and hoisting lights upon these by night, for the purpose of keeping away the spirits from their houses.

The Chinese of Siam in addition to following all their own superstitions, readily fall in with many of the Siamese methods of obtaining merit, such as the daily feeding of Buddhist priests, and making them more extensive presents upon certain and important

occasions. Often large sums are expended in this way, especially upon the death of friends.

When the person is wealthy, many hundred dollars are expended in presents to the priests alone. One reason why the Chinese so readily adopt the religious customs of the Siamese, may be from the fact that many of them are Buddhists in their own country. But it is worthy of remark, that Pagans are tolerant of the religion of Pagans of whatever sect, and are ready to engraft any new superstition upon their own system, that they may be more secure of the sought for reward. Indeed, many would not object to comply with the outward ceremonies of the christian religion, if they could at the same time continue their own vain ceremonies and evil practices. Like the Athenians of old, after erecting altars to all known Gods, they would willingly present offerings to the unknown, that they might fail of the reward of their works of fancied merit. But the true God will have no divided dominion. And the teachings of the christian system strike at the very foundation of their fancied good works, and require purity of life; hence they reject, and often persecute it, while they are ready not only to endure, but to embrace a false religion. Very sincerely yours,

S. MATTOON.

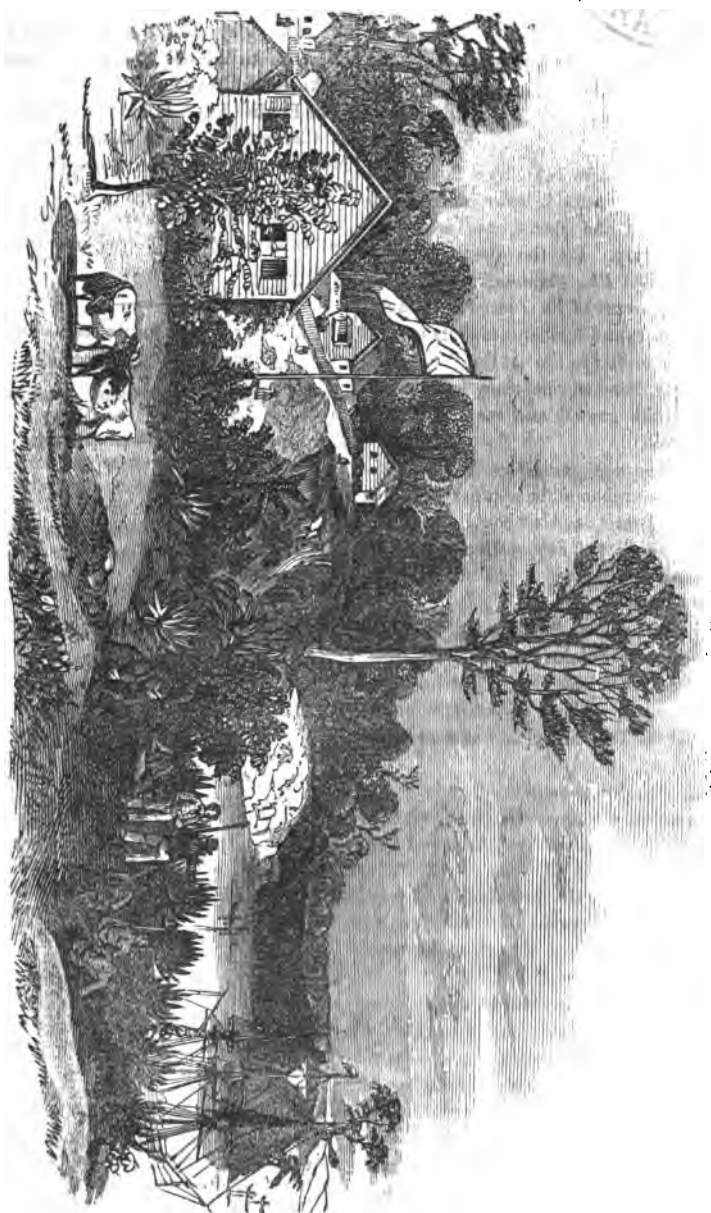
#### Clarence, Fernando Po.

The picture on the next page gives an imperfect view of one of the principal bays or coves of the Island of Fernando Po. The name of this Island is familiar to all those who have been interested in geographical discoveries, as the burial place of Richard Lander, the discoverer of the course and termination of the Niger.

More recently it has become familiar to the readers of the Foreign Missionary, as the place near which the lamented Simson and his beloved wife were lost. The vessel on which they were passengers, was on its way to the bay represented in the above picture, and would have reached that port in a few hours, if it had not been for the sad disaster which consigned them all to the great deep.

The Island is situated almost in the Delta of the Niger. It is eighteen or twenty miles

CLARENCE, FERNANDO PO.





long, and ten or twelve in breadth, and is one of the most beautiful Islands in the world.

It can be recognized in clear weather at an immense distance, by a mountain peak that rises up in its centre to the height of eight or ten thousand feet.

It was discovered in 1471, by a Portuguese navigator, whose name it bears, and became the property of the Portuguese crown by right of discovery. By the discoverer himself it was called *Ilha Formosa*, the beautiful Island, on account of its exceeding beauty and the richness and exuberance of its natural scenery. According to Barbot the Portuguese had a colony here at one time, extensively engaged in the growth and manufacture of the sugar cane.

It was subsequently transferred to the Spanish crown, in exchange for another Island on the coast of Brazil, and although the Spaniards have never had any settlement of consequence on the Island, it has always been regarded as their property.

Thirty years ago, or thereabouts, the British Government obtained a temporary lease of the Island, with the view of settling their recaptives on it, instead of taking them to Sierra Leone. But this plan was soon abandoned.

During the time however, that it was in their possession, a colony of eight hundred or a thousand blacks from Sierra Leone and Cape Coast was formed at Clarence Cove. They still continue to be the principal settlement on the Island, and retain all their English customs and partialities, though under nominal Spanish jurisdiction.

There are also a large number of aboriginal inhabitants on the Island, called by Europeans *Bubies*. They are a very degraded order of savages, having little or no covering for their bodies, and live in houses that are insufficient to protect them either from the sun or rain. They are however, a mild, peaceable and inoffensive people, and, if brought under the influence of the gospel, would become a very happy and respectable people.

Fernando Po, is rapidly becoming a great centre of commercial influence in Western

Africa. May we not hope that it will also become a great centre of moral and religious influence to all the surrounding regions of darkness and heathenism!

The English Baptists have a missionary station at Clarence, and have gathered a large and interesting church, from among Cape coast and Sierra Leone emigrants.

Nothing of importance has been done as yet to introduce the gospel among the Buble population.

For the Foreign Missionary.

### A Morning Ride at Agra.

MR. EDITOR.—Perhaps some of your young readers would be interested in a morning ride, such as is common in India. If so let us suppose ourselves starting from the mission premises at Agra, in a north-west direction. Our object is to visit the Secundra Orphan School belonging to the Church of England Missionary Society, but on the road we pass several objects possessing some interest.

1st. The road itself. It is about five miles in length, and is almost as smooth and firm as a house floor—and not a hill in the way. It is in fact only part of the road which leads all the way from Calcutta, eight hundred miles distant, and was made by persons who have been convicted of crime; but instead of being locked up in prison, are *ironed*, (to keep them from eloping,) and then made to work on the roads, for the good of their country. And though they are not to be praised for it; for the work is all done by compulsion, under an overseer, who drives them out, and takes them back to their lodgings morning and night, yet it is a great advantage to the country to have this road and the various branches which run from it to different civil and military stations. Where such have not been made it is almost impossible to travel in a vehicle.

2nd. The gate of the city. We started from a point quite outside of the population, and yet after going half a mile or more, we came to the (Dihli Darwaza) gate, on the road leading to Delhi. The wall on either side is so broken down that it may easily be passed over both by men and animals, yet the gate being a high, open arch of solid masonry, with folding shutters, is in a tolerable state of preservation. It is at least three hundred years old, and shews how

large this city must have been at that time. On three sides of the town, (the river Jumna being its fortification on the fourth,) the ruins of the old wall are visible, and if the whole space were then filled as some parts of it now are, it must have contained at least 300,000 inhabitants.

3rd. One mile from the gate is the *preaching pillar*—a neat rectangular column, six feet high, and having a large marble slab with portions of scripture carved on it, fixed in its side. It stands near a well of water, under the shade of some trees, where during the heat of the day many persons are in the habit of stopping to rest and cool themselves. Thus the glorious truth that "God so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" is read by many a weary traveller; who perhaps never would have known it in any other way. A number of such pillars have been erected by a few pious individuals, who hoped in this way to do good.

4th. The tomb of Akbar, three miles farther on. This is no doubt different from any thing you have seen. The wall around it is fifteen or twenty feet high, and contains about twelve acres of ground. An arched gateway, very high and splendid and ornamented, joins the entrance to the enclosure. The tomb, standing in the centre is a large building, three stories high, with many rooms and arches, and having a pleasant walk on top with a commanding view of the adjoining country. The winding river, the teeming city, the numerous villages, the many groves, the green fields, form a beautiful picture.

On the first floor, in the central apartment is a large block of white marble cut into the shape of a coffin, and having the inscription "*Akbar the admirable*" inlaid with precious stones. This merely marks the place under which the body rests; for going into an adjoining room and descending a dark inclined way you find the vault in which it was deposited. He lived in the last half of the sixteenth century; reigned forty nine years, and was one of the greatest and best Kings who ever governed India. Roman Catholic Missionaries visited his court; and it is said that he was favorably inclined towards them, and was probably held back from becoming a christian, by fear of his people.

5th. The Orphan Institution, at which we can take but a hasty glance. It is a

strange looking place. The house was once a set of heathen temples, consisting of a central dome, running up from the ground, and surrounded by several alleys, formed of open arches making the whole building nearly square in shape and covering a large area.

Having ceased to be used as a place of worship, it was obtained for the school, some of its arches filled up, doors added, a few additional partitions erected, and now it is both school-house and workshop for more than one hundred people. Printing, book-binding, and various mechanical arts are carried on here with almost European energy. Very near at hand is a christian village of forty or fifty families, who live in a neat and comfortable style,—all cheerful and happy, and many of them hopefully pious. It is interesting to know how this little christian town is governed: which is by a *panchaya*, or general council. When difficulties arise they do not resort to courts of law, nor yet to the missionaries having charge of the institution; but, assembling in general meeting, the parties state their case, witnesses are examined and a vote taken, which settles the matter. The missionaries find this to be a much better way than to hold the reins of government entirely in their own hands. It teaches them self respect and self government, which are two very important things in any community.

But it is growing late and we must return to breakfast.

J. C. R.

For the Foreign Missionary.

### Another Sheaf gathered into the Garner.

Died, at Lodiana, July 5th, 1853, Daniel Wells, aged about thirty years. He had been for sixteen years connected with the Lodiana Mission, first as a member of the orphan school, and then as a catechist.

Some time in the commencement of the year 1837, a poor Hindu woman was brought into the hospital of a kind-hearted physician at Lodiana, where she soon after died, leaving five sons, two of whom had nearly arrived at manhood. The three younger were sent by Dr. B. to the orphan school, then under the care of Mr. Porter. The subject of this sketch was the oldest of the three, and was supposed to be about fourteen. Being Hindus, they had, of course, their peculiar ideas about caste, and for some time

another inmate of the school, who was himself a Brahmin, cooked their food. But at length the youngest became ill with dysentery, and was reduced to the borders of the grave. The same good doctor attended him through this dangerous sickness; and, when he became somewhat convalescent, recommended a soft boiled egg,\* as an article of his diet. It was accordingly given—he ate—his caste was gone—and of course his brothers could not retain their's, and continue to associate with him.

From this time Daniel became outwardly a member of the Christian community; but it was not until two years after that he was, as we trust, made a member of that invisible body of which Christ is the head. His conversion took place at a time when there was much seriousness manifested in both the boys' and the girls' schools, and when several others professed to have found a hope in Jesus. He was admitted into the Church at the same time with Miriam, who died three years since at Lahore. He continued in the Lodian school until it was merged into that of Saharanpur, where he remained until his marriage, in 1846. At this period he entered into the employ of the mission, with which he was connected until his death, either as a teacher or catechist.

There was nothing brilliant in his Christian course; quietly, but steadfastly, he moved on, seeming to have a heartfelt satisfaction in being engaged in the work of the Lord. Penuriousness and peevishness were defects in his character, which never entirely disappeared, although towards the close of his life he seemed to gain some victories over the latter. He was never brought under Church censure, a statement which can be made of comparatively few native Christians.

His last illness was protracted, and attended with much suffering. In the commencement of it, he indulged a hope of recovery, and often spoke of the pleasure it would give him to be again permitted to engage in active duties. But as he found himself gradually wasting away, he relinquished these anticipations, and began to set his house in order, feeling that he must die. He ceased to speak of earth and earthly things, and loved to hear and talk of Jesus. Often the moans caused by his bodily pain would cease, when the Saviour was the theme of discourse; and he would say, "I know

that Jesus suffered much more than this for me." Never for a moment did a cloud seem to arise between him and the Saviour. His feet were planted on the Rock of Ages, and he knew no fear. When passing through the swellings of Jordan, he felt no alarm; and often the name of "Jesus," "peace," "consolation," were on his lips. Just before his death, when earth had entirely receded from his view, he opened his large, dark eyes, and looking upward, with a smile on his countenance, exclaimed, "The throne of the blessed Jesus!" What was passing through his mind we know not; but may it not have been a sight of that great white throne, and of Him who sitteth upon it, that broke upon his wandering gaze, even before his soul had left its tenement of clay? His body now sleeps in our mission grave-yard, while, as we trust, his freed spirit makes one of that "great multitude which no man could number, of all nations, and people, and tongues, who stand before the throne and before the Lamb, clothed with white robes and palms in their hands." M. R. P.

For the Foreign Missionary.

### Interesting Incident.

*"Sir, I am pleased with any thing, if it may but save my soul from hell."*

So said Ellen, a little girl of thirteen, as she was about to be punished for lying. She had not told what many people would call a very *bad* lie. Having obtained permission, she was amusing herself, with others, on the top of a house. Some of her playmates were below. To one of these, who was about to ascend the stairs, she said, "You must not come up here, for you are not allowed." She knew that no prohibition had been imposed on the girl below. She did not wish to tell a lie; but she wished to tease the other girl. But how many little girls, and boys, too, speak that which is not true in this way! It is not difficult to discover whose spirit such an individual partakes of, be the object to tell a lie, or to inflict mental suffering on another.

But perhaps some, whose eyes may meet these lines, are ready to say "was that all!" "I guess I wouldn't be pleased with any kind of punishment for so small an offence." So thought Ellen at first. She tried to deny what she had said; and then to bring in others, as equally guilty with herself. And what made it worse, only a short time before, she had been punished for this very offence.

\* A thing especially detestable to a Hindu, as being accursed.

But when she was expostulated with on the wickedness of lying, and shown the certainty that the least of sins, unrepented of, would secure her everlasting suffering, and when she saw the deep solicitude manifested to avoid the infliction of the penalty, her hitherto unsubdued heart began to melt. Now she *felt* that punishment would be just; that it was only the "*wages*" of sin; and that any thing which could correct her wayward tendencies, and save her from future destruction, would be a real good. Hence she was willing not only to *submit* to corporeal suffering, but was *pleased* with any thing by which her soul might be saved. Did she make a wise choice!

Now, dear reader, the state of mind into which Ellen was brought, is the one you must exercise, if you would save your soul. You have sinned against God. It may be that you think your sins small, like Ellen's. Be they large or small, God says you must repent of them; and he calls on you to do it, and to accept of punishment at his hand, as just and proper. Whenever you are brought thus to feel towards God, there will be hope of pardon in your case, through Jesus. May this blessing be yours and ours!

J. P.

## THE FOREIGN MISSIONARY.

NEW YORK, DECEMBER, 1853.

### Recent Intelligence.

MISSION HOUSE, 13th Nov., 1853.

INDIA.—Since our last, letters have been received from Rev. J. H. Orbison, August, of the Lodiana Mission; from Rev. Jno. E. Freeman, 9th of July and the 19th August, from Rev. J. J. Walsh, 9th of July and 19th August, and from Rev. A. H. Seeley of 11th of July, of the Furrukhabad Mission.

The country had been visited by a season of extraordinarily hot and oppressive weather, and was succeeded by cholera, which proved still more trying both to the European and native population. Mr. Freeman had a severe attack of this disease, but was entirely restored at the date of his last letter.

Mr. Walsh mentions the conversion of two Mohammedans to the Christian faith. "One of them," he remarks, is a middle-aged man, formerly a Musulman from the Oude District, and well acquainted with the doctrines of the Koran. He was passing through Futtegruh on a pilgrimage to Mecca, when he met our native preachers, who brought him to me for conversation. I advised him to stop and learn more of this good way, and offered him service as a *chaulkidar*.

He accepted, and brought his wife and family with

him. From that time, he has been diligent in studying the Bible and attending all the religious services. And frequently I have seen him at ten and eleven o'clock at night, sitting at the gate, reading his Bible by the light of a small taper. Such was his love for the Bible that he actually paid three rupees for a copy of the Old Testament, though his income is only three and a half rupees per month. This was unknown to me, or I would have presented him with one. The other man is also a convert from Mohammedanism, though he was originally a Sikh of the highest class.

He gave good satisfaction, and seemed to have a very clear view of the plan of salvation through a crucified Redeemer, though not to the same degree as Khadin Masih. I trust they both are true men, and will encourage our hearts by a godly and holy life and conversation.

One has taken the name of Khadin Masih, the servant of Christ, the other Abdullah Masih, the friend of Christ. May they both be found true servants and faithful friends, and at last find an entrance into his righteous kingdom."

SIAM MISSION.—The latest intelligence from the brethren of the Siam Mission, is a letter from Dr. S. R. House of the 28th of June. He speaks of the good health of the missionaries, and the encouraging aspect of their missionary labors. They have formed the nucleus of an interesting boarding school in twenty or more boys whom they have received into their families.

Mrs. Matoon still continues her visits to the ladies of the palace and is sowing seed, which we hope will ere long produce an abundant harvest. Dr. House calls loudly for help, and we trust his appeal will not be without a response. "We are not a little anxious," he says, "to know whether we are to be reinforced this year or not. \*\* We trust we are not to be disappointed this year, as we were the last. Surely Siam has, among the other fields of missionary labor, claims that are neither few nor small upon the educated young men of our church."

CHINA.—Letters have been received from Rev. A. P. Happer, 21st July, and from Rev. Jno. B. French, 20th August, of the Canton Mission;—From Dr. D. B. McCarter, 5th July, from Rev. J. W. Quarterman, 29th June, and from Rev. S. N. Martin, 16th July, from Rev. Henry V. Rankin, of 25th July, of the Ningpo Mission;—from Rev. J. K. Wright, 6th August, and from Rev. M. S. Culbertson, 6th of August, of the Shanghai Mission. The missionaries, in this field, almost without exception, have been favored with excellent health and are prosecuting their ordinary labors without interruption.

Mr. Martin alludes to the zeal and Christian deportment of the three converts who had been received into the church some time previously.

He remarks also, in relation to the old convert, Wang, "he is not wholly inactive. He frequently speaks to audiences with earnestness and effect, and though near the end of his days, he may yet be the means of good service to his master. Some laborers were called at the eleventh hour."

Several of our brethren give valuable and interesting information in relation to the progress of the revolution in China; and we are sorry that we have not room in the present number of our paper to lay this information before our readers.

The general opinion seems to be, that the insurgents must, ere long, become masters of the country, and that this result will be favorable to the cause of Christian missions.

Some of the brethren, however, as at an earlier period of this movement, take a different view of the matter, and are not without apprehensions, that it may be attended with disastrous results.

Whatever may be the ultimate result of this wonderful revolution, it is very certain it will not leave the Chinese population where it found them; and every friend of the Redeemer should, therefore, lift up earnest prayer to God, that it may be so over-ruled as to bring about the salvation of these millions who have been immured so long in heathen darkness.

**AFRICAN MISSIONS.**—No letters have been received from either of the missions in Africa, since our last, with the exception of one from Rev. George M'Queen, of the Corisco Mission, as late as the 2d of August.

Mr. M'Queen gives an interesting account of his school, and various other matters, of general interest, in that part of the world, extracts of which will be found in the December number of the Record, and will be read with interest.

He speaks of the good health of the members of the mission, and says of his own, "I enjoy vigorous health, not only for Africa, but for America or anywhere else in the world."

**INDIAN MISSIONS.**—Letters have been received from Rev. P. Dougherty, of the Chippewaw Mission, as late as the 20th of October; and from Rev. A. M. Watson, of the Chickasaw Mission, as late as the 4th of October.

We are sorry to learn that Mr. Watson's health is poor, and that he will be under the necessity of withdrawing, for a time, from his labors, for the purpose of recruiting his health.

Mr. Dougherty has opened a boarding school, at Grand Traverse Bay, with thirty boarding scholars, and he is greatly distressed that he has neither the means nor assistance to receive a larger number.

We hope it will not be long before he will be able to procure suitable assistants, and have the means to enlarge the school.

**IRISH MISSION.**—A letter has been received from Rev. Thomas Warren, dated the 3d Oct., in which he states that he had fixed upon Ennis, the county town of Clare, as the centre of his future operations. Ennis has a population of 10,000, is situated on the mail coach road from Limerick to Galway, and is eighteen miles distant from the former, and thirty-five from the latter. The population is almost entirely Roman Catholic, and as there is no Presbyterian Church or missionary in the whole

County of Clare, it would seem to be a very proper and judicious selection for the purposes of this new mission.

**FRANCE.**—A letter has been received from Dr. J. H. Grandpierre, Secretary of the Central Protestant Society of Evangelization of Paris, of the 11th October, in which he gives some interesting information in relation to the progress of the Gospel in some parts of France, and the opposition which is made to it by the Government and the Roman Catholic priesthood. Extracts from this letter will appear in a future number of the FOREIGN MISSIONARY.

Rev. John C. Lowrie, one of the Secretaries of the Board, has been absent six weeks, on a visit to the Churches and Synods of the South-West and South, and probably will not be back to his post at the Missionary House before the last of the present month. We trust that this visit to the Churches in that section of our country will be attended with important advantages to the missionary cause.

**DEPARTURE OF MISSIONARIES.**—Rev. James L. Scott and Mrs. Scott sailed from Boston in the ship *Piscataqua*, on the 24th October, for Calcutta on their way to northern India.

Mr. Scott has labored many years in India, and returned to this country something more than a year ago, for the purpose of recruiting his health, and providing for the education of his children in this country.

He is now on his way back, with Mrs. Scott, to whom he was married a few weeks before their embarkation, and we trust they will both be spared for great usefulness in that portion of the missionary field to which they have devoted their lives.

### Dr. Judson's Memoir.

THE orders for the first edition of this valuable work were 25,000, and not 2,500, as stated by mistake in our last number. This is a large number, compared with the usual editions of even valuable works. And yet, how few are these among so many! If the religious community were brought duly to appreciate the salutary influence of such works on the piety of the churches, editions of 100,000 would be speedily called for. We trust the time is not distant when all Christian parents will feel it to be a privilege, and even make sacrifices, to place within the reach of their children a missionary library composed of the valuable works on Foreign Missions which are now of frequent publication in the United States and Great Britain.

For the Foreign Missionary.

### On "Children's Donations."

MR. EDITOR:—If you will give me a corner in your paper, I will report for your little readers, a little speech that was made yesterday.

It was in the Sabbath School in ———, Mo. After the lessons had been said and the books had been distributed, the Superintendent spoke to the Minister who was near him, and the Minister arose and began talking, and at the same time was taking something from his pocket; it was a small pamphlet in a green cover, and he opened it, keeping on talking; and, as near as I can remember, this is what he said. "The other day I was looking over this little paper, called the 'Foreign Missionary,'\* and my eye was arrested by this heading to an article, 'DONATIONS OF CHILDREN,' Donations of Children! What does that mean? Donations of children—well, that's not of much account probably—a few pennies here, and a few dimes there, a few 'fips' from this place—a few 'bits' from that place—it can't amount to much—nothing worth speaking of, for what can little children do? However, I stopped, and read the remarks, and looked down the list. DONATIONS OF CHILDREN sure enough! It ought to have been written in large capitals. ~~DO~~ DONATIONS OF CHILDREN. ~~DO~~ There was no one present to see whether I blushed or not, because I had thought so diminutively about children's donations before looking to see what they were. I noticed the amount first, and what do you think it was, \$100? \$200? No. \$500? No. \$550, perhaps? No—you must give it up. \$6150.45—one year; and the year before \$535.88. And how many churches—or children from how many churches, do you suppose contributed all this? 2 or 3000? Oh no. Only 214 one year, and 211 another.

\$6150.45, children's donations! I began to feel very much like making apologies to all those little donors. I hope they'll excuse me, for I did them honor afterwards enough to make up for former disrespect. Children, thought I, are a very important wing of the great missionary army; and if the children of 211 churches give \$6150.45, how much ought all the children of our 2879 churches to give?

But then I said \$6150.45—let's see—how much will that do? Why, it will educate a

great many children in the Mission Schools. And how many do you think? 50? 75? More than that. Let's make a calculation. It is estimated, I believe, that 25 dollars will board and clothe a child in most of the Mission Schools one year; so then we'll have 25 for a divisor, and  $6150.45 \div 25$  for a dividend, and what will we get for a quotient? I took a pencil and a scrap of paper and cyphered it out, and this was the result;—246—and the fraction left. So we have, at \$25 per scholar, \$6150.45 per year will educate 246 heathen children, and we'll have 45 cents left. That's something worth mentioning, surely. A grand work; and by this time you may think my ambition was a little aroused, and I might begin to think it would be some honor and gratification to have a part in this work. I had thought that little rain drops are of small consequence; but when I saw what big rivers are made by tiny drops of rain, and by the mist even, and the dew, then I thought that we would like to have a share in such things.

So I looked along down the column for the name of our Synod, and sure enough, there it was, Synod of Missouri, \$598.75. Ah! quite respectable; my spirits began to rise; quite respectable for Missouri.

But wait; what churches have given it—how many? Six—only six churches have given this amount, (if the figures are right, and the names too,) and is our church amongst them? I didn't see the name; I looked sharp for it, but it wasn't there; and I said to myself—I am sorry for that; (and here the minister looked up and said,) children, what do you say to all this? are you going to let other children do all the work, and you have no part in it? Will you let other children have all the pleasure in educating these 246 children? are you sorry there was not enough last year to educate 247—shall there be another church to be put down next year for the Synod of Missouri?

Shall they at the Mission House be able to report 215 churches instead of 214, next year, that have in them children that love the cause of missions enough to save or earn a little money to give for this object? We don't wish any of you to give \$100, nor \$10, nor \$5; just give your dimes and half dimes; and what we like to see is, children earning money for their Sabbath School Missionary contributions. Earn money, children, earn it. If you beg it of your parents, that will not be so likely to educate you to be benevolent, as if it cost you some

\* Foreign Missionary, for October, 1853.

little sacrifice. We have no objection to children saving money for this purpose, this is right; and some wise one said a great while ago, that 'a penny saved, is as good as a penny earned.' We have known some little girls to earn money with their needles for Missionary purposes, and little boys to raise something in the garden, or field, or to raise chickens or lambs, and when they made their sales, the money would be given by them to help swell the great river of contributions that is now sending Missionaries, and bibles, and tracts, and teachers, and supporting Mission Schools in so many parts of the world. But as this paper, the Foreign Missionary, says, 'We would be as far as any from abridging the innocent pleasures of our little folks.' We quite sympathize with their enjoyment of recreations and indulgences that promote their health, intelligence and happiness. We would prescribe no self-denial to them that would give them gloomy views of life and its duties. But with all this, we would still engage their early affections for Christ and his cause. We would expect to see them more happy from taking an intelligent and active part in efforts to do good. And thus, we feel sure, they would grow up less exposed to danger from a world lying in wickedness, and much more likely to become useful and honored members of the church of Christ."

P. S. Perhaps I may have failed in giving the speech just as it was uttered, but I have endeavored to give the sentiments of the speaker as near as possible.

Hoping that you may hear something from the children of this church before the close of the present fiscal year; also, to the children that contributed the \$6150.45, expressing my admiration and thankfulness for the great good they are doing; and with particular regards to yourself.

I remain yours, &c.,

\* \* \*

### Samuel, the Tindal.

THE following narrative, which we have abbreviated from a lengthened account which appeared in the Calcutta "Christian Intelligencer," will show the happy results which often follow from a faithful improvement of the talent to which Paul directs our attention in these words, "As we have therefore opportunity, let us do good unto all

men"—good in every possible way, especially good to the soul.

In the spring of 1835, a small European family who had learned to value spiritual and experimental Christianity, reached, for a brief abode, one of the Hill Stations in the Himalayas. They came in search of the health which had been injured in the hot plains below. Soon after their arrival, a young man, a native of the Punjab, and by caste a Rajput, engaged in their service as tindal, or head servant. There were many features of character which recommended him. He was intelligent, desirous of information, willing, and good tempered, and the younger member of the family was particularly interested in him. Their residence in the hills proved longer than they had expected, and during two years and a half he proved a faithful servant, and grateful for the kindness shown him. At length the period arrived when they were to leave, and it became necessary that the tindal should leave also, as he had never served in the plains, and it was not thought desirable that he should accompany them. The prospect of this caused him much regret; but there was one member of the family to whom this period proved a very searching season. She had not been faithful in the improvement of her opportunities. She had not only not done all she might to bring this sinner to Christ, but she could scarcely be said to have made any effort at all. Once, and once only, had she spoken to him on the subject of religion, and on that occasion he had shown no bigotry, no unwillingness to listen: all he did was to acknowledge his ignorance, and he seemed anxious to know more. Yet this favorable opening had not been followed up. Alas! how often this is the case! How often good might be done, but the cold and sluggish heart will not rouse itself to effort. How different our Lord's example—"My meat is to do the will of Him that sent me, and to finish His work." It is true that in the instance we are now speaking of there

was a special difficulty, that of a different language—the Hindustani—in which she could not readily express herself. Still, she had contrived to speak to him on other points of less importance; and why, then, should it have been suffered to prove a hindrance in that which was most urgent? But what shall be said of us if we find ourselves in daily communication with those who are living without God, and who speak with ourselves the same language, and yet do nothing, attempt nothing, to bring them to a better mind? Can we be really interested in missionary work abroad, if, when we have the opportunity, we are not acting in a missionary spirit at home?

Sixteen months passed over, and, in the providence of God, the same family, reduced in number, revisited the Station, and the tindal returned to their service on the very day of their arrival. Perhaps the person who herself relates these facts, quickened by a consciousness of former negligence, was more zealous now in doing her Master's work. Painful to say, it was not so; and two years more elapsed without any suitable effort being made for the conversion of this faithful servant. Do you think this strange, and are you disposed to condemn this backwardness? Can you discover nothing of it in yourself? Examine your own heart; your own life; and can you not remember how often a service has forced itself upon your mind, and you have felt, very strongly felt, it ought to be done, but you have as strongly felt disinclined to do it? nor has it been until after delay and hesitation that you have become, by the grace of God, not only convinced of what you ought to do, but willing to do it. "Lord, what wilt Thou have me to do?"

Early in January, 1851, she was visiting a friend, when the conversation turned on the duties which Christians owe to their heathen brethren, and the lady of the house incidentally mentioned that she was in the habit,

each evening, of reading to her ayah a chapter from the Hindustani Bible. Her visitor immediately asked to see the Bible, and requested permission to read a portion of it with her some evening, in the hope of overcoming the difficulty she experienced in using that language as a medium of intercourse with the natives. This was readily conceded. She brought with her a copy of a little catechism, with the Hindustani on one page and the English on the other, and this was rendered more intelligible than ever it had been previously. She now applied herself with energy to the language; and at length, after much prayer for help and direction, asked the tindal if he would like to learn something about God. The man was greatly pleased, and at once consented. He said he had often wished to know what was in the Christian books, but had been afraid to ask, lest he should be thought forward. He first learned out of the little catechism, then he was taught some prayers out of a Prayer-book in the Urdu, and eventually the lady read portions of the Scriptures to him. He expressed a wish to learn to read and write; and the advantage of a native teacher being afforded him, he applied himself so diligently that, in a few months, he commenced reading the New Testament in Hindi. A marked alteration now showed itself in the man's conduct and demeanor: the truth was at work in his heart and conscience. He read for himself the precious words of Jesus, and His invitations to poor sinners; and he felt his heart drawn towards Him, until at length, made willing to part with every thing that had hitherto kept him back from God, he resolved openly to become a follower of Jesus. The account of the Saviour's nativity, as given by St. Luke, and the opening verses of the sermon on the mount, first laid hold on his heart. These, he said, convinced him that Christianity was true, and nerved him to endure the troubles which he knew he should have to meet on becoming a Christian. Those troubles soon commenced, as is usual in India, and his friends and relatives labored, both by persuasion and force, to get from him the books of the English, as they called them, but in vain. Aware of the power which sin has over the natural heart, he avoided the company of those who had been his former associates, and prayerfully strove against its power. Continually might he be seen in a corner of the verandah reading his Testament, sitting thus, as it were, at the feet of Jesus, and



hearing his words. And now and then would he give expression to what was passing in his heart, in words such as these: "I often wonder at the change which has taken place in me, for I now find that those very things which once were pleasant to me, either I never think of, or wonder I should have ever delighted in them. I do, therefore, believe that God has changed my heart. When first you told me this was necessary, I wondered. But now I feel it is no hardship to give up sin—nay, that it is for one's own good and happiness to do so. No doubt it was for this purpose He spared me, that I might be brought to know Him, and His name be glorified in my conversion."

Afterwards the tindal went down to the plains, and, having received instruction from an eminent missionary during several months, was baptized at Ghazipur on February the 8th, 1852, receiving the name of Samuel. He then returned to the hills, and to the service of the same family. His first meeting with his own people after his baptism was a trying period; and, as he seemed somewhat depressed in the prospect of it, he was asked if he regretted having become a Christian. "O no!" was his reply: "I would not be as I was before, one of them. I thank God daily for having caused me to be snatched, as it were, out of the fire, and opened my eyes to see the way of life; and I am determined, by His help, to live as His servant always; but I know not what they may do to me, through malice and ignorance of the truth, for such a thing has never occurred among them before."

Some of his friends would not look at him when they met him; others told him that they could not believe what was said of him to be true, and entreated him to say that he had not yet eaten with Christians, and to return home with them, when they would try and reconcile him to his friends. But when he confessed that he had done so, they raged against him and abused him. But, amidst all this, the Lord has been faithful to uphold him. He is now able to read any part of the Scriptures in Hindi with fluency: they are his constant study, and, as he often says, his chief delight; and often he expresses his admiration of them in words such as these: "I am more and more astonished at what this book contains every fresh chapter I read. I suppose because it is new to me it seems so wonderful a book, containing an endless variety of truth and wisdom." He is much concerned for the salvation of his

kindred, especially his aged and widowed mother, whose youngest and favorite son he has been. Let us pray that he, also, may be "wise to win souls."—*Church Missionary Gleaner*.

## Donations

TO THE

### BOARD OF FOREIGN MISSIONS

IN OCTOBER, 1853.

**SYNOD OF ALBANY.**—*Pby of Londonderry.* Newburyport, 1st ch to con REV. ASHUEL GREEN VERMILYE, MRS. HELEN L. VERMILYE, MRS. HARRIET SANBORN, EZRA LEHT, CAPT. PAUL SIMPSON, RUFUS SMITH and JAMES CALDWELL, 1 m's 210; Newburyport, 2d ch mo con coll's 41. *Pby of Troy.* Cambridge ch to con AHIRA ELDRIDGE, ANDERSON SIMPSON and L. WARREN NORTON 1 m's 115. *Pby of Albany.* Schenectady ch ann coll 167.39; Ballston ch 20.35, 553 74

**SYNOD OF BUFFALO.**—*Pby of Michigan.* Plymouth 1st ch 15, youths soc to ed James Dubuar at Ningpo 10. *Pby of Rochester City.* East Bathany ch 27; Vienna 1st ch 22.50, less 4 for *Foreign Missionary*, Sab sch to ed A. P. Waterman 25, 95 50

**SYNOD OF NEW YORK.**—*Pby of Hudson.* Florida ch mo con 10; Hamptonburg ch 10.74; West Town ch 17; Monroe ch 5. *Pby of North River.* Marlborough ch mo con 3, Mrs. Wm. Wooley 1. *Pby of Bedford.* Red Mills ch S. S. Myrick 5; Croton Falls ch Sab sch to ed Hy. Thos. Lee 12.50; Paterson ch 17.57; Rye ch 27.25. *Pby of Long Island.* Sag Harbour ch 45.56; Roslyn ch 3.25; Raynor South ch 10.12; Islip & Huntington South ch 16.06. *Pby of New York.* New York first ch ann coll in part 2000, mo con 140.81, Sab sch to ed W. W. Phillips at Canton 6.25, Teachers to ed James Donaldson & Sarah C. Dow, 12.50, Miss L. Jaudon's class to ed — at Canton 6.25, young ladies to ed Mary K. Lourie, at Canton 6.25, and to ed —, at Ningo 6.25, Infant 8 sch. to ed —, at Spencer Academy 6.25; Forty-second street ch mo con 14.53; University Place ch mo con 21.98; Fifth Av & 19th street ch mo con 30.63, Missy. boxes of Mr. Sexton's children for Indian Schools 6; Madison Av ch mo con 32.45; Brooklyn 1st ch mo con coll's 94.25, 'a member' of which 100 to con REV HENRY J. VAN DYKE 1 d 1000; Williamsburg ch mo con 29.37; Chelsea ch mo con 23.17; Yorkville ch mo con 9.64. *2d Pby of New York.* Canal st. ch mo con 2.78; Scotch ch, Robert Carter & Bros., to con REV. JOHN ANGELL JAMES, of England, 1 d 100. *Pby of Connecticut.* Hartford ch mo con 5, 3,738 46

**SYNOD OF NEW JERSEY.**—*Pby of Elizabethtown.* Woodbridge 1st ch Fanny Baron 4.85; Plainfield 1st ch Miss Jane Van Derveer for Scholarship at Allahabad 12, Sab sch for Bond Scholarship 6; Woodbridge 2d ch 31.91. *Pby of Passaic.* Mendham N. J., Rev. Jonas Denton 3; Newark. 3d ch 23.01; Morristown, N. J., Miss Eunice M. Todd 3. *Pby of New Brunswick.* Kingston ch Sab sch for sup of Rev. Jos. K. Wright, Shanghai, 9; New Brunswick 1st ch mo con 29.50; Freehold ch 34.59; Trenton 3d ch 42.20. *Pby of West Jersey.*

Camden ch 7. *Pby of Newton*. Marksboro' ch 31.26. 241 22

**SYNOD OF PHILADELPHIA.**—*Pby of Philadelphia*. Tregdiffin ch 39.36; Philadelphia 10th ch mo con 56. 2d *Pby of Philadelphia*. Allen township & Catawqua ch's 50. *Pby of New Castle*. Zion ch 10; Forks of Brandywine ch 10; Miss Soc 17; Miss C. Ralston's Sab sch class 1.50; Doe Run & Coalsville ch 49.50. *Pby of Donegal*. Donegal & Mt Joy ch to con — & — 1 m's 65. *Pby of Baltimore*. Havre-de-Grace ch 10; Baltimore 1st ch, of which 78 from Sab sch to ed J. Starkie Imbrie, James Armstrong & Margaret Armstrong, in India 593.55; Baltimore 2d ch Sab sch miss soc to con Rwy. THEODORE PATON, D. D., 1 d 100; Govanne chapel Coll at communion 8, Sab. sch 5 *Pby of Carlisle*. Cumberland, Md. a lady to ed Linnis McKaig Beall 20; Shippensburg, Pa., Mrs. Mary L. Irvin 5, little Mary Jane Irvin 1; Centre ch 30; Upper ch 20; Bedford ch C. U. Hickok 1, Master John Lyon 25 cts.; Lower Path Valley ch 44; Burnt Cabins, ch 23. *Pby of Huntingdon*. Williamsburg ch 38.70; Hollidaysburg ch fem sewing soc to ed David McKisney 25; one-half Presbyterial coll at Alexandria 12.50. *Pby of Northumberland*. Danville ch 100; Williamsport ch sab sch 4.55; Bloomsburg ch mo con coll's 52, fem mis soc 31.63, 1471 56

**SYNOD OF PITTSBURG.**—*Pby of Blairsville*. Indiana ch in part to con their Pastor, Rev. A. McELWANE 1 d 60; Summit ch 17; Elders Ridge ch 8.25; West Lebanon ch 6.08; Warren ch 10.43. *Pby of Ohio*. Allegheny City 1st ch 317.23 less 10 for Foreign Missionary; Bethany ch 50; Racoon ch, Mrs. Jane B. McKaig for Jewish Mission 5; East Liberty ch, Adonijah in part to con Mrs. ROBERT HEBERTSON, Phila., 1 m 20. *Pby of Allegheny*. Union ch 10; Plain Grove ch fem miss soc 69.25; Muddy Creek ch 4; Sorub-Grass ch, John Armstrong 2. *Pby of Beaver*. Frankfort Springs sab sch 6.25; Pulaaki ch fem miss soc 19; Little Beaver ch 31, fem miss soc 10. *Pby of Erie*. Mill Cr ch 6; Sugar Cr ch 8; Mercer ch 21, Miss Eliza Jane Bowman to con Rev. ROBERT S. SAMPLE 1 m 30; Franklin ch 21; Georgetown ch 9.20. *Pby of Clarion*. Leatherwood ch 6.22, fem miss soc 11; Callensburg ch fem miss soc 21.25; Concord ch fem miss soc 8; Bethesda ch fem miss soc 15, 782 16

**SYNOD OF WHEELING.**—*Pby of Washington*. Wheeling 2d ch to ed Delia M. Dickson, Cyrus Dickson, Edgar Woods, James M. McKelly and Robert Crangle in China 62.50; Upper Ten Mile ch 7; Wheeling 3d ch 10.72; Wheeling 4th ch 16.92; Cross Creek ch 15.50. *Pby of Steubenville*. Island Creek ch 19.35; Steubenville 2d ch 5.65; Bacon Ridge ch 17; E. Springfield ch 20; Corinth ch to con Rev. W. J. BAUGH 1 m 30. *Pby of St. Clairsville*. St. Clairsville ch 40; Brownsville ch 4.28. *Pby of New Lisbon*. Poland ch fem miss soc 41.55; Coitaville ch fem miss soc 11; Rehoboth ch fem miss soc 12, 313 47

**SYNOD OF OHIO.**—*Pby of Columbus*. Worthington ch 27; Millin ch 10; Truro ch 14.75. *Pby of Marion*. Salem ch 6. *Pby of Richland*. Watford ch, of which 1 for school at Labercoch 2.50, Mrs. Harriet A. Turner for school at Labercoch 10, children 1.95; Frederick ch 7, children 15 cts; Lexington ch 8; Perryville ch 5; Blooming-grove ch 7, 99 35

**SYNOD OF CINCINNATI.**—*Pby of Chillicothe*. Bedford, O.; Miss M. Brown 1. *Pby of Miami*. Sink-Cr, ch, of which 30 to con Rev. JOHN McLEAN 1 m 56. *Pby of Cincinnati*. First ch four mos con Coll's 24.79; Seventh ch sab sch 57.39; High street ch 8; Gosken ch 13.60; Springfield ch 24.85;

Williamsburg, O., Rev. S. Gasley 5. *Pby of Oxford*. Lexington ch 6; Oxford 3d ch 31; Venice ch 13. *Pby of Sidney*. Bellefontaine ch 14.50 less 8 for Foreign Missionary; Sidney, O., Rev. W. McGookin 5. *Pby of Maumee*. Eagle Creek ch 2.50, Williams [Canter, O., Rev. John M. Crabb 2.50. *Pby of Findlay*. Lima ch Shawnee fem benev soc 5, 257 14

**SYNOD OF INDIANA.**—Synodical coll, of which 100 to con Rev. A. RYON, D. D., Moderator 1 d, and bal in part to con Rev. J. A. McKee of Franklin, Ind, 1 d 161.60. *Pby of N. Albany*. Livonia ch 17.50, Sab sch in part to ed Bennis Barr at Ningpo 16.10. *Pby of Madison*. Hanover ch 6. *Pby of White Water*. Hopewell ch 5; Versailles ch 3; Connersville ch 10; Rising Sun ch mo con 9; Mt Carmel ch 24.25, 252 44

**SYNOD OF NORTHERN INDIANA.**—A friend 10; Synodical coll in part to con Rev. I. N. CAMDEN, D. D., Moderator 1 d 99. *Pby of Logansport*. Kokomo ch at Presbyterial meeting, of which 39 to con Rev. JOHN DALL 1 m 87.66; Peru ch 15; Normanda ch 3. *Pby of Lake*. Valparaiso ch, of which 5.07 from Sab sch 55. *Pby of Fort Wayne*. Eel River ch Mrs. Gilbert Shaw 1; Fort Wayne German ch 1; Wabash ch 9.75; Bluffton, New Lancaster and Pleasant Ridge ch's to con Rev. W. M. DONALDSON 1 m 30. *Pby of Crawfordsville*. Covington ch mo con 11; Green Castle ch 8; Jefferson ch 16; Frankfort ch 6.50, 302 61

**SYNOD OF ILLINOIS.**—*Pby of Schuyler*. Fountain Green ch, 14 00

**SYNOD OF IOWA.**—*Pby of Cedar*. Davenport ch, 28 00

**SYNOD OF MISSOURI.**—*Pby of Upper Missouri*. Hopewell ch, 6 00

**SYNOD OF KENTUCKY.**—*Pby of Louisville*. Louisville 2d ch mo con 6.15; Chesnut st ch 23.18; Shelbyville church 20, W. M. Murphy 20. *Pby of West Lexington*. Frankfort ch 8. *Pby of Edmeston*. Richwood, Ky., Charles Graves (a little boy) 55 cts, 82 88

**SYNOD OF VIRGINIA.**—Recd of Robert C. Anderson 37.78, of C. C. Read 3.12. *Pby of Greenbrier*. Oak Grove ch 5, 45 90

**SYNOD OF NORTH CAROLINA.**—*Pby of Fayetteville*. China Grove ch 12.70; St. Pauls ch 11.43; Smyrna ch 26.10; Mt Pisgah ch 7.50; Antioch ch 12.30; Bethel ch 10.75; Lumber Bridge 5.78; South River ch 4.42; Buffalo ch 39.11; Philadelphus ch 5.63; Rockfish Factory ch 5.70; Laurel Hill ch 11.50; Bluff ch 9.72; Rockfish ch 4; Keith ch 8; Sardis ch 16; Long street ch 5; Tirkah ch 29; Euphronia ch 13, 235 64

**SYNOD OF NASHVILLE.**—*Pby of Maury*. Zion ch 30 00

**SYNOD OF MEMPHIS.**—*Pby of Chickasaw*. Hope ch 10. *Pby of Memphis*. Memphis 2d ch 10, 20 00

**SYNOD OF SOUTH CAROLINA.**—Agricola 100. *Pby of South Carolina*. Greenville ch 34.25; Good Hope ch 25.10; Roberts ch 25.40; Fairview ch 6.60; Bethia ch 3; Lebanon ch 15, a lady 5; Friendship ch 2; Aveleigh ch 6.75; Rock ch 28.86; Mrs. Boyd 1; Anderson C. H. ch 9.41, Mrs. Jane Williams 1, Mrs. Jane Todd 1; Providence ch 13, Mrs. E. Simpson; Rocky River ch 9. Spartanburgh ch 14; Pickens C. H. 8. C. Rav. W. McWhorter 3; Gilders Creek ch 6.75; Willington ch 40. *Pby of Bethel*.

Fair Forest ch 10; Lancasterville ch 10; Fishing Creek ch 75; Bullocks Creek ch 7; Purity ch 90. *Pby of Harmony.* Bethesda ch, Camden 24. *Pby of Charleston.* Charleston 22 ch mo con coll's 138.06, Juv. miss soc to ed heathen children 160; Columbia 1st ch mo con coll's 83.99; James' Island ch mo con coll's 39.68, Ladies sewg soc 22, Rev. John Douglas 40; Stony Creek ch 60; Anson St. Colored ch, Charleston 32; Wilton ch 55.75, 1148 44

SYNOD OF GEORGIA.—to ed Horace S. Pratt 90. *Pby of Georgia.* Liberty Co. fem for Miss soc 53; Walthamville ch 20; Dorchester ch mo con coll's 30.62; Flemington ch 19.38; St Mary's ch 7. *Pby of Hopedale.* Sparta ch 11; Athens ch 107.40; Mount Zion ch 25.25; Augusta 1st ch ann coll 300, fem For Miss soc 60, Sab sch 73.85; Clarksville ch mo con coll's 13.40. *Pby of Cherokee.* Marietta ch 60, Roswell ch 10, 805 90

SYNOD OF ALABAMA.—*Pby of Talladega.* Chambers C. H., Ala, family of Rev. M. Dickson 9, Mrs. McRea 1, 10 00

SYNOD OF MISSISSIPPI.—*Pby of Louisiana.* Prytanes st ch, N. O. mo con. 29 80

SYNOD OF THE PACIFIC.—*Pby of Oregon.* Clatsop ch, 9 00

Total from churches, \$10,573 51

LEGACIES.—Lebanon, O., Legacy of Mrs. N. J. Hall, 203 47; Pittsburg, Pa., Estate of Thos. Patterson, 50; Clarion, Pa., Estate of Tate Allison 3—255, 47 less 3 exp on so Paterson Estate, 252 47

MISCELLANEOUS.—Princeton, N. J., Theo. Sem'y Miss Bib. Tr and Education Soc., 82; New York, Ansen G. Phelps, for African Mission, 50; Marshal, O., Mrs. L. Robinson, 5; An Old Presbyterian, 25; A. B. "a thank offering," of which 3 for Jewish Mission, 10; Elledie sch 10; Board of Missions of the Gen Convention of the Independent Presbyterian Church for Furrukhabad Mission, 200; A friend of Missions, 10; El Dorado, Texas, Rev. A. R. Banks, 5; Shippensburg, Pa., Miss Jane R. Wilson, 5; Norristown, Pa., Rev. J. Grier Ralston of which 30 to con Mrs MARY A. RALSTON 1 n Mid., contents of missy box of children of late Thos. G. Happerett 4 43; A friend, 40; Phila. Pa., Mrs. Sarah Cornelius, 100 596 43

Total Receipts in October, \$11,422 41

SPECIAL CONTRIBUTIONS FOR THE WALTERS.—Amount previously reported, \$7,759 36  
A. B., "a thank offering," 10; Washington, N. C., Jos. Potts, 10; H. N. Smith, Mi. 10; Cumberland, Ind., Mrs. Mary McClary, 2 50; Cash, 10; New Berlin, Pa., Bruce Adams, 1; Williamsport, Pa., Mrs. N. Gibson, 1; Tremont, Pa., Mrs. Matilda Godfrey, 1, Miss Laura Matilda Godfrey, 1; Newtown ch Pa., 25, Rev. R. D. Morris, 5; Licking ch Pa., 7 07; Belvidere ch N. J., Rev. Henry Reeve, 2, Hon. W. P. Robeson, 5, Dr. W. P. Clark 5, P. R. Kennedy, 2, J. G. Shipman, 1, John M. Sherrard, 10; Memphis, Tenn., Rev. J. H. Gray, D.D., 10, 118 57

\$7,877 93

WM. RANKIN, JR.,  
Treasurer.

DONATIONS IN CLOTHING, ETC.—Ladies of Beech Spring ch Ohio, One Box clothing, 70 38; Fem Miss Soc of Rehoboth ch O., One box clothing, 46 91; Ladies of Lexington ch O., One Box clothing; Ladies of Greensburg ch Ind., One Box of clothing;

One Box of clothing for Mission Station at Laber-crook, Mich., of which 30.30 from Ladies of Frederick ch O., to con Mrs. ANNE E. FARRIS 1 m, and 4 75 from Ladies of Waterford ch O.; Ladies of Deerfield ch O., One Barrel clothing; A Lady, New York, 29 garments and 12 pair shoes; — One Box of clothing; New York, a friend 28 garments.

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LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

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Edward O. Jenkins, Printer, 114 Nassau Street.

# THE FOREIGN MISSIONARY.

## Missions of the Board.

### The Present Crisis in China.

*Shanghai, August 6th, 1853.*

THE revolution at present going on in the Chinese empire must excite emotions of wonder in every Christian heart. The *Christian* will regard it, not as the work of man, but the work of God. Others may see in it nothing but a political movement, and in scanning its probable results will measure only the apparent strength of the parties engaged in the conflict, and the resources each may have at command. But the Christian must view it in connection with the promises of God, and the purposes which He designs to accomplish, so far as they can be discovered in his providence and in his Word. The merchant and political economist will be chiefly concerned to calculate the probable influence of the movement on commerce, but the disciples of Christ will be anxious to discern the influence it may be expected to exert on the evangelization of the Chinese, and the new duties and responsibilities it may impose on themselves.

Although this were indeed a mere political movement, it might well excite the hopes of the people of God, for it is not likely that foreign governments interested in the trade of China would allow a new settlement to take place without embracing the opportunity of securing an enlargement of their liberty of intercourse with the people. No change could well be for the worse. Con-

sidered as a mere political movement, too, it might be regarded, when viewed in connection with the promises of God, as affording some evidence that the Great Head of the Church is preparing the way to accomplish speedily his purposes of mercy to this people. This hope, however, is greatly strengthened when we remember that God has, in a most wonderful manner, given a religious element to the movement. It is this that confirms our belief that God has wrought this work as the means by which he intends to answer the prayers which his people have long been offering in behalf of China. The labors of missionaries have had just sufficient connection with the origin of the movement to show that the Lord of the harvest does not intend to dispense with laborers, while it has from the first been evolved in a manner independent of them. The hope, then, that this movement will result in something advantageous to the cause of missions, does not arise simply from the fact that it is a religious movement, but from this fact viewed in connection with the promise that "the heathen shall be given to the Son for his inheritance," and with the indications, seen throughout the world, that the set time for the accomplishment of this promise is drawing near.

Nor does the realization of this hope depend upon the success of the effort to reëstablish a new dynasty. There seems to be every reason to anticipate the speedy downfall of the old régime, but it is not so certain that the new aspirant for the dragon throne

will be able to reign in security and peace, even if he should succeed in seizing the prize. Who can tell what scenes the world is about to pass through? We cannot fathom the purposes of the Almighty. It *may* be his design to visit China, as well as other lands, with his judgments. Be it so. Still will the whirlwind and the storm be under the control of the Head of the Church, and in the midst of the raging tempest we shall hear his voice of love. Then when he gives the command—"Peace, be still"—the Sun of Righteousness shall shine forth with a glory and power which earth has never yet witnessed.

The present is a time, therefore, when the children of God should call mightily upon him in behalf of China. Much may depend upon their prayers. Although the leaders of this movement *may*, some of them, be converted men, they are all very much in the dark on important points, and there is no reason to suppose that the mass of their adherents are spiritually enlightened. They may make mistakes—they may be betrayed into a harsh, persecuting spirit, and involve themselves and their country in dire calamities.

In any event, the attention of the whole empire must be effectually aroused by the promulgation of the great truths of the gospel in proclamations from such a source. Many souls might be given to the prayers of God's people through the truth thus made known in the darkest corners of the land.

Preparation should be made to occupy the land as soon as the door is opened. It promises to be "a great and effectual door," and woe to us if we take not heed to such a call!

C.

#### Sameness of Superstition.—No. 1.

*Agra, June, 1853.*

"At the foot of many of the rocks which surround this beautiful amphitheatre, [at Meteora, in Albania,] there are numerous

caves and holes, some of which appear to be natural, but most of them are artificial; for in the dark and wild ages of monastic fanaticism, whole flocks of hermits roosted in these pigeon-holes. Some of these caves are so high up the rocks that one wonders how the poor old gentlemen could ever get up to them; whilst others are below the surface; and the anchorites who burrowed in them, like rabbits, frequently afforded excellent sport to parties of roving Saracens; indeed, hermit-hunting seems to have been a fashionable amusement previous to the twelfth century."—*Curzon—Monasteries in the Levant.*

The Siwálík range ends at the Ganges, near Hardwar, in a bold bluff, probably about 400 feet in height, the rock being precipitous in many places. This rock is drilled with holes like those mentioned above—high and low—in which live holy beggars of various kinds; the summit is crowned by a temple, to climb to which is considered meritorious, only because it is difficult. One of the holes is a temple of Bhyron, a brother of Hanúman, the approach to which is by a ladder; and I saw great numbers of people climbing up to it, to throw in offerings, and to receive a touch from a stick held in the hands of a dirty beggar inside the cave. Two Sikh priests, who are dissenters from orthodox Hinduism, were perched on inconvenient crags of the rock, with their sacred book, under yellow silk umbrellas, gathering more fees the more inconvenient their position. Is it not wonderful how like all false religions are, including Christianity itself, when perverted to falsehood?

Jos. WARREN.

#### Sameness of Superstition.—No. 2.

*Agra, June, 1853.*

"In these pictures the monks and hermits are represented in gowns made of a kind of coarse matting, and they have long beards, and some of them are covered with hair;

these, I take it, were the ones most to be admired, as in the Greek Church sanctity is always in the inverse ratio of beauty. All Greek saints are painfully ugly, but the hermits are much uglier, dirtier, and older than the rest; they must have been very fusty people, besides, eating roots, and living in holes like rats and mice. It is difficult to understand by what process of reasoning they could have persuaded themselves that, by living in this useless, inactive way, they were leading holy lives."—*Curzon—Monasteries in the Levant.*

The Emperor Julian, after his apostasy to philosophy and heathenism, boasted of his filth and vermin, as evidences of his superior sanctity. The Mussulman Durwesh is dirty, howls like a dog, and dances like a madman. Hindu devotees consider long and filthy hair, nakedness, clay and cow-dung spread on their bodies, and distorted limbs—yes, and even a debased understanding—evidences of sanctity. The more horribly disgusting a man makes himself, the more he is admired, the more his blessing is sought, the more his curse is dreaded. One who drags human corpses out of the river, and tears and gnaws them like a jackal—who smears himself with human filth, and carries a human skull for a drinking-cup—may command the best that any Hindu village can afford. Strange that debasing that which God has made should be considered as paying him the highest kind of service; and yet so universal is this idea, under certain circumstances, as to prove that it is *natural to depraved man*. How little we feel as we ought to do, that even the decencies of ordinary society are the fruits of genuine Protestantism—that is, of Christianity.

JOS. WARREN.

#### Death of a Siamese Princess.

*Bangkok, Siam, May, 1853.*

MY DEAR FRIENDS:—In the morning of Tuesday, March 29th, tidings came to us

from the king's palace, that the princess, mentioned in former letters as being so much interested in our books, had died of cholera the day before. Not many days previous we had bidden her adieu for a few weeks, until the ceremonies connected with the burning of the remains of her Majesty the late queen were over. (The burning took place March 20th.) Startled and saddened with this unlooked-for news, I soon found my way to her dwelling, to learn from her mourning household the reality that she was gone. They seemed themselves as if scarcely awake from the dream of the short past. The poor old grandmother sat with two or three friends, and with an air of mingled mystery and sadness was talking of her who was gone, and some of the servants were just having their heads shaved, the badge of mourning among Siamese dependants. They seemed much gratified that I had thought of them and had come to see them in their trouble, and proceeded to tell me of the sickness and death of their princess. On Sabbath evening she had returned home from some public ceremony, and complained of not being very well. Fatal cholera in its most insidious form had seized her, she sank rapidly away, and by morning was in the land of spirits. From all I could gather, she had said but little, and had no thought herself that her sickness was unto death. Thus the short scene closed as related to me. A lesson to mortals to prepare for their latter end, for in an hour we think not, death may come; a lesson to do all we can for the spiritual welfare of others, while we have opportunities. Her remains were buried in a wat ground to await the period for their burning.

Her death seemed a sad stroke to us who were wont to visit her, for she always received us so kindly, and talked of Bible truths so intelligently, and with so much apparent interest, that it seemed to us at times that she was near to the kingdom of heaven. I recollect very well one day, as I

was telling her of the true God, and of the sin of rejecting him, that I expressed a fear that the Siamese would be lost at last, as they rejected the true God and kept idols among them. She looked at me with a pleasant smile and said, "Do not fear; I and my house will serve God and go to heaven, and be with you there." How far this and similar remarks were made merely to please us, we cannot say. We would leave her with that gracious Father who knoweth the secret depths of every heart, and whose right it is to judge. When we last bade her good-bye, we hoped to have many pleasant interviews in the future, when we should resume our teachings. But God's ways are not our ways, nor his thoughts as our thoughts. Let us rest upon *His* arm, and say, *Thy* will be done.

Very sincerely yours,  
M. L. MATTOON.

### Missionary Labors among the Chinese in Siam.

*Bangkok, May 30th, 1853.*

MY DEAR YOUNG FRIENDS:—Before closing what I have to say about the Chinese residing in Siam, I wish to give you a brief account of what has been done to make them acquainted with the true God and the gospel of his Son.

The first Protestant missionaries to this country were Messrs. Gutzlaff and Tomlin, the former a German, and the latter an English missionary, who arrived at Bangkok in the autumn of 1828. Mr. Gutzlaff continued his labors here for nearly three years. Mr. Tomlin, after remaining nine months, left on account of ill health. But he returned again in the year 1831, in company with Mr. Abeel, of the American Board, arriving at Bangkok just after Mr. Gutzlaff had sailed for China. After six months' labor they were obliged to leave the field, Mr. Tomlin to fill another station, and Mr. Abeel from failure of health. But he was permitted to return again the following year and spend another period of between five and six

months in mission work here, when he was constrained by continued ill health to abandon the field entirely.

These first missionaries, while not wholly neglecting other classes, gave their chief attention to the Chinese, with whose language they had some previous acquaintance. They succeeded in collecting a small congregation of Chinese, who attended regularly upon the preaching of the gospel, some of whom continued their meetings for reading the Scriptures and worship after the departure of the missionaries. They also distributed a large number of Chinese books, many of them upon junks about to visit China, hoping by this means to introduce the light of truth into the vast empire of China, then shut against direct missionary labor. In this way much good was doubtless accomplished, though the policy of wholesale and indiscriminate distribution of books, which then prevailed, would now be advocated by few if any of the missionaries in the field. The earlier missionaries were probably deceived as to the number of intelligent readers among the Chinese. This naturally arose from the peculiar method of teaching which prevails among them, the first years of instruction being devoted to teaching the names of the characters without giving their meaning. The consequence is, that many become familiar with the characters without knowing any thing of what they represent; as a person might learn Latin or Greek so as to read the text with fluency, without being able to construe a single sentence. Another reason why books were formerly more extensively distributed than at present is, that then there was no other way of reaching those residing in China itself.

But to return to the account of labors in this field. In the early part of the year following Mr. Abeel's departure, the late Rev. Dr. Jones, previously connected with the Baptist mission in Burmah, arrived at Bangkok and commenced a mission for the Siamese. While giving himself especially to the Siamese language and people, he took an interest in the little company of Chinese worshippers left by his predecessors, and soon had the pleasure of receiving some of them to the ordinances of the Church.

In July, 1834, two families sent out by the American Board arrived and commenced their labors, one of them giving himself exclusively to the Chinese department. He was at different periods joined by others,

who shared his labors for the good of the Chinese.

In the following year the Rev. Mr. (now Dr.) Dean arrived and commenced labor for the Chinese in connection with the Baptist mission, and was followed by others in the same department. The Chinese department of the mission of the American Board was continued with various success till near the close of 1846, when it was transferred to China. That department of the Baptist mission still continues, exerting a happy influence upon this people, but it has seldom had more than one family in the field at one time, and at times has been wholly dependent upon the oversight of the members of the Siamese department of the mission.

As the manifest result of these labors, between fifty and sixty Chinese have here professed their faith in Christ, the large majority in connection with the labors of the Baptist mission. Of the most of these we have good hope that they were sincere in their profession of Christianity. Several are now laboring as assistants in imparting the knowledge of the gospel to their countrymen here and in China. Some have already, as we trust, joined the Church triumphant; others are still struggling with the temptations and conflicts of this life; but we hope that all, with many more of their countrymen, may finally reach the heavenly rest.

Our own mission, though it originated from an effort to select a suitable location for a Chinese mission, previous to the opening of China, has not yet had a Chinese department, though we anxiously desire to have one or two good men laboring for the multitudes of this class who throng this city. We endeavor to make known the gospel to them as we are able and have opportunity, through the Siamese language. We have already connected with our little mission church two Chinese members, one of whom was formerly connected with the mission of the American Board, and the other, since received, has been instructed chiefly through the Siamese. Perhaps success among the Chinese has nowhere been greater in proportion to the labor expended than in Siam. One fact worthy of notice, is the part which native agency has borne in this work. When there have been no other than native laborers in this department, the work has still progressed, and many have been brought to a saving knowledge of the truth by the blessing of God upon this instrumentality almost alone. This is peculiarly interesting, con-

sidered in connection with the fact of the great work before the Church in evangelizing the vast empire of China, and encourages us to hope that God will raise up from among themselves many efficient helpers in this good work.

I hope none of my young friends who love the cause of missions will fail to labor and pray for the many millions of Chinese, not only those in China itself, but also those multitudes who swarm through all this eastern world, and who are beginning to find their way even to your own land.

Yours truly,

S. MATTOON.

### Mission in Siam.

LETTER OF THE REV. S. MATTOON.

*The Hope of more Laborers—The School—Works to be printed.*

MR. MATTOON writes as follows, under date of July 18, 1853, at Bangkok. We much regret that the expectation here expressed of more men must be yet longer deferred. All things appear to be ready except the laborers; alas for the exception, in such a body of Christians as are engaged in the support of this mission!

DEAR BRETHREN:—We have received your favors of March 3d and 28th, and were glad to learn by the last date that Mr. Bush had reached home in safety, and with improved health. I trust he will be able to rejoin us at an early day. I rejoice to know, also, that there are any others looking toward this field. I hope the next mail will give us the certainty that both the brethren mentioned have decided to come to Siam. . . . It gives us great pleasure to know that there are some who think of us, and take an interest in our field and work. We need their sympathy and their prayers. We are the agents of the Church engaged in her work, which can be accomplished only by the blessing of God, which he has promised in answer to the prayers of his people. May those prayers arise with greater and greater fervency till this wilderness shall become a fruitful field!

We are pursuing our work much as usual, and with usual health. We have nothing of



special interest to report, but have no reason for discouragement. Our school has reached about the number which the funds you allow us for this object will support. I think it might be still further increased, and profitably so, but it may be wise to give it further trial on the present scale. Thus far it exceeds our expectations.

I regret that you could not allow us a larger sum for printing. It is true that we may not be able to expend more for want of a press, though I hope we shall have no difficulty on that head. And if we can have the printing done, we could profitably expend more than twice that sum. During the first part of the present year, it was doubtful whether we could do any printing, for want of a press. But one of the other missions here put up a temporary building for their presses, and we have had books printed by them which will nearly exhaust the funds in our hands for tracts. We hope to make arrangements to put the Gospel of Matthew to press in a few days; but it will not be completed so as to bring the expense of it into the accounts of the present mission year. I hope, if blessed with health, to have all the Gospels, the Acts of the Apostles, and some of the Epistles ready for the press during the next mission year. And we should print them, if possible, as soon as ready. The only portions of the Scripture now in circulation are the Gospels of Mark and John, and an old edition of the Acts, which, however, is nearly exhausted. The last edition of Mr. Jones' New Testament was entirely destroyed by fire, and has not yet been reprinted. Of the Old Testament, Genesis and Exodus only have been translated, and these have been long out of print, and will not be reprinted till revised. Dr. Bradley has prepared an Old Testament History, of some seven or eight volumes, which is very full, and covers nearly the whole ground of the Old Testament. These volumes have been approved by the Tract Society's Committee. Only the first three volumes have been reprinted since our arrival in the field. Of these Joseph is entirely out of print, Moses nearly so, and the first volume, embracing the period from the Creation to Joseph, will need to be reprinted before the close of the next year. A few tracts covering a part of the ground of this series have been printed, and are now in circulation, such as the Histories of Elijah, Elisha, and Daniel; but, in the absence of the Old Testament Scriptures, the entire series would be valuable.

### Missions in France.

FROM A CORRESPONDENT IN PARIS.

*The Central Protestant Society—Reformed Church of France—Awakening at Alençon—Romanist Bigotry.*

WE insert the following extracts from a letter addressed to us by one of the leading ministers in Paris, under date of November 24, 1853.

The Central Protestant Society for evangelization is a free, voluntary, independent Society. It has nothing to do with the constitution and direction of the Reformed Church of France: it is not placed under the control of that body in any manner. Our Society is composed alone exclusively of orthodox men, evangelical Christians. We have so little connection with the men that are not orthodox, who unhappily are found in our Church, that these men raise opposition against us, and resist us by every means in their power. In one word, although composed of pastors and laymen belonging to the Reformed Church of France, united to the State, our *Central Protestant Society* is as free in its action and as evangelical in its management as the *Evangelical Society of France*, or as the *Evangelical Society of Geneva*.

The Reformed Church of France is, as to its constitution, presbyterian or synodical. Each church is directed by a presbyterian council, composed of the pastor or pastors, and a certain number of elders. The churches of a certain consistorial district are governed by a consistory, formed of delegates from the several presbyterial councils. The provincial or special (*particulier*) synods are composed of delegates from the consistories, and the general, or national synod, of delegates from the provincial or special synods. In this respect, I believe that our ecclesiastical constitution is in all points conformed to that of the Presbyterian Church in the United States. Only, I ought to add, to be correct, that in consequence of the misfortune of the times, and the union of our church with the state, all the wheel-work of our excellent constitution is not in full play. It is only the presbyterial councils [sessions] and the consistories [presbyteries] that are really and generally active. But we are laboring to obtain the full action of our constitution, which exists and has never been abolished. I shall

have the advantage of writing to you more at length upon this subject another time. But, I repeat it, do not confound the Central Society with the Reformed Church; it is to aid the first and not the second that we solicit the assistance of the Committee of your Presbyterian Church.

I preached twice last Sabbath at Alençon, 170 miles from Paris, before 500 Roman Catholics. There is a great awakening in that city, the chief place in the department. The Bishop had sent a Dominican, a great orator, to preach against us and arrest the movement. But he has not succeeded. There were more persons present at the preaching of the gospel than there had ever been. I believe that the Lord has much people in that city.

Here is a stroke of intolerance which will astonish you. Some weeks ago the body of a Protestant, who had been interred in the cemetery of the commune of Chelles, near Compiègne, was exhumed by order of the civil authority, at the instigation of the Bishop of Beauvais, and interred outside of the cemetery, in an unconsecrated place; then the Bishop caused the cemetery to be *consecrated anew*, regarding it as defiled by the presence of the Protestant. If this continues, we shall be carried back to the age of Louis XIV.

We are not cast down. Let our brethren in America pray with us, and fight in company with us, and we shall gain the victory.

*Movement among the Catholics at F——  
Opposition—House of Worship dedicated—  
Help needed.*

From a letter of the same correspondent, dated October 10, 1853, we take the following statements. We trust the concluding remark will receive the particular consideration of our readers. Our brethren in France should be liberally supported in their efforts to promote the cause of Christ. Their numbers are few, their pecuniary resources feeble, their difficulties peculiar; but their work is great, and their faith strong. Let us add, that the Committee will take charge of donations in aid of their missionary work.

On my arrival, I learned that new awakenings had taken place among the Catholics, and also that new opposition had been made. Let me mention to you a single instance of quite recent occurrence.

The pastor of the Reformed Church of C——, (department of L— S——), near A——, was in the practice of going every month to hold religious services with a dozen Protestants who resided in the almost entirely Catholic village of F——, one of the out-stations of his parish. On going there, some weeks ago, to discharge the office of his ministry, in place of twelve hearers, he found one hundred and fifty. Surprised at this unusual concourse, he inquired the cause, and learned that the Catholic curé of F——, having thought proper to inveigh against the Protestants from the pulpit, his parishioners became curious to know the religion of which they had heard so much evil spoken. Thereupon the pastor, Mr. G——, in place of preaching the sermon which he had prepared for the Protestants, addressed himself to give an exposition of the evangelical faith, in which he aimed at bringing into view the points which separate us from the Roman Church. His new hearers testified their satisfaction with what they had heard, and requested him to come again.

He went back accordingly, several times, and the result of the visits of pastor G——, at F——, was, that twenty-five heads of families declared themselves Protestant, and made a contribution among themselves of 450 francs to provide a house of worship. But the curé and the magistrate were not asleep meanwhile. Fifteen days ago, pastor G—— was at F——, preaching, when, in the midst of the service, at which two hundred persons were assembled, the justice of the peace, with three gendarmes, and the rural guard, came, surrounded the place of meeting, and rudely interrupted the preacher, saying, "Stop your sermon!" Then they took the names of all that were present, instituted an examination, and drew up an official report. On taking his departure, the justice of the peace prohibited the pastor from returning to preach in that place. He returned, however, notwithstanding, Sabbath a week ago, held the service, and no one came to interrupt him, although a gendarme was on the ground. But will that last long?

You see, dear Sir, where we are. We have need of the prayers and the sympathy of our brethren in America. At this moment there are three of our places of worship and a school closed by order of the authorities, in the midst of Catholic communities. We do not suffer ourselves, however, to be cast down; we go forward, looking to

God. I preached on the 29th of last September, at the dedication of a house of worship in the department of L—. After the sermon, the Catholic Mayor, who was present at the ceremony, said, "When we shall be free, we will become Protestants." To answer all these demands, the means are wanting to us. May it please the Lord to send them!

### Pray for the Jews.

MY DEAR CHILDREN —Did you ever remember the Jews when you went to the throne of grace? If you have not, oh, let me entreat you to begin this day. The children of Israel were peculiarly favored by the Lord, more so than any other nation of the earth. Abraham, the friend of God,

was their father; Samuel, David, and Daniel, were of their race; the apostles were Hebrews, and our Lord himself was a son of David according to the flesh. They have handed you down the Word of God, and kept it in its original purity, against the corruptions and falsifications of the dark ages of the Church.

Pray for them. They have immortal souls which are sinful, guilty, and must be saved by the precious blood of Christ, or else they will be eternally lost. Pray for them, that the Lord may soon take away the veil of Moses, and cause them to see the marvellous light of the gospel.

Pray for us who are daily going from house to house to announce the glad tidings of salvation to the poor and benighted Jews, that the Lord may soon grant unto us an abundant harvest.

Yours, in the Lord,  
J. STRAUSS.

## Missions of other Churches.

### The Samoan Islands.

#### VISIT OF A BRITISH SHIP-OF-WAR.

IN the summer of 1849, H. M. Ship *Harranah* was engaged in a cruise among some of the islands of Polynesia, including the Samoan, Feejee, and Loyalty groups, and her commander, Captain Erskine, has since published a narrative of the incidents of the voyage. During his stay at Samoa, Captain Erskine visited the scenes of the London Missionary Society's operations; and as the testimony of an impartial observer to the value of missionary labor can be readily appreciated, we need offer no apology for introducing into our periodical a few extracts from the narrative.

It should be borne in mind that the war which for three or four years proved so disastrous to Samoa, was, at the time of the writer's visit, still in progress; society had become disorganized, and the missionaries and their faithful adherents were maintaining an arduous and apparently unequal contest with the powers of evil. Captain Erskine, on the occasion of this visit, made a laudable though abortive attempt to reconcile the contending factions;

but what could not be accomplished at that time was providentially brought about in April, 1851, and we would earnestly hope that the free course of the gospel in those interesting islands may never again be interrupted by the calamities of war.

#### Manua.—Descriptive Notices.

"At daylight, on the 8th of July, (1849,) Manua, a name properly applied to the small group comprising the eastern or weathermost division of the 'Archipel des Navigateurs,' or Samoan Islands, was seen from the mast-head. The group in question consists of the three islands of Manua-tele, (Great Manua,) or Tau, Ofo, and Olosinga, and is that discovered by M. de Bougainville on the 3d of May, 1768, who sailed along the northern side, passing afterwards to the southward of Tutuila. These islands are all lofty, marked land; Olosinga being a sharp peak, which appeared, when it bore north by west, as we approached it from the southward, to be connected with Ofo by a smaller sugar-loaf.

"We were close up to the precipitous shores of Manua-tele by noon, and ran along the coast at a distance of about a mile, admiring the richly wooded hills, fringed below

with occasional cocoa-nut groves, and dazzling sandy beach, and bounded by a shore-reef only a few yards wide, on which the sea broke with a gentle ripple. On approaching the north-west point, the first village was discovered, offering the enchanting prospect with which all previous visitors to Polynesia have been so impressed, an effect we afterwards found rather increased than diminished on a closer acquaintance. The elliptical, open habitations of the natives were nestled among the trees, some plastered and whitewashed buildings, comprising the church and missionary's house, being the most conspicuous. On rounding the point, off which, at the distance of about two hundred yards, lies a rock a few feet above water, with apparently a passage between it and the main land, another town made its appearance. The land here forms a bay, the water being smooth, with little or no surf on the beach; so we hove to, to communicate with the shore, where a few quiet-looking groups of people were beginning to assemble. A small canoe was launched, and soon came off, containing two natives and a white man, who described himself as having deserted from an American whaler about two months ago, since when he had, with a comrade, been residing at this village, the name of which is Feleasan. He described the natives as remarkably kind to him, and hospitable to all strangers; but the day being Sunday, which is strictly observed, they could not come off to visit or trade with us. The missionary, Mr. Hunkin,\* he told us, resided at the first village we had seen, the name of which is Tau, one also often applied to the whole island, instead of the longer appellation of Manua-tele.

#### *Reception by the People and their English Teacher.*

"I proceeded to the shore, accompanied by several of the officers. . . . The whole village turned out to receive us with salutations of 'Alofa,' and the English greeting of shaking of hands, which was gone through with the greater number of the crowd. I never saw a people more prepossessing in appearance and manners; the men were in general of large stature, and well formed, wearing only a petticoat, either

of native cloth or blue calico, called the 'lava-lava,' with few exceptions where a shirt or pair of trousers was worn. A few women, both old and young, advanced without hesitation to shake hands, being all decorously dressed in a petticoat (the titi) round the loins, and occasionally a garment (tiputa) resembling a small poncho, with a slit for the head, hanging so as decently to conceal the bosom. One or two had straw bonnets of an English shape, which certainly did not improve their appearance. . . . We walked up to the beautifully-kept village, and entered a large house (the fala tele) common to all, and which our American interpreter called the town, where clean mats were spread for us, and we were invited to eat or smoke. This is, in fact, the house for the reception of strangers, who may remain as long as they please, their food being supplied to them by the inhabitants whilst they continue to make themselves agreeable, a condition which it seems had been fulfilled by the two American seamen. Not having much time to spare, we started with a large company of followers to walk to the village of Tau, about two miles distant, where reside the chief of the island and the missionary. The walk, which was by a footpath crossing the spur of a hill, and looking over the sea, was very beautiful, the road being kept in repair by delinquents, whom the chief may sentence to labor for a certain period in commutation of a fine. We were civilly received by the missionary, Mr. Hunkin, who presented us to his wife, a native of the island, and some beautiful children. His house, which was somewhat on a European plan, was divided into separate rooms; but in the largest one the natives seemed to sit about without any restraint, though with perfect good manners. His influence appeared to be acknowledged by all.

#### *Interview with the Chief.*

"The chief, Tui Manua, a good-natured-looking old gentleman, when sent for at my request, came at once without ceremony. After mutual salutations, I told the chief (through the interpretation of Mr. Hunkin) that, having heard of the good treatment our countrymen had received at his hands, I wished, on the part of the British Government, to make him a present, desiring him to understand that it must not be estimated according to its intrinsic value, but as a token of the Queen's satisfaction at seeing the efforts of her subjects for the spread of civilization and religion encouraged, as in his

\* This individual, formerly a runaway sailor, having been brought, through the influence of the Society's missionaries, to a knowledge of the truth, afterwards labored for a number of years, with much zeal and fidelity, as a Christian evangelist on these islands.—*Notes by Ed. Miss. Mag.*

case, by those in authority. Some shirts, a few yards of calico, a parcel of fish-hooks, and a cap were then placed before him and graciously accepted. He was evidently surprised and much gratified, answering with much composure and fluency, that he regretted not being able to express his thanks in English, feeling that to that people he owed the knowledge of the true religion. He desisted at some length on this point, and concluded by hoping that ere long the same success which had attended missionary labors in Samoa would be extended to the nations to the westward, who were still in spiritual darkness. . . .

#### *Retrospect of the Mission.*

"Mr. Hunkin, who we found was not yet an ordained clergyman, although he had resided here as a missionary since September, 1842, gave us, during our short visit, some interesting details concerning the group.

"In 1835, two Rarotongans, the first Christian teachers, were placed here by the London Missionary Society, and three years afterwards, four were added from the recent converts of Upolu. So successful had these men been in their mission, that Mr. Hunkin, on his arrival, found the whole population nominally Christian, with the exception of about thirty persons. They are all so at present, and for several years there has been no example even of polygamy, a custom, one would suppose, the most difficult to overcome. In the whole group there are seven villages, all in a state of profound peace, although at the time he first came to Manua, wars were so constant that the two villages of Tau and Feleasau had never had any friendly communication with another on the east coast, only a few miles distant. . . .

"Mr. Hunkin estimated the whole population of the Manua group at little more than thirteen hundred.

#### *Arrival at Upolu. System of Government and its Results.*

"The island of Upolu consists of three tribes or districts; Atua to the east, Letuamasanga in the centre, and Aana to the west. The small island of Manono, with its dependency and fortress of Apolima, may be considered as a fourth district; and these, when at peace, form a kind of loose confederation, governed by a council of the principal chiefs, who hold large meetings (or fonos) in which questions of general interest

are debated. Some one district, however, has always been considered as the principal in the confederation; the Malo, or power (a word difficult to translate, and which will consequently be used in referring to this subject) which had previously been acquired by war, resting with it.

"This Malo it has ever been a point of honor to obtain, but it has generally been employed merely in oppressing and plundering one of the other tribes, by occupying their lands, and seizing their provisions, until the sufferers are either sufficiently exasperated or feel themselves strong enough to seek redress by war. A war is not considered at an end until the conquered party (which may consist of more than one tribe) makes, with many degrading ceremonies and promises, full submission to the victors, when they are allowed to return to the lands from which they may have been driven or may have evacuated, liable, however, to a recurrence of oppressive exactions on the part of the Malo. The different tribes and districts of the neighboring islands have generally taken part in these wars, as their interests or inclination prompted; but in the present case such participation has been confined to Savaii, as both Tutuila and Manua have altogether renounced war. Even in Upolu the force of Christian principle has caused, for the first time, the formation of a neutral party, composed of a part of every district except Manono, and including a considerable portion of Savaii. This neutral party, among whom I found some very intelligent chiefs, is actuated solely by a religious feeling in abstaining from taking a part in the contest, and their determination is the more remarkable, as in most cases they are equal sufferers with the belligerents, being kept out of possession of their lands by the Malo. . . .

#### *Mission Seminary at Malua.*

"19th July.—Accompanied by Mr. Pritchard, Capt. Jenner, Lieuts. Pollard and Payne, and Messrs. Hay and Norman, midshipmen, I left the ship at 10 A. M. in the cutter, provisioned for three days, and sailed down the coast about eight miles, partly inside and partly outside of the reef, to Malua, where we met a kind reception from the Rev. Messrs. Hardie and Turner, who, with their families, inhabit two handsome and comfortable cottages, situated in enclosed grounds, nearly adjoining each other. The mission possesses here about fifty acres of land, acquired for the purpose of establishing a nor-

mal school for native teachers. The present vexatious war has impeded a good deal the completion of the scheme, which would otherwise have probably been in full operation before this time; but much has, nevertheless, been already effected. A plan is in progress, including, besides a chapel and school-house, commodious habitations for sixty students; the buildings to form three sides of a large hollow square; but the chapel, of coral plastered, is the only one yet perfectly completed. The first expenses, for the purchase of the land from the chiefs, &c., were defrayed by subscription among the natives and white residents, some of the missionaries, we were told, having contributed largely to the fund; and it is intended that the clearing of the ground and erecting the buildings shall be either performed by the students, who at present, to the number of between forty and fifty, are living in temporary houses, or the cost of doing so covered by the produce of their labor.

"The scheme of education includes two periods of four years each, the first being supposed to supply the rudiments of a general education, principally religious. Those who choose may then retire into ordinary life, but those who remain for the second course are supposed to be candidates for the situation of native teachers, with which view they are instructed fully in geography, sacred and general history, natural philosophy, logic, and the doctrinal points of Christianity. When their education is completed, they are liable to be sent, not merely to the different districts of Samoa, but to any of the islands of Melanesia, (except the Feejees, which are under the care of the Wesleyan body,) and many have, before the institution had advanced to its present regular form, voluntarily expatriated themselves to become the pioneers of Christianity among the New-Hebrides, where we shall see afterwards with what devotion they have served. . . .

#### *The Mission Press.*

"Mr. Ella, a gentleman lately arrived from England to conduct the printing business of the mission, obligingly showed me over the premises, where they are engaged in printing, as fast as translated and revised by a committee of the missionaries, the books of the Old Testament, in which they have advanced as far as Leviticus; the New Testament having been in circulation for some time. He also supplied me with several copies of little works in the Samoan language, such

as vocabularies and catechisms, printed at the press, and which I had been requested to procure by Sir George Grey, the governor, and Mr. Martin, the chief justice of New-Zealand, who are both much interested in Polynesian philology.

#### *Effects of the War.*

"21st July.—We took leave of our hospitable friends after breakfast, on our return to Apia, by Malua, where we were to dine again with Mr. and Mrs. Hardie. The cutter pulled up along the coast, inside of the reef, but one or two of us preferred walking, the distance being about five miles. As in all these islands, there is here a regular footpath, under a grateful shade, a few yards from the beach; but this being the deserted country of Aana, it was a good deal overgrown. In other places the roads are carefully attended to, and as neatly kept as the interior of the village.

"We passed on our walk many ruins of burned houses, and saw everywhere traces of a hostile army, in felled cocoa-nut and bread-fruit trees, and destroyed plantations. But in this favored climate vegetation is so rapid that luxuriance, not waste, is the general effect of desertion; so that within a year or two of the reoccupation of the country by the Aana people, it is probable that very few visible marks of the war will remain. In the meantime, unfortunately, the evils it is doing are not small; stopping all progress in civilization, and, by bad food and irregular habits, more than by bloodshed, seriously reducing the population. . . .

#### *Results of Missionary Labor and Influence at Samoa.*

"As I did not intend to touch at Savaii, in which island there is no good anchorage for a large ship, our visit to the Samoan group ended here. Our acquaintance with the people had been short, but sufficient to convince us that their characters and habits had undergone, and were still undergoing, a great change; although in Upolu, with its larger population and more complicated interests, it had not reached the same extent as in the more domestic island of Tutuila.

"The first circumstance which must strike a stranger on his arrival, and one which will come hourly under his notice during his stay, is the influence which all white men, but in particular the missionaries, exercise over the minds of the natives. Among a people who, from former accounts, seem

never to have had any definite notions on the subject of religion, a firm belief in a creating and pervading Deity, or even in a future state, the introduction of Christianity, in the absence of evil foreign influence, was not likely to be difficult; and we find, accordingly, that this has been effected to a great extent, not merely in increasing the number of professed adherents, but in softening the manners and purifying the morals, even of the heathen portion of the community. No unprejudiced person will fail to see that, had this people acquired their knowledge of a more powerful and civilized race than their own, either from the abandoned and reckless characters who still continue to infest most of the islands of the Pacific, or even from a higher class engaged in purely mercantile pursuits, they must have sunk into a state of vice and degradation to which their old condition would have been infinitely superior. That they have been rescued from this fate, at least, is owing to the missionaries; and should the few points of asceticism which these worthy men, conscientiously believing them necessary to the eradication of the old superstitions, have introduced among their converts, become softened by time and the absence of opposition, it is not easy to imagine a greater moral improvement than would then have taken place among a savage people.

"With respect to those gentlemen of the London mission whose acquaintance I had the satisfaction of making at Samoa, I will venture, at the risk of being considered presumptuous, to express my opinion that, in acquirements, general ability, and active energy, they would hold no undistinguished place among their brethren, the Scottish Presbyterian clergy, to which denomination a majority of them belong. The impossibility of accumulating private property, both from the regulations of the Society, and the circumstances surrounding them, ought to convince the most sceptical of their worldly disinterestedness, and raise a smile at the absurd accounts, in tales invented for the gratification of coarse minds, of appeals from the pulpit, couched in terms which would be inefficacious with the lowest savage intellect, in behalf of their personal interests; nor can the greatest scoffers at their exertions deny to them the possession of a virtue which every class of Englishmen esteems above all others—the highest order of personal courage."—*Lond. Miss. Mag.*, Nov. 1853.

### Mangala, Hervey Group.

#### *Record of Passing Events.*

THE following narrative of recent events in this island will serve to show that the devoted missionary brethren who are laboring there in the Word and doctrine have, amidst their multiplied cares and anxieties, abundant reason to magnify the grace of God for what the gospel has wrought in the hearts and lives of a people once immersed in the rudest barbarism.

Under date of 10th March ult., the Rev. George Gill writes:

#### *Growth of the Churches.*

"We commenced this year with a total of 510 members in our respective churches, and above 400 enrolled as class-members, professing themselves to be anxious for their eternal welfare. It is our prayerful solicitude, that as from time to time we receive these accessions to our churches and classes, we may be kept from that pride which boasteth of its numerical strength while its spiritual efficiency may be mournfully feeble and ineffectual. May God grant that every addition to our numbers may be an addition to our piety, faith, and zeal!

#### *A Shipwreck.*

"We were closing the year with many occasions of thankfulness and joy, and hoping to enter upon a new year with renewed vigor, and many encouragements to continued perseverance. But our plans and hopes were checked, though we hope not to be ultimately disappointed, by the disaster of a shipwreck on the reef of this island. On the 25th of December last, the whale-ship 'Frances,' of New Bedford, Captain Swain, was drifted on to the reef, in a dead calm, and with a strong current, notwithstanding every effort promptly made for her safety, by lowering the boats for the purpose of towing her off. This is the first time such a disaster has occurred on this island, and you will readily imagine that, with a crew of twenty-five men thus thrown upon our shores, we were anxious to promote their welfare, and, as far as possible, to secure our own people from evils which more or less follow such a catastrophe. The authorities

acted with promptitude and decision, and rendered every aid to save property from the wreck. The event happened at about half-past nine in the evening, and by aid of moonlight the natives were enabled to work all night in removing the ship's stores, &c. The captain is at present absent, having gone to the Sandwich Islands for the purpose of obtaining another vessel to convey the property saved to the United States. Most of the crew have been removed by other whaling-vessels, and we have hopes that very speedily they will all have an opportunity to reach home.

"Such an event as a shipwreck has given an occasion for the lawless and hardened among our people to commit some few acts of petty depredation upon articles that have been washed on the shore from the vessel; but upon the whole it may be truly said that the people have acted with feelings of commiseration and pity towards all who have suffered by this disaster. It should also be said, that in every instance the stolen property, when discovered, has been returned, with the addition of a penalty inflicted upon the transgressor for his act of thieving.

"I have distributed tracts and books among the crew, and every Sabbath, between the morning and afternoon services, have conducted an English exercise with them, for which many of them have expressed their thanks.

#### *Meeting of the Churches.*

"The united meeting of the three churches for services on the New-Year's-day, was, as usual, held at Oneroa. In the morning, my brother and colleague, the Rev. Wyatt Gill, preached to the people, and in the afternoon we united around the table of our Lord and Master, there again to devote ourselves to his cause, and to pledge our attachment one to another, as his disciples in deed and in truth. It is always a source of hallowed pleasure, at these annual united meetings, to look around upon the congregation for the aged and faithful disciples of Jesus who have, since the introduction of the gospel here, humbly sought to follow the Name which has brought life and immortality to light.

"This pleasure, however, receives a check as from year to year we perceive that their places are becoming vacant; and we are forcibly reminded of the question, The fathers! where are they?

#### *Review of the Life, Labors, and Death of a Native Christian.*

"Meduaarutoa, our aged deacon, has, within the past month, been gathered to his rest. He was the son of a renowned and brave warrior, whose valor in former times struck fear and dread into the hearts of the people in many districts. In times of war, just before the gospel came to these shores, he had himself, on many occasions, stood foremost in the fight, and gave promise of equal courage and daring.

"But this leader of the war troops, who once carried devastation and death throughout the island, became the leader of other troops, whose ranks are still receiving additions, in the name of the Captain of our salvation. Meduaarutoa was the first man on this island to embrace the doctrine of the gospel, and to set an example to his countrymen by abandoning the rites and practices of heathenism. If I am correct in my conjectures as to his age at that time, I should say that he must have been more than thirty years old, and, consequently, at the time of his death, between sixty and seventy. Thus for nearly thirty years has he maintained his profession, and faithfully in his day and generation served the God of Abraham, and of Isaac, and Jacob. . . .

"As a deacon and class-teacher, he was always active and efficient; his addresses and exhortations at our weekly prayer-meetings were characterized for their pious fervor and energy; and often have I listened to his appeals to the heart and conscience of his audience with thrilling excitement. . . .

"I could tell you much of his zeal and benevolence in procuring his contributions for the Society, in fishing-nets and arrow-root. He devised liberal things, and the labor of his own hands was never withheld to assist all the members of his very large family in freely giving to the cause of missions. Above two acres of his grounds were annually devoted to the cultivation of arrow-root for benevolent objects; such as his contributions to the Society, gifts to the sick and the poor, and for the purchase of books.

"But during the past three years the infirmities of age have been gathering upon him, and since last June he has been confined to his house with paralysis of his legs, until death terminated his sufferings and his course. . . .



"His death was calm and happy, just as he had often said that he should wish to die. He retained his consciousness to the last. . . .

"His expressions of enlightened confidence in the love and merits of his exalted Saviour were cheerfully explicit. The emphatic motion of his emaciated hand, and the reanimation of his dying eye, as he said, 'I *know* in whom I have believed,' were as satisfactory as they were encouraging to all who heard and saw him. His hopes of a glorious resurrection were unclouded, and his joy in the prospect of seeing Him whom, having not seen, he had believed, often excited him into ecstatic expressions which were truly grateful to those who were around him.

"God grant that there may be many more from this island whose death shall be the death of the righteous, and their last end like his!"—*Ibid.*

#### **New Mission to the Caroline Islands.**

A NEW mission has been commenced by the American Board of Missions among the Caroline Islands, or, as they are sometimes called, the Micronesian group, lying directly north of New Zealand, and close to the equator. They consist in part of low, flat, coral islands, from one to five or six feet above the ocean, and in part of high, mountainous, volcanic islands.

The natives are the same race of people with their neighbors the Polynesians, and are described by different navigators who have visited them as remarkable for their sweetness of temper, kindness of manner, and absence of harsh and violent feelings. They are said to be an intelligent and thinking people, sharp-sighted, and curious to learn the meaning of any new object which they see. Their women are treated with much consideration. They are social and enterprising, and a constant communication is kept up by the inhabitants of the different groups and islands, which will help much the spread of gospel truth.

The girdles or sashes which they wear are made of the filaments of the banana plant, not braided, as in other parts of the Pacific, but woven in a simple loom.

Their canoes, which sail readily either way, are covered with a varnish of native manufacture, which makes them watertight. In their voyages they direct their course by the stars with much accuracy.

Like the generality of the heathen, their religion mainly consists in worshipping the spirits of their ancestors. To these they pray and perform certain ceremonies, and offer a portion of their food; but they have no temples, images, nor sacrifices, nor does it appear that the tapu system, so general throughout the isles of the Pacific, has any existence amongst them.

This new mission, interesting in itself—as every effort must be to extend the knowledge and blessings of the pure gospel to new tribes—is rendered still more so by the fact, that the missionaries consist partly of Americans and partly of native Christians from the Sandwich Islands, which are now evangelized, through God's blessing on the labors of the American missionaries. Not only has compassion been kindled on behalf of the inhabitants of the beautiful yet benighted islands which constitute the new sphere of labor, but the spiritual welfare of the Christian Hawaiians, and their confirmation in the faith, has also been considered—there being no surer way to strengthen our own faith in the gospel than to be diligent in making it known to others; for just in proportion as we give, shall we receive—"With what measure ye mete, it shall be measured to you again." A Society, therefore, with this object in view, has recently been formed in the islands, auxiliary to the American Board. This Society takes the first step as to exploring the field, and obtaining necessary information. It is expected that the Hawaiian missionaries will be sustained wholly by their own churches, and the American missionaries who may accompany them from the same source likewise, so far as may be practicable.

There is no stronger proof of vitality than the power of reproductiveness. Protestant missions, in various parts of the world, have now, by the blessing of God, attained such a point of advancement, that they are reproducing themselves in kindred efforts around; and places which, some few years back, had been the extreme points of missionary work, are now centres of new efforts, which are being pushed farther on, in different directions, into the wilderness. The boasted missions of the Popish Church have never reached as far as this.—*Ch. Miss. Gleaner.*

### Festival in the Valleys of Piedmont.

THE head of the valley of Luzerna was the scene of a great *Festa* of the Vaudois on the 1st of September. That day is celebrated in their history "for the glorious return" of the "eight hundred" in 1689. It was resolved to have a commemoration of this memorable event on the very spot where, after three years' absence, the exiles re-entered their native valleys, and took the solemn oath, known by the name of the "Oath of Sibaud." Henri Arnaud, in that characteristic account inscribed to Queen Ann,—which elicited the inquiries of Napoleon addressed to the Vaudois deputation at Turin, in 1805—"La Glorieuse Rentrée des Vaudois,"—says of the events of that day, that after a beautiful sermon from Luke xvi. 16, preached by the minister mounted upon the door of a house placed upon the rocks, these gallant patriots took the oath of fidelity to each other, lifting up their right hand to heaven. By that oath they swore to "God, who had by his divine grace happily brought them back to the heritage of their fathers, to re-establish there the pure service of their holy religion, and engage to our Lord and Saviour Jesus Christ, as far as is possible for them, to pluck the rest of their brethren from the cruel Babylon, in order, with them, to restore and uphold his kingdom unto death."

From break of day the road to the village of Bobbio, which winds pleasantly upwards amid vineyards and chestnut plantations, was thronged with people from every Vaudois Canton; and at ten o'clock more than two thousand were assembled in a natural amphitheatre surrounded by scenery not surpassed for wild grandeur anywhere in Europe. The Moderator, Dr. Revel, was called to preside, who commenced the proceedings by a fervent prayer. Then the *Te Deum* was sung, and the 54th chapter of Isaiah was read,—the words of which prophetic had been literally fulfilled in their case; and numerous stirring orations were delivered, recalling the events of their past history. Hymns composed for the occasion were sung, reviving the memory and rekindling the enthusiasm of ancient days; and the famous oath was read, by which solemn dedication, their fathers, though not more than eight hundred, had been strengthened to resist successfully the combined armies of France and Savoy, consisting of twenty-two thousand men, and after eight months of miraculous preservation and success, to regain possession of their native valleys.

The principal subject dwelt upon by the speakers, was the duty which devolves upon the Vaudois in these days, as the descendants of a nation of martyrs, to execute with far greater energy the mighty mission which seems intrusted to them by providence, of being the restorers of the *Evangile* in Italy, their father-land. In the account of the proceedings given in the *Buona Novella*, we are informed that "the addresses after dinner, made almost all by peasants, bore chiefly upon the supreme importance of the Word of God being more known, appreciated, and attentively meditated upon by their people; that knowledge having been at once the strength and consolation of their fathers, as well as their glory in the present day. They were reminded of the ingenuous saying of those Roman doctors who had come to convert them, that 'they had learned more of the gospel in one day from the children of the Vaudois, than they had in a year spent on the benches of the universities:' they were reminded further how the first French translation of the Scriptures was owing to the Vaudois, who, in the depth of their poverty, and under the fire of the most sanguinary persecutions, headed the expense of translation and printing, by a contribution of not less than five hundred gold scudi: and there was specially and warmly pressed upon them, besides the public official worship, the great importance and beneficial influence upon families and upon the Church, of domestic religious services, and of *reunions* for the reading and study of the Bible." The assembly, after being again committed by prayer to the guardianship of God, dispersed by singing the doxology.

This celebration affords a new proof that there is yet one bright spot amidst the darkness of Italy. Of old, liberty and the gospel found asylum in the valleys; and their ancient insignia, which to this day emblazon the churches of the Vaudois, is still true: "*Lux lucet in tenebris.*" Amidst the march of despotism and indifference to the true source of liberty, it is a great fact that the Vaudois feel the importance of reviving the spirit of their martyred forefathers, whose heroic deeds are known all over Christendom. They are setting us an example; and in this respect, as in many others, the kingdom of Sardinia is every day proving itself, as Lord Palmerston said more than two years ago, a model worthy of imitation by all the nations of Europe."—*Free Church of Scotland Record*, Dec., 1853.



HINDU PILGRIMS OFFERING GIFTS TO THEIR HIGH PRIEST.

## Miscellany.

### Hindu Pilgrims Offering Gifts to their High Priests.

Our picture this month gives us a view which could be seen in no country but India. There it is common enough. A large man, almost naked, is sitting like a tailor on a raised seat, near the river Ganges. Marks of clay have been made on his face, arms, and breast, and a string of beads is held in one hand, all as tokens of his being a worshipper of a certain god. Some attendants stand behind him, marked in the same way, one of whom is holding a censer with burning incense over his head. A small idol is seated on a pedestal at the door of the temple. Before this man are the gifts of his devotees—we call them his devotees, because the deluded people hold him in religious veneration, as they do their gods. Many of them have come from a great distance. They have brought silver and copper coins, making quite a "pile" of each, in order to obtain his blessing. A young mother is bringing her little boy with his offering—ah, the poor woman and her little son do not know any better!

After offering their gifts, the poor people go away, thinking that now this Brahman will procure for them the favor of the gods. They do not know that their gods and their priests cannot save them. Their money is spent in vain. Their hopes will be disappointed. The young mother will obtain no blessing for her bright little boy. Both she and her son will go on in life ignorant of the true God and of Jesus Christ; they will meet with many afflictions and sorrows, without having the consolations of the gospel; they will at length go down to the grave, not supported by the Christian's good hope through grace!

All this will be true of them and multi-

tudes of other pagans, unless Christians will put forth greater efforts in the missionary cause. Christian children may help to send missionaries to the heathen, and to support teachers among them. Last year, a few of the children of our Church—that is, a few compared with the whole number—gave several thousand dollars for this purpose. Their pennies and sixpences, given now and then, here and there over the country, when gathered together, made over \$6000. The children of the whole Church might give ten times this sum, and be all the happier for doing so. And if they would all unite to send the gospel to the heathen, and to pray for the blessing of God upon the missionaries, we would hope to see a great deal of good done by their efforts.

Now, it is worth while to do this, because thereby we may show our love to our blessed Saviour; because in this way we may obey his commandment; and because by this means we may, through God's blessing, save the souls of some of the heathen. Doing this, we are trying to do good, both for this world and the world to come.

### The Trimetrical Classic.\*

We insert from the *Overland Friend of China* a translation of this Chinese tract. It is one of the publications of the insurgents in China, and it will doubtless be read with much interest, as showing both what is good and what is bad in their religious publications.

The great God  
Made heaven and earth;  
Both land and sea,  
And all things therein:  
In six days,  
He made the whole:

\* Each line containing three words, and each verse four lines.

Man, the lord of all,  
 Was endowed with glory and honor.  
 Every seventh day, worship,  
 In acknowledgment of Heaven's favor :  
 Let all under heaven  
 Keep their hearts in reverence.  
 It is said that in former times  
 A foreign nation was commanded  
 To honor God ;  
 The nation's name was Israel.  
 Their twelve tribes  
 Removed into Egypt,  
 Where God favored them,  
 And their posterity increased.  
 Then a king arose,  
 Into whose heart the Devil entered ;  
 He envied their prosperity,  
 And inflicted pain and misery,  
 Ordering the daughters to be preserved,  
 But not allowing the sons to live ;  
 Their bondage was severe,  
 And very difficult to bear.  
 The great God  
 Viewed them with pity,  
 And commanded Moses  
 To return to his family :  
 He commanded Aaron  
 To go and meet Moses :  
 When both addressed the king,  
 And wrought divers miracles.  
 The king hardened his heart,  
 And would not let them go :  
 Wherefore God was angry,  
 And sent lice and locusts.  
 He also sent flies  
 Together with frogs,  
 Which entered their palaces,  
 And crept into their ovens,  
 When the king still refused,  
 The river was turned to blood ;  
 And the water became bitter  
 Throughout all Egypt.  
 God sent boils and blains,  
 With pestilence and murrain ;  
 He also sent hail,  
 Which was very grievous.  
 The king still refusing,  
 He slew their first-born.  
 When the King of Egypt  
 Had no resource,  
 But let them go  
 Out of his land,  
 The great God  
 Upheld and sustained them,  
 By day in a cloud,  
 By night in a pillar of fire.  
 The great God  
 Himself saved them.

The king hardened his heart,  
 And led his armies in pursuit :  
 But God was angry,  
 And displayed his majesty.  
 Arrived at the Red Sea,  
 The waters were spread abroad :  
 The people of Israel  
 Were very much afraid.  
 The pursuers overtook them,  
 But God stayed their course ;  
 He himself fought for them,  
 And the people had no trouble.  
 He caused the Red Sea  
 With its waters to divide ;  
 To stand up as a wall,  
 That they might pass between.  
 The people of Israel  
 Marched with a steady step,  
 As though on dry ground,  
 And thus saved their lives.  
 The pursuers attempting to cross,  
 Their wheels were taken off ;  
 When the waters closed upon them,  
 And they were all drowned.  
 The great God  
 Displayed his power,  
 And the people of Israel  
 Were all preserved.  
 When they came to the desert,  
 They had nothing to eat,  
 But the great God  
 Bade them not be afraid.  
 He sent down manna,  
 For each man a pint ;  
 It was as sweet as honey,  
 And satisfied their appetites.  
 The people lusted much,  
 And wished to eat flesh ;  
 When quails were sent  
 By the million of bushels.  
 At the mount Sinai,  
 Miracles were displayed ;  
 And Moses was commanded  
 To make tables of stone.  
 The great God  
 Gave his celestial commands,  
 Amounting to ten precepts,  
 The breach of which would not be forgiven.  
 He himself wrote them,  
 And gave them to Moses ;  
 The celestial law  
 Cannot be altered.  
 In after ages  
 It was sometimes disobeyed,  
 Through the Devil's temptations,  
 When men fell into misery.  
 But the great God,  
 Out of pity to mankind,

Sent his first-born Son  
To come down into the world.  
His name is Jesus,  
The Lord and Saviour of men,  
Who redeems them from sin,  
By the endurance of extreme misery.  
Upon the cross  
They nailed his body,  
Where he shed his precious blood,  
To save all mankind.  
Three days after his death,  
He rose from the dead;  
And during forty days,  
He discoursed on heavenly things.  
When he was about to ascend,  
He commanded his disciples  
To communicate his gospel,  
And proclaim his revealed will.  
Those who believe will be saved,  
And ascend up to heaven;  
But those who do not believe  
Will be the first to be condemned.  
Throughout the whole world  
There is only one God (Shang te);  
The great Lord and Ruler,  
Without a second.  
The Chinese in early ages  
Were regarded by God;  
Together with foreign states,  
They walked in one way.  
From the time of Pwan-koo,\*  
Down to the three dynasties,†  
They honored God,  
As history records.  
T'hang of the Shang dynasty,‡  
And Wan of the Chow,§  
Honored God  
With the intensest feeling.  
The inscription on T'hang's bathing-tub  
Inculcated daily renovation of mind;  
And God commanded him  
To assume the government of the empire.  
Wan was very respectful,  
And intelligently served God;  
So that the people who submitted to him  
Were two out of every three.  
When Tsin obtained the empire,||  
He was infatuated with the genii;¶

\* The first man spoken of by the Chinese.

† This period closed B. C. 220.

‡ B. C. 1765.

§ B. C. 1121.

|| B. C. 220.

¶ History says, that in the time of Tsin-che-hwang, (the emperor who burnt the books,) one Tseu-she requested that he might be allowed, with a number of virgins and youths, to go down into the sea, to the hill of the three spirits, in order to obtain the elixir of immortality from the genii; when the emperor sent Tseu-she, with several thousand virgins and youths, to go in search of the place in question. They returned, saying, that though they saw it at a distance, they could not get there.

And the nation has been deluded by the Devil

For the last two thousand years.  
Seuen\* and Woo.† of the Han dynasty,  
Both followed this bad example;  
So that the mad rebellion increased,  
In imitation of Tsin's misrule.  
When Woo arrived at old age,  
He repented of his folly,  
And lamented that from his youth up,  
He had always followed the wrong road.‡  
Ming, § of the Han dynasty,  
Welcomed the institutions of Budha  
And set up temples and monasteries,  
To the great injury of the country.  
But Hwuy, of the Sung dynasty,  
Was still more mad and infatuated,  
For he changed the name of Shang te  
(God)  
Into that of Yuh hwang, (the pearly  
emperor.)||  
But the great God  
Is the supreme Lord  
Over all the world,  
The great Father in heaven.  
His name is most honorable,  
To be handed down through distant ages:  
Who was this Hwuy,  
That he dared to alter it?  
It was meet that this same Hwuy  
Should be taken by the Tartars,  
And together with his son  
Perish in the northern desert.  
From Hwuy, of the Sung dynasty,  
Up to the present day,  
For these seven hundred years,  
Men have sunk deeper and deeper in error.  
With the doctrine of God

\* B. C. 72.

† A. D. 25.

‡ History records, that when Woo had been 31 years on the throne, two years before his death, he said: "My conduct, since I ascended the throne, has been perverse and wicked, causing much misery to the empire, to regret which is now unavailing. From henceforth, however, whatever distresses the people or wastes property throughout the empire must be set aside." One of his ministers said: "According to the conjurors, the genii are very numerous, but they have never done us any good, let them be abolished. The emperor approved of the suggestion, and discarded all conjurors, with those that had familiar-spirits.

§ A. D. 58.

|| The Chinese history of the period in question says, that the Emperor Hwuy (A. D. 1107) having obtained a pearly book and a precious gem, went to the palace of perfect pureness and harmony, where he saluted the pearly emperor with an honorable title, as follows: "The great Supreme, the origin of heaven, the holder of charms, the controller of the seasons, the possessor of all that is divine, and the embodiment of all that is true, the pearly emperor Shang-te (God) of the august heavens." He also commanded that in every favorable spot, that penetrated the sky, they should erect temples and monasteries, and form holy images.

They have not been acquainted ;  
While the King of Hades  
Has deluded them to the utmost.  
The great God displays\*  
Liberality deep as the sea ;  
But the Devil has injured man  
In a most outrageous manner.  
God is therefore displeased,  
And has sent his Son,†  
With orders to come down into the world,  
Having first studied the classics.  
In the Ting-yew year (1837)  
He was received up into heaven,  
Where the affairs of heaven  
Were clearly pointed out to him.  
The great God  
Personally instructed him,  
Gave him odes and documents,  
And communicated to him the true doctrine.

God also gave him a seal,  
And conferred upon him a sword,  
Connected with authority,  
And majesty irresistible.  
He bade him, together with the elder brother,  
Namely, Jesus,  
To drive away impish fiends,  
With the co-operation of angels.  
There was one who looked on with envy,  
Namely, the King of Hades ;  
Who displayed much malignity,  
And acted like a devilish serpent.  
But the great God,  
With a high hand,  
Instructed his Son‡  
To subdue this fiend,  
And having conquered him,  
To show him no favor ;  
And in spite of his envious eye,  
He damped all his courage.  
Having overcome the fiend,  
He returned to heaven,  
Where the great God  
Gave him great authority.  
The celestial mother§ was kind  
And exceedingly gracious,  
Beautiful and noble in the extreme,  
Far beyond all compare.  
The celestial elder brother's wife||  
Was virtuous and very considerate,

Constantly exhorting the elder brother  
To do things deliberately.  
The great God,  
Out of love to mankind,  
Again commissioned his Son  
To come down into the world ;  
And when he sent him down,  
He charged him not to be afraid.  
I am with you, said he,  
To superintend every thing.  
In the Mow-shin year (1848)  
The Son was troubled and distressed,  
When the great God  
Appeared on his behalf,  
Bringing Jesus with him.  
They both came down into the world,  
Where he instructed his Son  
How to sustain the weight of government.  
God has set up his Son  
To endure for ever,  
To defeat corrupt machinations,  
And to display majesty and authority;  
Also to judge the world ;  
To divide the righteous from the wicked,  
And consign them to the misery of hell,  
Or bestow on them the joys of heaven.  
Heaven manages every thing ;  
Heaven sustains the whole :  
Let all beneath the sky  
Come and acknowledge the new monarch.  
Little children,  
Worship God,  
Keep his commandments,  
And do not disobey.  
Let your minds be refined,  
And be not depraved ;  
The great God  
Constantly surveys you.  
You must refine yourselves well,  
And not be depraved.  
Vice willingly practised  
Is the first step to misery.  
To insure a good end,  
You must make a good beginning ;  
An error of a hair's breadth  
May lead to a discrepancy of a thousand le.  
Be careful about little things,  
And watch the minute springs of action ;  
The great God  
Is not to be deceived.  
Little children,  
Arouse your energies :  
The laws of high Heaven  
Admit not of infraction.  
Upon the good blessings descend,  
And miseries on the wicked ;  
Those who obey Heaven are preserved,  
And those who disobey perish.

\*From this part of the book the reference appears to be to the leader of the insurrection

† By God's Son is here meant Hung-sew-tseuen, the leader of the insurrection.

‡ By the Son is meant the leader of the insurrection.

§ By the celestial mother seems intended the mother of Jesus.

|| By the elder brother's wife, judging from the context, is meant the wife of Jesus.

The great God  
 Is a spiritual Father ;  
 All things whatever  
 Depend on him.  
 The great God  
 Is the Father of our spirits ;  
 Those who devoutly serve him  
 Will obtain blessings.  
 Those who obey the fathers of their flesh  
 Will enjoy longevity ;  
 Those who requite their parents  
 Will certainly obtain happiness.  
 Do not practise lewdness,  
 Nor any uncleanness ;  
 Do not tell lies ;  
 Do not kill and slay ;  
 Do not steal ;  
 Do not covet.  
 The great God  
 Will strictly carry out his laws.  
 Those who obey Heaven's commands  
 Will enjoy celestial happiness ;  
 Those who are grateful for divine favors  
 Will receive divine support.  
 Heaven blesses the good,  
 And curses the bad.  
 Little children,  
 Maintain correct conduct.  
 The correct are men,  
 The corrupt are imps.  
 Little children,  
 Seek to avoid disgrace.  
 God loves the upright,  
 And he hates the vicious.  
 Little children,  
 Be careful to avoid error.  
 The great God  
 Sees every thing  
 If you wish to enjoy happiness,  
 Refine and correct yourselves.

### The Hindu Reformer. Ramaya Baba.

In the Recent Intelligence of this number, there is a reference to the following account—which is taken from an English India newspaper :

"THE NATIVE REFORMER, RAMAYA BABA.  
 —It will be in the recollection of our readers that we mentioned in our last year's volume a native reformer who had appeared in the Mirzapore district, and was preaching up a crusade against the gods, idol-worship and caste distinctions. During the last month we have had a visit of several days' duration from our newly-enlightened friend, and have learned from his own lips the story of his

conversion, and the object contemplated in his present movements. He says that he is a Bhuibâr in caste, (considered tantamount to a Brahman ; ) that he was up to a late period a Hindu in the observance of all national customs ; that he saw a dream, in which God appeared to him, informing him that all India would become Christians. His impression is, that, being honored with such a dream, he has virtually received a commission to destroy idolatry. He has drawn up a form of confession, which he reads before the people, and requires all who are his disciples to adopt it and act accordingly. The nature of it is, that God has formed all men, but that they have forsaken him and worshipped idols ; but that they now repent, and ask for mercy and forgiveness. His first idea was, that the East India Company would employ him as a demolisher of Hinduism ; and with a view to this end, he wrote to several of the Company's civil servants. On not receiving a reply, he was very much disconcerted, and had resolved to proceed to Calcutta, when certain zemindârs suggested to him that, instead of applying to magistrates and judges, he should write to the missionaries. This advice he adopted, and he wrote to the Rev. C. B. Leupolt, which led to the interview with that gentleman of which we have made mention. Mr. Leupolt pressed him to receive Christian instruction first, but he declined to become a disciple in the usual way. Such are still his sentiments. At this place he made a request to be baptized, and seemed to wish to be employed in connection with the mission, although not wishing to receive any salary ; but still it was impossible to get him seriously to listen to the great doctrines of the gospel, without the knowledge and general belief of which baptism would be a mere profanation. Still he said that if we would send him a Christian catechist to be with him, he would learn of him, and they conjointly would do the work. He has entirely abandoned the distinctions of caste, cordially repudiates the worship of the gods, and on these subjects he speaks with such power that even Pundits are unable to withstand him. He has moreover great facility in native versification, and recites and chants his productions with great vehemence. He is, however, at present quite unacquainted with the truth. When asked by a Khatri, who is in sentiment a Deist, and alike opposed to Hinduism, Mohammedanism and Christianity, as to what his new creed was ; he replied, he had no creed, only has repudi-



ated his own creed. When the Khatri again pressed him to the consideration, whether it was not a foolish thing to pull down the old house, when he has not sketched the plan of the new one, he was somewhat staggered, and made obeisance to his interrogator, thus virtually acknowledging him as his teacher; he subsequently made the same to the missionary.

"While in Mirzapore, hundreds of persons have been to see him, and on one occasion the whole town presented the aspect of a mela. He appears also to be comparatively indifferent to money, as on one occasion a present of 200 rs. was made to him, but he would only accept half of it.

"Doubtless the man possesses influence and power to do much in refuting and destroying Hinduism. To what extent he will be allowed to prosecute his mission, without violent interference on the part of the Hindus, is yet to be seen; at present the people generally consider him an Aghor-pánthi, and that sect has been too long tolerated to be now interfered with. His boldness is remarkable, and amongst the mass it is entirely successful. But besides the mass, he cherishes the ambition to influence the native princes. To several of them he has addressed letters, in the form of commands requiring them to submit to the will of Heaven in respect to the spread of Christianity, and the abolition of idolatry and demon-worship; and it is said that the Rajah of Benares has given him a considerable portion of land at a small rent, on which he has built a house, and proposes to establish a Christian colony."

#### GOOD EXAMPLES.

*"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and to-morrow I will give, when thou hast it by thee."*—Prov. iii. 27, 28.

In the "Church Missionary Record" for the present month, amongst the list of benefactions will be found this acknowledgment—"Friend, 100l." The circumstances under which this donation was bestowed on the great work of Christian Missions to the heathen, as related in the following letter from a clerical member of the Society in Norfolk, present an apposite illustration of the above text:—

"I have this day ordered my bankers to pay to you, as one of the Secretaries of the Church Missionary Society, the sum of 100l. As the way in which this sum for our Society came into my hands is somewhat curious, I will mention it, as it may be of use. I was calling upon an aged yeoman farmer of my neighborhood, and, the conversation turning on missionary work, he stated to me that he had never heard or read much of the subject until a day or two before, when, in opening a packet of children's books which he had received from the Tract Society, he had found one on missionary stories. He had been much struck with them, and said he was sorry he had not done something during his long life—eighty-three years—for so great and glorious a work; and he then said, 'You are much occupied in furthering this cause, and if you will kindly take charge of 100l, I will give it to you to bestow where you think it will be most useful; but I do not wish my name to transpire, only to be entered as "A Friend to the cause."' He said, 'Will you take it now?' I answered, 'There is a good text for us all to bear in mind—"Whatsoever thy hand findeth to do, do it with thy might, &c." He sat down, drew a check on his bankers for the amount, and said I was right. A week afterwards, the old gentleman was called to his account. I thought, how good a lesson it teaches to the youngest and the strongest among us."

Truly it does convey a lesson, and an important one. Is there good which you might do to your neighbor, if you were so disposed? Oh! undoubtedly. The word "neighbor" is of comprehensive signification. Not only those who are near us, but those who are far from us; not only our relatives, our friends, our countrymen, those of the same color and complexion with ourselves, but man, wherever or under whatever aspect he is to be found. Can you not help in some way? for there are multitudes at home and abroad who stand in need of help, and who are craving it at our hands. The rich could help.

And can the poor do nothing? Oh, much, very much, even in the way of pecuniary contribution. One poor man cannot give as much as one rich man; but there are a great many more poor than there are rich. The many pennies of the rich man's pounds do not so much exceed the few which the poor man is able to bestow, as the poor exceed in number the wealthier portion of their brethren. Thus, the smallness of the indi-

vidual contribution may be made up by the greater number of contributors, and the weekly pence of the many would equal, if not exceed, the larger gifts and donations of the rich. What will our friends say when we tell them, that, on the four articles of spirits, beer, tobacco, and snuff, the working classes of the United Kingdom expend no less than fifty-seven millions and upwards? What might not be done if we were indeed a nation fearing God and working righteousness? At the present moment, the united annual income of twelve of our largest Societies for the promotion of the gospel of Christ at home and abroad is less than one million. How many sixpences the working-man spends on noxious and useless things—spirits and tobacco—which, if given to the advancement of God's truth, would help others and himself too!

The following notice, from a Westmoreland paper of February last, of an earnest friend of the cause of Christ and of her fellow-sinners, in the humbler walks of life, comes in appropriately:

"On the 29th instant died Agnes Mitchell, aged 73. She was the daughter of the late John Mitchell, a cabinet-maker, and lived for the last forty-one years in the family of Isaac Braithwaite, Esq., as cook and house-keeper. Although treated with confidence, and almost intimacy, she was uniformly respectful keeping her place with propriety. She was as careful of her master's interests as though the house had been her own, and never thought it a trouble to visit the poor, and to prepare things for their comfort. She was much attached to the ministry of the Rev. W. Whitelock during his residence at Kendal; and, as long as she was able, she was never absent from church: no weather kept her at home; and she fully carried out the views of her master and mistress in preparing every thing beforehand, to set herself at liberty for the duties of the Sabbath-day. She was a person of few words, and always approached religious subjects with reverence. She loved her Bible, and read it daily; and during her last illness, she imparted, with much feeling, the consolation she derived from its contents. She showed that she was deeply versed in them; that, through the Holy Spirit, they had been indeed food to her soul; and she dwelt with peculiar comfort on the hopes of a glorious resurrection through her Lord and Saviour Jesus Christ. She was respectable, yet frugal, in her dress; and her personal economy enabled her to be liberal

to the poor during her life, and to save out of her wages, which were always moderate, a considerable sum of money; and with the hope that it may encourage others to put by part of their earnings, and to prove how much good such humble individuals may do with their means, we subjoin a list of the legacies bequeathed by Agnes Mitchell, in addition to those left to her relatives and friends: "British and Foreign Bible Society, 19*l*. 19*s*.; Church Missionary Society, 19*l*. 19*s*.; Society for Promoting Female Education in the East, 19*l*. 19*s*.; the Sunday-schools in Kendal, established 1785, 19*l*. 19*s*.; Religious Tract Society, 10*l*.; Church Pastoral Aid Society, 10*l*.; Irish Society of London, 10*l*.; London Missionary Society, 5*l*." Besides the above, a sum of 60*l*. left in trust, the interest of which is to be divided annually amongst eight poor women, residents in Kendal."—*Church Missionary Gleaner*.

#### The Hindu Convert Desai.

A DEEPLY-INTERESTING account of this native Christian appears in a small work published by the Rev. W. Clarkson, of the London Missionary Society, whose station is on the banks of the Mahi, near Baroda, in Guzerat. We can only present it in a brief form, endeavoring to preserve as much of the interest as possible.

Desai was a man of some property, possessing land with wells, which gave it value. He also farmed a large village under the native Government. When he first came to Mr. Clarkson, he was covered with sacred necklaces and various marks of heathenism. But the Lord had touched his heart with a desire to be taught, and he came daily for that purpose. Many sacrifices were before him should he profess himself a Christian. The native Government, in whose employ he was, would disgrace him; his family and connexions, by whom he was greatly respected, would cast him off. It was no light thing to face all the people and be branded as polluted: "but," as he said himself, "the grain of bijari (millet) which you throw into the ground does not bring forth fruit unless it first die; and eternal life cannot be enjoyed in heaven till we have died in regard to the world." He made his choice for Christ, and by the grace of God he was enabled to hold fast that which he had taken as his portion.

After his baptism the storm fell upon him. He was outcasted, and a paper was issued

through forty villages in which he had relatives, declaring that all who partook food with him should be made outcasts also. At this time a daughter of his had just died from the bite of a cockatrice, but none came near to sympathize with him. His own house was a scene of confusion; for his wife, his two brothers, and their wives, although submitting to become outcasts with him, heaped reproaches on him. But he remained firm and constant, although deeply feeling amidst all; and finding that he could not hold his position under the Government without being implicated in various acts of injustice and oppression, he resigned it. Having thus parted with all for the sake of Christ, he left his native village with his wife and children, intending never to return to it. One daughter was still left him, about eight years of age, and she had been, according to Hindu custom, betrothed some years previously; but he broke off the ivory armlets which encircled her arms, the symbol of marriage, and said—"I betrothed her to the world when I knew no better; but now that I myself have come to the light, how can I, a Christian, send my own child into a heathen family? She is not mine: she is Christ's. Let her be baptized, and let the Lord dispose of her."

He now took up his residence at the mission, intending to give himself to the work of an evangelist; but his trials were not yet ended. His younger brother, enraged at having lost all the family, had followed him, and, suddenly entering Desai's tent, seized the two children, and carried them off. It would have been unsafe for Desai himself to have ventured into the Guicowar districts. Mr. Clarkson therefore went in search of them to Desai's village, and, having regained possession of them with some difficulty, was returning with them, when he was stopped by the soldiers of the Guicowar government, and the children taken from him. Nothing now remained but to put the case into the hands of the British Resident; and three days of suspense ensued, during which the parents were kept in much patience and confidence, when at length the bullock-cart arrived, bringing the long-expected children.

But Desai's faith was to be again tried. His wife, of whose conversion good hopes had been entertained, persuaded by her friends, left him, taking the two children with her. "He was now," as Mr. Clarkson says, "like a tree stripped of all its leaves and blossoms." His mind seemed shaken,

and it was feared that he would break down beneath his weight of trials. Suddenly he disappeared, no one knew whither. Fearing lest he should be drawn away too, "he had gone on the Lord's work, without purse, staff, or scrip, preaching at every village, sleeping sometimes in the fields and sometimes in the public resting-places, and finding food according as the hospitality of the villagers might afford it."

But now He, who has promised that no temptation shall take us beyond what we are able to bear, graciously interfered to relieve poor Desai of his heavy burden. Shambai, his wife, returned to him, bringing their two children; and Desai is now laboring as a native teacher in the Baroda mission.

"They cried unto the Lord in their trouble, and He delivered them out of their distresses."—*Ch. Miss. Gleaner*.

### Iona—the Scotch Island.

In a recent number of the Foreign Missionary, we gave a view of the island of Iona. Here we insert a part of the interesting narrative given by D'Aubigné of this Culdee missionary station. Our forefathers were indebted to it for much of the light of the gospel. Its history shows what may be done by zealous men of God, even though their residence may be assigned to them in a territory of narrow limits. May not our brethren on the island of Corisco cause the light of the gospel to be spread abroad, in like manner, amongst the ignorant and debased inhabitants of Western Africa?

"Columba landed [in the year 565] near the barren rocks of Mull, to the south of the basaltic caverns of Staffa, and fixed his abode in a small island, afterwards known as Iona or Icolmkill, 'the island of Columba's cell.' Some Christian Culdees, driven out by the dissensions of the Picts and Scots, had already found a refuge in the same retired spot. Here the missionaries erected a chapel whose walls, it is said, still exist among the stately ruins of a later age. Some authors have placed Columba in the first rank after the apostles. True, we do not find in him the faith of a Paul or a John; but he lived as in the sight of God. \* \* \* He prayed and read, he wrote and taught, he

preached and redeemed the time. With indefatigable activity he went from house to house, and from kingdom to kingdom. The King of the Picts was converted, as were also many of his people; precious manuscripts were conveyed to Iona; a school of theology was founded there, in which the Word was studied; and many received, through faith, the salvation which is in Christ Jesus. Ere long a missionary spirit breathed over this ocean rock, so justly named 'the light of the western world.'

"The Judaical sacerdotalism which was beginning to extend in the Christian Church found no support in Iona. They had forms, but not to them did they look for life. It was the Holy Ghost, Columba maintained, that made a servant of God. When the youth of Caledonia assembled around the elders on these savage shores, or in their humble chapel, these ministers of the Lord would say to them: 'The Holy Scriptures are the only rule of faith. Throw aside all merit of works, and look for salvation to the grace of God alone. Beware of a religion which consists of outward observances; it is better to keep your heart pure before God than to abstain from meats. One alone is your head, Christ Jesus. Bishops and presbyters are equal; they should be the husbands of one wife, and have their children in subjection.'

"The sages of Iona knew nothing of transubstantiation, or of the withdrawal of the cup from the laity in the Lord's Supper, or of auricular confession, or of prayers for the dead, or tapers or incense; they celebrated Easter on a different day from Rome; synodal assemblies regulated the affairs of the Church, and the Papal supremacy was unknown. The sun of the gospel shone upon these wild and distant shores. In after years, it was the privilege of Great Britain to recover, with a purer lustre, the same sun and the same gospel.

"Iona, governed by a simple elder, has become a missionary college. It has been sometimes called a monastery, but the dwelling of the grandson of Fergus in no wise resembled the Popish convents. When its youthful inmates desired to spread the knowledge of Jesus Christ, they thought not of

going elsewhere in quest of episcopal ordination. Kneeling in the chapel of Icolmkill, they were set apart by the laying on of the hands of the elders: they were called *bishops*, but remained obedient to the elder or presbyter of Iona. They even consecrated other bishops; thus Finan laid hands upon Diuma, Bishop of Middlesex. These British Christians attached great importance to the ministry; but not to one form in preference to another. Presbytery and Episcopacy were with them, as with the primitive church, almost identical. Somewhat later we find that neither the venerable Bede, nor Lanfranc, nor Anselm—the two last were Archbishops of Canterbury—made any objection to the ordination of British bishops by plain presbyters. \* \* \*

"The missionary fire, which the grandson of Fergus had kindled in a solitary island, soon spread over Great Britain. Not in Iona alone, but at Bangor and other places, the spirit of evangelization burst out. A fondness for travelling had already become a second nature in this people. Men of God, burning with zeal, resolved to carry the evangelical torch to the continent—to the vast wildernesses, sprinkled here and there with barbarous and heathen tribes." (History of the Reformation, vol. v., pp. 26-29.)

A valuable little book on Iona has been published by the American Sunday-school Union, in which the missionary spirit and labors of the Culdees, both in schools and on preaching tours, are clearly presented—see particularly pages 122-132. Here is a remark, quoted from page 132, which may cheer the heart of many a missionary, and many a pastor too:

"For this diffusive and untiring activity in the service of the gospel, Europe was indebted, in the first instance, to the counsels, exhortations, and example of Columba, whose own missionary zeal was communicated to his disciples, and by them propagated to their successors. How mighty and far-stretching may the influence for good of one pious and wise man become!"

## Board of Foreign Missions.

NEW YORK, JANUARY, 1854.

### Recent Intelligence.

MISSION HOUSE, Dec. 13, 1853.

INDIA.—We have received letters since our last issue, from Lahor, September 17; Futtehghurh, to October 2; Mynpurie, to September 17; Agra, to October 6; and Allahabad, September 18. Mr. Morrison had returned from a visit to Rawal Pindi, a city about two hundred miles from Lahor, where he found that a number of persons, who had renounced Hinduism, were "well content with a religion of their own making." The movement at Akutganj, near Futtehghurh, appears also to have disappointed the hopes which were at first awakened by it, although a few persons seem to be subjects of grace. Two accounts have been forwarded to us of a native reformer in the Mirzapore district, below Allahabad, who has renounced the native religion, and drawn after him large numbers of his countrymen, though his views of Christianity are not very clear. Movements like these are important, as signs of the state of the native mind in India. Paganism is losing its power over very many. Increasing numbers will break away from its bondage; but without suitable instruction they cannot be expected to become true Christians.

Mr. Forman says of the school at Lahor, "There is nothing very encouraging in its state, except that we have a large number of interesting pupils, nearly all of whom are receiving religious instruction, and those who know most about Christianity seem to be convinced of its truth and excellence. I think if any who have doubts about our giving so much time to education could go with us to the bazaar, and hear the sometimes angry disputes, and then to the school, and see so many boys and youths quietly receiving religious instruction, and approving of what they hear, they would think more highly of the latter method of teaching Christianity."

At Agra, "the schools are still increasing;" Mr. Warren writes, "both boys and girls have been coming in during the last month." These are mostly of the East Indian class, destined to exert an increasing influence in India, and under suitable missionary labor likely to furnish valuable helpers in the spread of the gospel.—This mission was about to lose for a season the efficient services of Mr. Warren, who is returning with his family on a visit to this country; but the Committee will endeavor to maintain and increase, rather than diminish, the strength employed at this city. They hope to see it become the head-quarters of a widespread system of missionary efforts.—It is with regret we

add that Mr. and Mrs. Fullerton had been called to part with their oldest child, who died on the 30th of August.

The letters from Futtehghurh mention the expected return to this country of Mr. Seeley, with his motherless children. We regret to learn that his health is not improved. He is suffering from a bronchial affection.

At Allahabad two persons were admitted to the church, one on profession of her faith, and a man who had been excommunicated six or seven years ago; after a long trial, and profession of penitence, he was again received. A third person was restored to the privileges of the church.—Severe sickness had prevailed at this station, and one of the members of the church was called hence by cholera—"Fermana, the wife of Mirza Jan Bag, catechist. Her loss is a very severe one," Mr. Hay writes, "not only to her family, but the mission. She has for years maintained a very exemplary Christian character. Her meekness, kindness, and earnest piety endeared her to all her acquaintances. For several months she conducted a female prayer-meeting on Saturday afternoons. Her whole deportment furnishes us with the best hope that she has attained the rest of the blessed." This is what the gospel can do for a Hindu woman.

A request had been received from an English gentleman at Banda, for the establishment of a school at that city, under a native Christian teacher, with a liberal offer of aid for his support. The missionaries were considering who, out of their little company of native laborers, was best qualified, and could be best spared for this station. We trust that our readers will pray unto the Lord of the harvest for an increase of laborers, especially of those who are natives of the several countries in which our missions are established.

SIAM.—Our advices from Bangkok are under date of July 18. The brethren were pursuing their work with usual health, "with nothing of special interest to report, but having no reason for discouragement." We fear, however, they will have been much disheartened before this, by hearing that one or two brethren who, it was hoped, would have joined this mission, (and to the expectation of which they refer with great satisfaction in this letter,) have been led to remain in other parts of the vineyard. We think, that prayers should be offered with special reference to the raising up and sending forth of more men to Siam. The country is open for all kinds of missionary work. The missionaries have been brought into communication with persons of elevated rank, as well as with the common people. Perhaps in no other heathen nation may we

look eventually for a more sudden conversion of all classes to the religion of Christ. Our mission there has had a history of very marked interest; but it is altogether too weak in numbers, though in no other respect Urgent calls have been made, and often repeated, for more laborers. Who will go?

CHINA.—Letters have come to hand, dated at Canton, September 24; Shanghai, September 21; and Ningpo, September 6. The principal event mentioned in these letters is the fall of Shanghai into the hands of local insurgents, that is, not connected with the body under the command of Thaeeping. The missionaries and other foreigners were not molested. At Ningpo and Canton public affairs continued without change, though an uneasy feeling is said to exist among the native inhabitants of these cities.—We regret to learn that the health of Mr. Wight had been so much impaired as to excite apprehensions as to the result; but it was hoped the approaching cold weather would restore his strength.

Mr. W. Martin had made an attempt to reach the main body of the insurgents, which proved unsuccessful, the native boatmen refusing to proceed. Referring to their being professed Christians, and to their having begun to create a Christian literature, Mr. Martin writes as follows: "They have issued a number of tracts, among which is a Trimetrical Classic, containing an abstract of scriptural history; Instruction for the Young, being a summary of morals; an Almanac, in which the year is divided into weeks, with each day of worship (Sabbath) duly marked. This almanac further rejects the distinction of lucky days and the calculation of destiny with which Chinese works of this kind have always been filled, on the ground that times and seasons are at the disposal of our heavenly Father, and he who piously performs his duty will at all times enjoy the divine protection. Some of their books contain gross errors, which is not so much to be wondered at as that they contain so much truth."

MISSION TO THE CHINESE IN CALIFORNIA.—Under date of November 10th, Mr. Speer writes as follows: "Our church was organized on last Sabbath with four members. Lai Sam was made an elder. The ceremony was solemn and interesting to a large audience." Farther details are promised, on Mr. Speer's return from a visit to Stockton.

MISSIONS TO THE INDIAN TRIBES.—Since our last number we have received letters from missionaries among the Chickasaws, dated to November 9; Choctaws, to Nov. 14; Creeks, Nov. 2; Iowas and Sacs, to Nov. 29; Omahas and Otoes, Nov. 5; Chippewas and Ottawas, to Nov. 12. There had been some cases of fever among the girls in the Chickasaw school, and two of them had died. The missionaries were much afflicted by these deaths of their pupils, and the ladies of the mission had felt severely the pressure of nursing the sick. Ninety scholars were in the school, and the confidence of the Indians in the missionaries did not appear to be shaken by these sad bereavements.—At Spencer Academy, all were well, and going on as usual. Mr.

Edwards, for two years at the Academy, where he was a faithful missionary, has accepted the call of the church at Wheelock, Choctaw Nation. Under the circumstances of the case, the Committee agreed to release Mr. Edwards from the Academy. His missionary connection will, therefore, be with the American Board of Missions, though his ecclesiastical relations will remain without any change.—At Tallahassee, among the Creeks, owing to the sickness of some of the teachers, much difficulty was experienced in carrying on the school, and more teachers are needed.—At the Iowa mission, a teacher and two of the Iowa girls in the school were admitted to the communion of the church; and some others were under serious impressions.—The buildings at the new stations among the Indians in Michigan are nearly complete, after a large amount of work which was exceedingly troublesome in its details, on account of the difficulty of getting materials, workmen, &c., at places so remote.

SAILING OF MISSIONARIES.—On the 26th of November, the Rev. Charles F. Preston, and J. G. Kerr, M.D., and his wife, sailed from this city in the ship *Horatio*, for Canton, and on the 8th of December, Mrs. Way, of the Ningpo mission, sailed for Shanghai, in the ship *Ellen Foster*, from this port. Mrs. Way left her two oldest children at school in this country. Mr. Preston is a member of the Presbytery of Albany. Dr. Kerr was for some years in practice as a physician in Ohio. We commend all these missionary friends to the prayers of our readers.

### A General Statement of Receipts.

#### RECEIPTS BY THE WESTERN FOREIGN

##### MISSIONARY SOCIETY

For First Year, and to May,	1833	\$6,431 90
Second " "	1834	16,296 46
Third " "	1835	17,677 52
Fourth " "	1836	19,123 36
Fifth " "	1837	22,832 54

#### RECEIPTS BY THE BOARD OF FOREIGN

##### MISSIONS OF THE PRESBYTERIAN CHURCH.

First Year to May,	1838	\$45,498 62
Second " "	1839	58,779 18
Third " "	1840	54,644 65
Fourth " "	1841	67,081 58
Fifth " "	1842	57,908 29
Sixth " "	1843	55,163 66
Seventh " "	1844	63,718 44
Eighth " "	1845	82,872 69
Ninth " "	1846	90,561 15
Tenth " "	1847	93,679 34
Eleventh " "	1848	108,586 38
Twelfth " "	1849	110,534 40
Thirteenth " "	1850	126,075 40
Fourteenth " "	1851	139,084 33
Fifteenth " "	1852	144,922 90
Sixteenth " "	1853	153,268 83

\$1,534,741 62

**Notes.**—1. The preceding figures show the *aggregate* receipts in each year, that is, the amount received from all sources. The sums actually contributed by the churches are considerably less. For example, in the aggregate of last year are included \$23,240 from the Indian funds for education; \$8,000 from the Bible and Tract Societies; \$5,754 from friends in India; \$1,800 from the Covenant Church, and a few smaller sums, so that \$113,939 was the amount given by our own body. Of this \$113,939 the sum of \$11,402 was received in legacies, leaving \$102,537 as the amount given by the churches for the year ending on the 1st of last May.

2. This statement affords ground of much encouragement to the friends of missions. They will observe the large increase in the whole amount, and also the gradual and steady progress of that increase for the last ten years. A steady advance from year to year is the very best condition of the funds of any missionary institution. No doubt large sums, say of tens of thousands of dollars, could be well expended on churches, chapels, schools, and other buildings, or in making provision for the education of the children, or for the support of the widows of missionaries, or for the general enlargement of the work of missions in existing and new fields of labor; but for the current or regular expenses of the missionary work, our main reliance must be on the systematic contributions of our congregations. If these should fall off, or prove to be irregular, or proceed from mere impulse instead of enlightened Christian principle, serious embarrassment will inevitably follow. We thank God for the steady growth of missionary feeling in our body, as indicated by these returns.

3. Yet the fact must not be forgotten, that it is only a very limited and partial support which the cause of missions has yet received from our churches. The Minutes of the General Assembly of last year report about 220,000 church members in our communion; so that if each and every one had given an equal part of the sum of \$102,537, the amount to each would have been less than one cent each week! Many who were not church members gave their willing offerings to promote this cause. Many, both church members and others, gave five dollars, ten dollars, twenty dollars, and upwards, to hundreds, and even thousands each. Of course, then, many gave nothing at all. Now who is so poor as not to be able to aid, in some degree, a work like this? Who could not spare or earn something? If only the hearts of all were deeply concerned, or if an opportunity were afforded and a warm invitation addressed to all our churches, we cannot doubt as to what would be the result. But while so many do not practically recognize the duty of giving money to support this cause, those who do will endeavor to supply their lack of service; and God will, as we believe, graciously incline more and more of his people to engage in this work, until eventually we shall be in practice as in profession a missionary body, marked by the piety of the primitive Christians. This is our hope.

4. A million and a half of dollars seems a large sum of money for one object. Yes, but it is the aggregate of twenty-one years' donations for the conversion of the world, and we spend in each year more than that sum on single articles of luxury. Far more is spent each year by our countrymen on brandy. A ship of war, for building, armament, and a year's expenses, costs more than our church has given in twenty years for the spread of the gospel in foreign lands. Besides, who can estimate the worth of many souls already saved? Who can count the value of the seed sown in many lands? Who can compute the blessedness of hearing the Saviour say in the great day, "Well done, good and faithful servant?"

### Our Missionary Fields.

A NOBLE scheme of missionary enterprise is set before our branch of the Christian Church. No other body of Christians have finer fields of usefulness within their reach.

1. There is the missionary field among the Indians, with all their peculiar claims upon us.

2. The great field of labor in Africa, with its bad barrier, the slave-trade, wonderfully removed in our day, and its harvest of many millions of souls ready to be gathered.

3. Upper India, all open, and loudly calling for help for its thirty millions of inhabitants, only one-fifth of the Hindus, all of whom are equally accessible.

4. Siam, the head-quarters of the Buddhist religion.

5. China, with one-third of the human family for its inhabitants, and the Chinese in California, heathen now on our own soil, standing as representatives of their people, to arouse the attention of the Church to their spiritual wants.

6. The field of labor among Romanists, in Europe and the parts of our own continent not under our government—great, difficult, but not hopeless.

7. The missionary work among the Jews, an interesting part of our fallen race, who are surely included in the great commission, to "preach the gospel to every creature."

These missionary fields embrace more

than three-fourths of the unevangelized part of the human family.

The various missions in them are generally in a vigorous and encouraging condition, enjoying the favor of Providence, and blessed with tokens of the presence of the Spirit of all grace.

As a body of Christians, we ought to be devoutly thankful for such opportunities of spreading abroad the adorable name of Christ, our Lord and our Saviour, as are presented to us by these missions. They afford work for all—for ministers and people, for young and old, for rich and poor. The humblest member of our Church, living in the north or south, east or west, may take a part in supporting these missions, and cause an agency and an influence to be exerted for Christ in the four quarters of the globe. Let us arise and enter on this work with a much heartier zeal. The harvest is plenteous, but the laborers are few. We want—

1. More men.
2. Larger funds.
3. Stronger faith and hope.
4. More prayer.

The Lord grant us all these, and the outpouring of his Spirit upon the Church and her missions!

### Publications of the Board.

The regular publications of the Board are :

1. **The Annual Report**, presented to the General Assembly in the month of May, and issued from the press in June of each year. The last report and appendix made an octavo pamphlet of eighty-six pages. A newspaper edition of the greater part was published as an extra *Record*.

2. **The Home and Foreign Record**, a quarto monthly periodical, of sixteen pages, is published by the four Boards of the General Assembly. In this work the Foreign Board occupies six pages, and each of the other Boards occupies a certain number of pages. It is a most valuable work ; and though its circulation is quite large, about 11,000 copies monthly, it ought to be greatly increased. It suits the wants of a great many families, who cannot take numerous periodicals, but who wish to know what each of the important institutions of the Church is doing. An octavo edition of the *Record* is also published.

3. **The Foreign Missionary**, which we think a most useful little paper, and which we are thankful to say has a circulation of about 20,000. This we would be glad to see doubled.

A Pamphlet edition of the *Foreign Missionary* is published, which heretofore has contained the same matter as the newspaper edition, with two or three pages additional. Feeling strongly the need of more space for missionary communications, the Executive Committee have authorized the pamphlet edition to be enlarged. Hereafter, valuable selected articles, relating to missionary topics and to the missions of other bodies of Christians, can be inserted in it, so as to make it more attractive to its clerical and other readers.—The work being enlarged, its price will hereafter be fifty cents a year.

Regarding it as an efficient and economical kind of agency for promoting an interest in the work of missions, the Committee will continue to send the pamphlet *Foreign Missionary* free to ministers and donors of ten dollars and upwards, who may desire to receive it.

### NEW BOOKS.

**THE MISSIONARY OF KILMANTY**, being a Memoir of Alexander Patterson, with Notices of Robert Edie. By the Rev. John Baillie. New York : ROBERT CARTER & BROTHERS. 1853. 18mo.

THIS little book gives an interesting account of the life of Alexander Patterson, with notices of his friend Robert Edie, both of whom became members of the church at Kilmanty when Dr. Chalmers was its minister. Several characteristic letters of Dr. Chalmers are inserted in this book, adding much to its value. Mr. Patterson, though enjoying few advantages of education in early life, became an eminent Christian, and as a devoted lay missionary, he was a man of remarkable usefulness. The reading of this book makes us wish that our work of domestic missions had some hundreds of such catechists, Scripture readers, lay missionaries, in its service, especially in our large cities. We see not why such men should not be sought out and employed by the Church. There is a great work which they can well perform, auxiliary to the work of ministers. We fear that in our body too much is devolved on ministers and too little on elders and lay members. The fault lies at the door of our practice, not of our theory, as is sometimes alleged. The perusal of this memoir may help to remove it. In our foreign missionary work, it is an essential feature in the plans of the Board to employ, as far as possible, the services of native members of the church as Scripture readers, catechists, &c. Many who do not appear to be qualified for the ministry of the gospel, nor called to that office, are yet very useful men as assistant missionaries.

**A MEMOIR OF RICHARD WILLIAMS**, Surgeon, Catechist to the Patagonian Missionary Society in Terra del Fuego. By James Hamilton, D.D., author of *Life in Earnest*, &c. New York : ROBERT CARTER & BROTHERS. 1854. 12mo., pp. 256.

A VERY interesting volume, by a well-known writer. The mission to the Patagonian Indians was a well-meant but not well-devised scheme of carrying the



gospel to those degraded and savage tribes. Its end was a very sad one—the death by starvation of the excellent men engaged in its service. Dr. Williams was one of these laborers, and his memoirs include considerable information about the Indians and the mission. They show the power of divine grace, under the most trying and painful circumstances in which the servants of Christ can be placed.

### 1853-1854.

WE look back on the year nearly ended with mingled regret and thankfulness.

We cannot but deeply regret our own lukewarmness and unbelief, want of prayer, want of pity for those who are perishing for lack of vision, and manifold short-comings in the great work of our Lord—the spread of his gospel in the world. Others, we trust, have been more faithful; but even the best will find occasion to humble themselves in view of duty to Christ and dying men, either neglected altogether or else poorly performed. We cannot but regret the great imperfection which marks the missionary work in all its departments; and though this may be seen in every thing else that is ours, we would not the less humble ourselves in view of our sinfulness as the great cause of our not being more useful. For this, pardoning grace must be sought—to the Lamb of God we must look; and also for grace to be more faithful in the time that yet remains to us for doing our Lord's work.

Nor can we remember without regret those who began the year with ourselves, but who have been taken from their labors on earth. The places of Byers and Coulter, of Mrs. Seeley and Mrs. Ramsey, shall know them no more; and how many of the warmest friends of the missionary cause at home now rest from their labors, who, a year ago, were more zealous, loving, and hopeful than we who yet remain!

We regret, moreover, to remember that so many of the Lord's people, if we may judge by their not contributing to the support of missions, have not taken a deeper concern in obeying his last commandment; and we

regret to recall the fact that so few of his servants have gone forth as missionaries, in response to the loud calls of Providence. We regret also to think of the disappointment of hopes indulged by our missionary friends concerning some who seemed to be not far from the kingdom of God.

But we cannot and need not speak of all that we must regret on a review of the year, now going to give its account of our improvement of its many days and many privileges. Self-abasement becomes us, and a place low before the cross.

Yet we may also feel thankful as we look back over the closing year. We have been permitted to stand in our lot—to be at work where the Master placed us. We have been allowed to think, and speak, and give, and pray for the advancement of the great kingdom. We have seen some progress made,—more churches supporting the missionary cause,—more money given to help it forward. We have seen our brethren abiding faithful, faint it may be, yet pursuing. We have seen new laborers going forth to various parts of the great field—some to the Indians, some to Corisco, some to China, some to India. We have witnessed the wonderful movements of God's providence, still favoring the work of evangelization in this fallen world. We have heard of some who have become hopefully the subjects of divine grace in most of the missions. We have heard of some of the native converts who have died in the faith of Jesus, rejoicing in the hope of heaven. We have heard of the peaceful and happy death of our missionary friends who have finished their course. We give God thanks for all these things. We bless his holy name. We rejoice in his promises, moreover; and we would end the year, as we would end life itself, in humble reliance on his grace for acceptance through our Lord and Saviour Jesus Christ, to whom be glory for ever!

A NEW YEAR is now before us. We may not live to see the end of it, perhaps not

even its beginning. But the Word of the Lord endureth for ever. That Word assures us that "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

If our lives are spared, we may see great things in this coming year. The eyes of the world are fixed on China; so especially should be the eyes of the Church. Many approved young men should be getting ready to go out to China as missionaries.

And what we shall see in Europe, who can venture to predict? We hope, and cannot but think, that the issue of the conflict now begun—if it is to go on, as seems likely—will be the breaking down of the power of Russia as an aggressive despotism. Only the Pope has been a greater enemy to Protestant missions than the Emperor of Russia. He has broken up and driven from his territories more than one Protestant mission, and would do the same thing again if he could. The Lord rebuke him! It would be a disastrous day for missions in Western Asia, in Egypt, in India, and in the farther East, should his audacious ambition triumph.

The day of grace to the nations is not yet ended. On the contrary, we look for greater progress in knowledge and commerce, especially in Western and Central Africa, and in both Western and Eastern Asia, and for greatly enlarged missionary labors. Railway travelling to San Francisco, and steamers from thence to China, will bring our missionary friends at Shanghai within a month's journey of New York; while on the other side of Asia, when the railroad from Bombay shall reach Allahabad or Agra, and the Red and Mediterranean Seas are brought within a few hours of each other by the railway now under construction, our brethren in India will then be also within a journey of three or four weeks from home. In the meantime the voyage to Monrovia or Corisco will be reduced to a period of two or three weeks;

and it will be far from taking a month to hear from our brethren at the Western Indian missionary stations. All this effected, some of the severest trials of missionaries and their relatives will be greatly diminished. Their separation will be relieved by rapid correspondence, and, if need be, by occasional reünion. The children of missionaries will be much nearer to their parents, while receiving their education under the care of their friends. And the connection of the missions with the churches at home will be so intimate as greatly to increase the interest of the one and the efficiency of the other. The followers of Christ will become, like the primitive Christians, deeply imbued with a missionary spirit—willing, like the members of the first Gentile church, the Presbyterian church of Antioch, to send forth their best men as foreign missionaries, even though the vast majority of their countrymen should unhappily be unconverted,—feeling sure that their influence over them for good would be thereby greatly increased. The Church shall arise and shine, her light being come, and the glory of the Lord having risen upon her. The Gentiles shall come to her light, and kings to the brightness of her rising,—the King of Siam, the Emperor of China,—the high and the low of many lands,—the long-wandering Jews, and the fulness of the Gentiles.

Our views of the future are full of hope. The coming year, as we trust, will witness no small advance towards the fulfilment of these things; its end will see the increasing spread of the gospel in the world. If life is spared, and grace is given, we will humbly bear our part in the good work, and rejoice in its progress. Living or dying, we would be—we trust that we are—the Lord's; and his work shall be our work even until the end. With these feelings, if spared to see the new year, we would enter upon its high duties, for the greater glory of God.

*December 16, 1853.*

## Donations

TO THE

## BOARD OF FOREIGN MISSIONS

IN NOVEMBER, 1863.

**SYNOD OF ALBANY.**—*Pby of Albany.* Albany, 2d ch \$60.86; Amsterdam Village ch 14, less for Home and Foreign Record 1. *Pby of Columbia.* Jewett ch mo con 10, 253 86

**SYNOD OF BUFFALO.**—*Pby of Wyoming.* Caledonia ch, 36 83

**SYNOD OF NEW YORK.**—*Pby of Hudson.* Deer Park ch mo con coll's 16. *Pby of Bedford.* Croton Falls ch 8; Bedford ch Sab sch 24. *Pby of Long Island.* West Hampton ch 5. *Pby of New York.* Williamsburg on mo con 27; Madison Av ch mo con 30.49; New York first ch ann coll addl 37, mo con 163.34, Mr. & Mrs. Kennedy for sup of Rev. Chas. F. Preston, Canton Mission 100, young ladies to ed *Julia Whittelsey* at Ningpo 12.50; Yorkville ch mo con 12.91; Forty-second st. ch mo con 17; Rutgers st. ch mo con coll's 67.35 Mrs. Noah Smith 5; Nyack ch 10; Fifth Av & 19th st. ch mo con 27; Brooklyn 1st ch mo con 43.25; Chelsea ch mo con 22, Sab sch for scholarship at Allahabad 14; Greenbush ch 2. *2d Pby of New York.* Sing Sing ch 30.64; Canal st. ch mo con 1.62; Scotch ch three mos con coll's 200, Robert Carter for church at Kentucky, Liberia 20, 593 00

**SYNOD OF NEW JERSEY.**—*Pby of New Brunswick.* Bound Brook ch 10 *Pby of West Jersey.* Cedarville ch fem miss soc 20. *Pby of Raritan.* Flemington ch 165. *Pby of Susquehanna.* Athens ch 4.60. *Pby of Luzern.* Newton ch 7; Wilkesbarre ch 50, 256 50

**SYNOD OF PHILADELPHIA.**—*Pby of Philadelphia.* Tenth ch mo con 53; Sixth on mo con coll 50.25; Chester ch 13; Lower Ridley Sab sch for Africa 4.50. *2d Pby of Philadelphia.* Neshaminy ch 55; Abington ch 165, less 8 for *Foreign Missionary.* *Pby of New Castle.* Fagg's Manor ch R. N. Brown 5; Oxford ch 100. *Pby of Baltimore.* Broadway ch 23; Franklin st. ch a member to ed *Mary Elizabeth Boyd* at Ningpo 25; Frederick ch 32.50; Elliott's Mills ch Sab sch 10. *Pby of Carlisle.* Middle Spring ch of which 5 from David Wherry and 31.90 from members of Session to con JAMES KELSO 1 m 50; Dillsburgh ch 11.86. *Pby of Huntingdon.* Perryville ch 35; Pine Grove ch sewing soc 20; Little Valley ch 66, 763 11

**SYNOD OF PITTSBURGH.**—*Pby of Blairsville.* Boiling Spring ch 10. *Pby of Redstone.* Rehoboth ch 57.75. *Pby of Ohio.* Moonongahela City ch, Horse Shoe Sab sch 1.13; Miller's Run ch 11.70; a friend of missions 10. *Pby of Clarion.* Brookville ch 34.60, 125 18

**SYNOD OF WHEELING.**—*Pby of Washington.* East Buffalo ch Jos. Donaghey 5. *Pby of Steubenville.* New Harrisburg ch 3; Winterville, O., Mrs. Mary Kirk 20; Steubenville 2d ch Rev. C. C. Beatty, D. D., 12.30. *Pby of New Lisbon.* Yellow Creek ch of which 15 from youth's miss soc and 5 from Juv miss soc 59, 99 70

**SYNOD OF CINCINNATI.**—*Pby of Chillicothe.* Greenfield ch J. G. Hays 8; Sinking Spring ch 10 61; Cynthian ch 9.31, family of Rev. N. M. Urnston 2.05. *Pby of Cincinnati.* Bethel ch 11.95, 41 95

**SYNOD OF INDIANA.**—*Pby of Madison.* Hanover ch mo con 6, Sab sch to ed John F. Croves 10, Henry R. Lee, seventh birth-day gift for heathen children 3, 19 00

**SYNOD OF NORTHERN INDIANA.**—Synodical coll addl 3. *Pby of Legansport.* Lafayette ch Sab sch to ed John L. Meredith at Puttburgh 18.77, 21 77

**SYNOD OF ILLINOIS.**—Synodical coll 22.62. *Pby of Schuyler.* Pleasant Prairie ch 13.45. *Pby of Florida.* Lewistown ch Sab sch for bible distribution in China 30; Bloomington ch 26, 92 07

**SYNOD OF WISCONSIN.**—*Pby of Milwaukee.* Waukesha, 5 00

**SYNOD OF KENTUCKY.**—*Pby of Louisville.* First ch two mos con coll's 32.45, a member 5; 2d ch mo con 7.08; Bardstown ch ann coll 37. *Pby of Ebenezer.* Burlington ch 11.15, 92 63

**SYNOD OF VIRGINIA.**—*Pby of East Hanover.* High street ch, Portsmouth, Va., 5 00

**SYNOD OF NASHVILLE.**—*Pby of Tuscmibia.* Courtland ch mo con, 5 00

**SYNOD OF GEORGIA.**—Synodical coll 51.50 *Pby of Georgia.* Mount Vernon ch 20; Bryan Neck ch 50. *Pby of Florida.* Euchee Valley ch 5; *Pby of Cherokee.* Bethel ch 17.40; New Lebanon ch 2.60, 146 50

**SYNOD OF ALABAMA.**—Synodical coll, 60 00

**SYNOD OF MISSISSIPPI.**—*Pby of Louisiana.* New Orleans Lafayette square ch mo con coll's, 110 00

Total from churches, \$3,062 15

**SYNOD OF REFORMED PRESBYTERIAN CHURCH.**—Received from Treasurer of Synod for support of Rev. Messrs James R. Campbell, Joseph Caldwell, and John S. Woodside, at Saharapur, 900 00

**LEGACIES.**—O., Legacy of Mrs. Jane Kerr 10; Caledonia, N. Y., Legacy of Miss Mary Jane Ferguson 100; Union Co. Ind., Estate of James Nickle 99.25; Harmony, N. J., Legacy of Peter J. Dewitt 1860; Legacy of Wm. Hay, late of Michigan, in part, 315, 2,504 25  
Less, repaid on account of Pat-  
terson Estate, Pittsburg, Pa., 555 00  
—1,049 25

**MISCELLANEOUS.**—A friend 5; two Presbyterians 1000; A friend 1000; Left at Mission House 50; Hamilton, Canada West, Calvin McQueston to con Rev. HUGH MAIR, D. D., and Rev. JOHN HOGG, 1 ds 200; Freshold, N. J., a friend to con Rev. JOHN C. RANKIN 1 m 30; J. B. a thank offering 2, 2,287 00

Total Receipts in November, \$8,198.40

**SPECIAL CONTRIBUTIONS FOR THE WALKERS.**—Pine Ridge ch, Mi., 133 30; Church Hill, Md., S. H. Reeves 1; New Brunswick, N. J., Rev. J. J. Janeway, D. D., 100, 224 30  
Amount previously reported, \$7,877 93  
\$8,102 23

WM. RANKIN, JR.,  
Treasurer.

**DONATIONS IN CLOTHING, ETC.**—Ladies of Highlands ch N. Y. One Box clothing 20; Ladies of Springfield ch O., One Box clothing for Otco & Omaha Mission; Ladies of Barlow ch O., One Box clothing, 19.41; New Village, L. I., Mrs. E. Howell, Six Shirts.

Edward O. Jenkins, Printer, 114 Nassau Street.

# THE FOREIGN MISSIONARY.

## Missions of the Board.

### A MISSIONARY MANUAL:

OR, SKETCHES OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.\*

#### INTRODUCTORY NOTE.

SOME of the friends of missions are not well acquainted with the fields of labor occupied by the Church. Others have not had the means of learning the earlier events of most of the missions. Others still would like to see an outline view both of the fields of labor and of the actual work of the missions.

This Manual, it is hoped, will be acceptable to these supporters of the missionary cause. It is not a History of the Missions. The time for writing this has not yet come. Most of the missionaries are yet among the living, and long may their lives and usefulness be continued! Their labors, moreover, which have been but lately commenced, may be considered as not yet sufficiently advanced to be the subject of historical narrative. But the aim of the author has been simply to embody such information in this little work as would be likely to prove useful and convenient for reference. It will be found to contain

pleasing evidence that the missionary cause is approved by God, and most useful to men.

#### MISSIONS AMONG THE INDIAN TRIBES.

THE Indians of our day may be divided into two classes,—those who are now partially civilized, and live in a somewhat settled state, and those who are yet savages. It is among the former that our missionary stations are chiefly found. Indeed, their partial civilization must be ascribed in no small measure to the influence of Christian missions.† These tribes are mostly the remnants of once powerful nations. Some of them are found in the western part of New York, others in Michigan, but the larger part live in the territory west of the Mississippi river, known as the Indian Reservation. This Reservation lies immediately west of the States of Arkansas and Missouri, between Red river on the south and Platte river on the north—a territory about three hundred miles in breadth, by five hundred miles in length, from north to south. The General Government has set apart this country for the exclusive use of the Indians. It is of unequal fertility, but embraces a large amount of choice

[\* We shall insert in our columns some papers which were drawn up for publication in a different form. This will account for their character, and for certain phrases which may occur in them. It may be added, that their original design is not yet altogether relinquished.—Ed. F. M.]

† For a valuable and interesting collection of evidence, taken before a Committee of the British House of Commons, showing that Christian missions confer the greatest temporal benefits on the people amongst whom they are established, see a volume entitled, "Christianity the Means of Civilization." London, 1837.

land, and it enjoys the great advantage of being penetrated or bordered by several noble rivers. Here are collected—beginning our enumeration at the south, and proceeding northward—Chickasaws, Choctaws, Creeks, Seminoles, Cherokees, Osages, Wyandots, Potawatomes, Weas and Piankeshaws, Peorias and Kaskaskias, Ottawas and Chippewas, Shawnees, Kansas, Delawares, Kickapoos, Iowas, Foxes and Sacs, Otoes and Missouries. Immediately north of the Reservation, the Omahas and other tribes have an uncertain abode.

Most of the Indians in this Territory belong to tribes which formerly lived on the eastern side of the Mississippi; some of them in the Atlantic States. The Cherokees dwelt in Georgia; the Choctaws, in Mississippi; the Creeks, partly in Alabama. The interests of the people of these States were supposed to require the removal of the Indians out of their bounds, a measure not to be justified on any other ground than that of stern necessity. It may well be questioned whether this plea should have been admitted. The happy working of a Christian policy towards the Indians has been shown in the State of Michigan, where laws were passed by the Legislature to facilitate their becoming citizens. This humane and enlightened policy has wrought no evil to the State, while it is gradually leading many of the Indians to become owners of small farms, and to support themselves and their families by honest industry. But these liberal views were not prevalent at the period when the removal of the Cherokees and other southern tribes was enforced. The measure was carried through at the urgent instance of the States, by the power of the General Government, with as much humanity as the severe circumstances of the case would permit, but unquestionably with very great suffering to the poor Indians. Yet good has been brought out of this great evil. The Indians, in their new abodes, are under the protection of the General Government, dwell in peace, and enjoy many opportunities of improvement. Considerable sums of money are paid to many of these tribes in annuities, as a compensation for the lands formerly held

by them; and these annuities are partly expended in the support of schools. Several of the tribes enjoyed the instructions of missionaries previous to their removal, and they are now fairly entered on the march of civilization. Their numbers are beginning to increase, which is a sure sign that they are becoming free from the wasting habits of savage life.

Besides the partially civilized tribes in the Indian Territory, there are some small bands in the States of New York and Michigan, whose progress in the arts of peace may be rated at a similar grade. Some of the Indian families in New Mexico, particularly the Pueblos, live in a somewhat settled way; and the Indians of California, it is believed, could be induced, by the adoption of suitable measures, involving some expense at first to the General Government, to group themselves on reservations of land, and under the care of missionaries to engage in the cultivation of the soil. It would cost infinitely less of money and of effort to provide in this way for the civilization of those Indians, and thus to make them useful citizens, than to employ a military force for their restraint or punishment. Which method of dealing with an ignorant, heathen people by a great Christian nation would be most humane and praiseworthy, it requires no argument to show.

The other general class of Indians are those who are yet addicted to the ways of savage life. Numerous tribes are still found ranging over the vast tracts of country lying east and west of the Rocky Mountains. These tribes differ greatly from each other; some, like the Camanches, being numerous and fierce, living by war and violence as well as by the chase; others, like the poor Root-diggers, being objects, not of terror, but of pity. Amongst these wandering and savage tribes no missionary station is to be found. And it deserves serious consideration, whether any thing can be done for them. It must surely be expected that some way of carrying to them the story of the cross will be presented. The streams of emigration to Oregon and California are now flowing through these Indian hunting-grounds, and our countrymen are in almost feverish

expectation of railway travelling across the continent. May these signs of the times betoken the blessings of the gospel, carried by the churches of this land to these long-neglected tribes!

The first Indian mission, commenced in 1833 by the Western Foreign Missionary Society, which was the germ of the Board of Foreign Missions, was established amongst the Weas, a small band, occupying a part of the Indian Territory, near its northern boundary. With this mission the Rev. Messrs. Joseph Kerr and Wells Bushnell, and their wives, were connected, and several male and female teachers. The Rev. William D. Smith had previously made an interesting exploring tour amongst the tribes on the Missouri, which led to the formation of the Wea mission. Encouraging success followed the labors of the missionaries; a church was organized, and a number of native converts added to its communion; but the mission was relinquished after a few years, partly because of the failure of health and removal of some of the brethren, and chiefly because a mission had been afterwards formed by another denomination amongst a small neighboring and kindred band. As the number of Weas was but some two or three hundred, and their kinsmen were hardly more numerous, it was a measure of questionable propriety to form a separate mission among the latter band; but this having been done, it then appeared to be inexpedient to maintain the Wea mission, and the laborers who had health to remain were transferred to the Iowa tribe. Some of the noblest examples of self-denying and faithful missionary labor, and some of the brightest displays of the power of divine grace, were witnessed in the brief history of the mission amongst this little tribe.

The Indian missions of the Board are found now among the Chickasaws, Choctaws, Creeks, and Seminoles, occupying the southern part of the Indian Territory; the Iowas and Sacs, near the northern part; the Omahas and Otoes, in the vicinity of Council Bluffs, on the Missouri river; and some bands of the Chipewas and Ottawas, on Grand and Little Traverse bays, Michigan.

THE IOWA AND SAC MISSION is the oldest on this list, having been formed in 1835. These Indians live near the northern boundary of the Indian Territory, the river Missouri separating them from the white settlements. The Iowas numbered about 1100 souls, and the Sacs 500, when the mission was first commenced amongst them. Owing to the prevalence of intemperance, especially among the Iowas, their numbers have been decreasing. Their vicinity to the settlements of white people has proved a serious drawback to their improvement. For several years the whiskey-trade was carried on with little restraint, and it is still too easy for the besotted Indians to cross over the river and seek their most deadly enemy. Amongst the demons of our race, a front rank must be assigned to the whiskey-traders on the borders of the white and Indian settlements. They have carried on their destructive business in defiance of the laws of God and man, tempted by its enormous gains. An Indian has been known to exchange a fine horse for a small keg of whiskey. The authorities of the government have endeavored to prevent this demoralizing traffic with the Indians, but it is a difficult thing to restrict it. Its influence on the poor Iowas has been most debasing. They are becoming fewer in number, dispirited and degraded. The Sacs are a more sober and industrious tribe, but they are equally indifferent to the gospel.

The missionaries have prosecuted their work steadily in the face of great discouragements, and at times in the midst of serious perils to life, owing to the excitement and quarrels of the Indians under the influence of intoxicating liquor. When sober, they regard the brethren as their best friends, and place the greatest confidence in them.

Preaching and visiting from lodge to lodge have occupied much time and attention, but without much visible fruit. It would seem that but little good can be done to the adult part of these tribes. For the children, schools have been opened. For several years a day-school was maintained, attended by from forty to fifty scholars. In 1846 a boarding-school was established, a large building having been

erected for this purpose. In this school the number of scholars has been from thirty to forty. In this department of their work the missionaries find their chief encouragement.

The language of the Iowas was reduced to writing, a grammar prepared, a small printing-press set up in 1843, portions of the Scriptures translated, a hymn-book and some elementary works published. Efforts have not been largely extended in this line, however, as it is deemed more important to teach the children to read the English language. For a full account of the mission, the reader will consult the Annual Reports of the Board; and these will convey a strong impression of the self-denial, industry, patience, and faith, with which the missionaries have continued year after year in this discouraging field. Their labors have not been in vain. A few converts have been admitted to the church, one of whom finished her course in 1847, being supported by a good hope through grace.

According to the last Report of the Board, this mission has one station, two ordained missionaries, four female assistant missionaries, eighteen boys and seventeen girls in boarding-schools.

Next in date is the CHIPPEWA AND OTTAWA MISSION, which was commenced in 1838. Reserving a somewhat full account of this successful mission for a later place in this paper, I will only give here the numerical statistics contained in the last Annual Report of the Board. It has two stations, one ordained missionary, six male and female assistant missionaries, a church embracing over thirty communicants, buildings and arrangements for a boarding-school completed, and upwards of fifty scholars in day-schools.

THE MISSION AMONG THE CREEKS was commenced by the Rev. Robert M. Loughridge in 1842, under circumstances of peculiar interest; and its progress has been marked by the favor of Heaven. The district of country occupied by the Creeks lies west of the State of Arkansas, in the Indian Territory, between the Choctaw district on the south, and the Cherokee on the north. Their number is over

20,000 souls. They are advancing in the knowledge of agriculture and the simpler mechanic arts. Missionaries had been stationed among them in former years by several Societies, but they had been required to leave the Indian country by the chiefs; and for some years previous to Mr. Loughridge's visit to them, this large tribe had been destitute of missionary laborers. Mr. Loughridge spent some months during the winter of 1841 and 1842 in the Creek country, visiting the leading chiefs and the different settlements in the nation, and he thus gained their confidence and good-will. The result was a kind of *treaty*, a written agreement signed by both parties, giving him permission "to establish a mission at some suitable point, with a school, to be under the control of the mission; but preaching to be only at the mission station, and the number of missionaries not to exceed four at the commencement; the missionaries not to interfere with the government schools or the national affairs; the chiefs to afford their countenance and protection, and the use of as much land as may be wanted for the mission families." The proviso concerning interference with their schools and public affairs was probably inserted with reference to the events of former years.

Early in 1843, Mr. Loughridge with his wife reached the Indian country again, and met with a most cordial reception. A log-house was built for his family, and another for a school-house. The station was called Kowetah, and is twenty-five miles west of the eastern boundary, and eight miles from the western. On the Sabbath, religious services were held, and a school was taught during the week; the attendance at both, and the interest evinced in them, were encouraging. A boarding-school was commenced in 1845, at first with twenty scholars. A church was organized in January of the same year. A second station was formed at Tallahassee, sixteen miles east of Kowetah, in 1848, and a large building erected for a boarding-school. A day-school was opened at the Agency, two miles east of Tallahassee, which was transferred to that station, and afterwards relin-

quished. The boarding-schools at the two stations contained for some time one hundred and twenty scholars, in equal numbers of boys and girls; there are still eighty pupils at Tallahassee, but the number at Kowetah, owing to various causes, has been reduced. These schools have proved a means of great good to the youth connected with them. A considerable number of the scholars have become members of the church; "times of refreshing from the presence of the Lord" have caused the hearts of the missionaries to rejoice in their work, many of their beloved scholars having sought and found the way of life. No one of the Indian missions of the Board has been more honored in the hopeful conversion of souls. Some of the converts, as well as of the missionaries, have died in the triumphs of faith. Two young men, formerly pupils in the school, have been taken under the care of the Presbytery as candidates for the ministry. And the missionary work is still going on with marked encouragement and success.

This mission, according to the last Report of the Board, now consists of two stations, two ordained missionaries, seven male and female, and two native assistant missionaries, fifty-five communicants, and one hundred scholars in boarding schools.

One of the most important of these missions is the institution called SPENCER ACADEMY, AMONG THE CHOCTAWS. This was placed under the charge of the Board by the Council of the nation, in 1845.

Christian missions were commenced among the Choctaws by the American Board, in the year 1818, while these Indians were living east of the Mississippi. Under the labors of devoted missionaries the happiest fruits were beginning to appear, before the removal of the tribe from their native lands. These fruits were not altogether lost at the time of their reluctant and afflicting change of abode. They were accompanied to their new homes by their best friends, the missionaries—some of whom were permitted to continue long in their work of faith and labor of love. The names of Kingsbury, Byington, and Wright, will be ever regarded as amongst the greatest

benefactors of this people. One of these fathers, the Rev. Alfred Wright, has been lately called to his rest; but before his death, and while a member of the General Assembly which met at Charleston, S. C., in 1852, he could speak of more than eleven hundred church members, he himself being the pastor of a church of nearly three hundred communicants. The Scriptures also had been translated into the Choctaw language.

The Choctaw people are no longer to be classed among the ruder tribes, though doubtless many of them are far from having reached the standard of a Christian civilization, and still more, alas! have not become Christians even in profession. Yet in 1846 they were described as "all living on farms, and sustaining themselves by cultivating the soil. Many of their farms and cabins are small, yet not more so than is found in every new settlement in our western forests. But many of their farms are well improved and the buildings good. Their country has in it abundance of good land, and stock is easily raised. On their farms many families are living comfortably, who are wholly Indian, and cannot speak a word of English. They are destitute, in these scattered abodes, of stated preaching; and they need schools and teachers in the different neighborhoods."

The Choctaws have now an organized government, consisting of a Legislative Council and Courts of Justice, with an excellent Code of Laws. In the administration of their civil affairs they would not suffer by comparison with some of their white neighbors, if indeed their proceedings would not put to the blush "the law and order" maintained in some of our States. In one important matter they are greatly in advance of many of the States,—they have made a most liberal provision for the education of their children. They expend upwards of \$20,000 annually for this object, or a sum equal to a tax for education alone of about one dollar to each person. This money is paid out of their annuities from the government.

In the expenditure of their funds for educa-



tion, the Choctaws naturally and wisely availed themselves of the help of their missionary friends; and they adopted the system of boarding-schools. Appropriations of money were made for the erection of buildings, and for the current expenses in part of several schools of this class which were placed under the charge of the American Board, the Methodist and the Baptist Missionary Societies. The Missionary Societies provide the teachers, books, &c., and also the board and clothing of a certain number of scholars, involving on their part an expenditure estimated at about one-fourth more than the amount received from the Indians. The Council reserved one institution for their own control, intending to make Spencer Academy neither a local nor a missionary school, but one which should receive scholars from all parts of the nation, to be trained under a superintendent and teachers appointed by the Indian authorities. The Academy was projected in 1842, and endowed with an appropriation of \$6,000 per annum from their own funds, and \$2,000 from the Indian Department. A reservation of land has been set apart for its use, which, however, is too sterile to admit of profitable cultivation, though it furnishes fuel and partial advantages for farming. Buildings for the accommodation of one hundred scholars are placed in the centre of the reservation. The Academy was opened in February, 1844, with sixty pupils, and the average number while it continued under the direction of the Council was seventy-five.

After trial, serious difficulties were found to attend the actual working of the institution as originally planned,—difficulties relating to its expenses, instruction, and government. The Council therefore proposed to transfer the charge of this Academy to the Board, on the condition of the Board contributing \$2,000 per annum to its support. This was an unexpected sphere of missionary labor, and in view of the importance of having the youth connected with the Academy under Christian influence, the Committee could not long hesitate to accept the trust. The mission was commenced under the charge of the Rev.

James B. Ramsey, as superintendent, in 1846. Mr. Ramsey's health having become impaired, he resigned this post, and was succeeded in 1850 by the present superintendent, the Rev. Alexander Reid. To the devoted services of these brethren and their associates, the Choctaws are greatly indebted; but for the detailed history of the mission, reference must be made to the Annual Reports of the Board. It is a mission which requires a great amount of labor, both at the station and at the Mission House. It has met with difficulties, losses, opposition, and sad bereavements. One of the most severe bereavements was the death of the Rev. Alexander J. Graham, a young minister of superior endowments and devoted piety. Yet this mission has already accomplished a great and blessed work, and it is now in full progress under gratifying circumstances, and with very favorable prospects. I will only add, to show the exemption of the Board from any just charge of seeking their own things instead of the benefit of the Indians, that while the stipulated number of pupils is one hundred, the actual number has always been considerably larger, and last year amounted to one hundred and thirty; and while the agreement between the Board and the Council requires an expenditure of \$2,000 per annum by the former over the amount received from the latter, the sum actually expended has averaged over \$3,100 per year above the amount received. This, however, is a very small sum to be expended by the Church of Christ towards securing the Christian education of more than one hundred Choctaw youths, the flower of their nation, the magistrates, legislators, and professional men of their generation. May they be found the true disciples of Jesus!

Religious services are conducted at the station, and at neighboring places, on the Sabbath; and during the vacations of the Academy, the gospel has been preached in more distant parts of the Indian country. These labors have not been in vain in the Lord. Some have been led to put their trust in Jesus Christ for salvation; and a church was organized in 1847, to which a number of native

members have been added. The changes at the station, some leaving every year whose places are supplied by others, have tended to prevent satisfactory returns of the number of members connected with the church; but the youth converted here may be expected to become members of churches in other places, and thus their Christian influence will be widely extended.

According to the last Annual Report of the Board, the force employed in this mission consisted of two ordained missionaries, one licentiate preacher, and twelve male and female assistant missionaries.

The attention of the Board was directed to the OTOWES AND OMAHAS for some years before it was found practicable to establish a mission among them. Arrangements were made to receive some of their children into the boarding-school among the Iowas, but their fears prevented any thing being done in this way. In the autumn of 1846, the Rev. Edmund McKinney and his wife removed from the Iowa station to Bellevue, in the neighborhood of Council Bluffs, on the Missouri river,—a place which afforded convenient access to the Otoes and Omahas. A building of hewn logs was completed in the spring of 1848. It is two stories high, sixty-four feet in front by twenty-eight in width, with two side wings of proportional size, and is well suited for a missionary family and boarding-school. Besides conducting religious services on the Sabbath, the missionary has the charge of the school. The number of scholars has varied from twenty-five to forty-five, of both sexes, including the children of Otoes, Omahas, Pawnees, Puncas, and half-breeds. The mission family and school have been repeatedly visited with sickness, and it has been found extremely difficult to procure servants for household work. For several years the mission was seriously embarrassed by the changes and the inadequate supply of assistant missionaries. Its prospects are now more favorable, although Mr. McKinney felt constrained by the health of himself and family to withdraw during the last year from this field of labor. His place has been supplied by the transfer of the Rev. William Hamilton

and his wife from the Iowa mission, who are aided by a teacher and his wife, a female teacher, and a farmer and his wife, all lately appointed, and entering on their work with fine qualifications for its duties. The friends of these poor Indians may hope that brighter days are now to shine upon them. The past labors of the mission have not indeed been without fruit; and the example of self-denial, patient endurance of suffering, and perseverance in discouraging circumstances, should be of great price to a church whose members are generally living in the enjoyment of abundant earthly comfort; but we may now look for more direct returns from the labor expended on this field than have yet been afforded, if only faith and prayer do not fail.

The numbers, character and condition of these remnants of once powerful tribes were thus described in former Annual Reports of the Board.

The Otoes are divided into six bands, and number 1166. They are much esteemed by the neighboring tribes for their daring spirit, both in war and the chase; but their moral character is far from being good. They indulge to excess in the use of intoxicating liquors, and have at times displayed the character of perfect savages in acts of ferocity and violence. As they live mostly by hunting, the men, women, and children follow the buffalo far to the west and south-west. They are desirous, notwithstanding, of having missionaries and teachers to reside among them, are willing that their children should be taught, and will listen themselves to the preaching of the gospel.

The Omahas number 1050, and are esteemed more docile and harmless than the adjoining tribes. They have long been most anxious to have missionaries and teachers among them; and since the brethren have come, they have given them a most cordial welcome. It is affecting to hear them relate their efforts to obtain a knowledge of truth. Their remote ancestors had cut a pole, which was to be held sacred, and handed down to the latest generations; and had also given them a sacred pipe, with which they were to worship on the death of a chief or other important event; but these, they say, could not give them any instruction, for which reason they thought our Bible was to be greatly preferred. They are extremely anxious to have their children taught. Provision was liberally made last year by a few ladies in New York to support

a large number of these children in the boarding-school at Iowa. This was, at first, the earnest request of the chiefs; but when the Indians were applied to for their children, they were afraid and unwilling to trust them to go so far away, lest the tribes in whose bounds the school is placed should do them injury.

They have been forced to leave their old villages above the Council Bluff by their enemies, the Sioux, and are at present very much dispirited. They are also restricted in their hunting-grounds by their cruel and powerful neighbors. From these causes they are very poor; both men and women are clothed in skins, and their children, even in winter, are nearly naked, and often entirely so. During the last summer they suffered from an attack of the Iowas, by which a number were wounded, and also from a murderous attack of the Sioux, by which seventy-three of their number were killed.

"By this dreadful calamity," writes Mr. McKinney, "many of the Omaha families have been entirely destroyed; many husbands and fathers have lost their wives and children, and the whole nation now in this neighborhood is completely broken down in spirit. They seem to think there is no hope for them, and ask of their agent and missionary, in their most afflicting circumstances of bereavement and destitution, What now shall we do? Their agent, Major John Miller, a professing Christian, takes a most lively interest in their affairs, and at all times cooperates with the mission to do them good. Every means in our power have been used to raise their spirits, and to direct their aims and efforts into the channel most likely to lead to permanent benefit. One ground of hope is, that they cling with great confidence to the white people, and seem to expect a change for the better, not so much by becoming a strong savage people as by adopting the white man's mode of living. When Big Cane, their principal chief, was told that the ladies of New York felt a deep interest in his people, and were desirous of feeding, clothing, and educating their orphan children, he expressed great satisfaction, and attributed it to the agency of the Great Spirit. When asked how many orphans they had, he replied: 'We are all orphans, and need the aid of our white brethren.'"

Like most of the other tribes on the Missouri river, the Omahas are strongly addicted to intoxicating liquors. Poor as they are, they will often give a horse for a few gallons of whiskey; and their wisest and most influential men are often engaged in drunken frolics. Their agent and the missionaries are doing every thing in their power to correct this dreadful evil. They have told them that they

can do nothing to assist them unless they give up a practice which they know to be wrong, and which they see is drawing them to certain ruin. This contest between light and darkness will be severe, and life or death to these poor Indians is suspended on the issue. With much to discourage, there are already tokens for good among them.—*Report 1847*, pp. 11, 12.

Both tribes are in a state of degradation, destitution, and wretchedness. They are acquainted only with hunting, and know not how to labor. When not on the chase, the men are idle, and given to intoxication. They see that the game is fast going beyond their reach, and they profess a willingness to learn the customs of the white man. They are willing to be instructed and to hear preaching, and anxious that their children shall be taken into the boarding-school. One mission and one school is but half what is needed. Each tribe ought to have a mission. They do not live together, nor is it best that they should do so. The Otoes have a small school annuity of five hundred dollars, which for the present they have given, that their children may share in the benefits of the school. They have other annuities which would aid in giving them a mission and a school to themselves. The Omahas have no annuity; but both tribes own a rich and beautiful country, ten times larger than their wants require. Should part of their land be disposed of to the Government, as has been recommended by the able and experienced Superintendent of Indian Affairs, both tribes would have means of their own to support a system of education and instruction, which, under proper regulations, would greatly aid them in adopting the habits of civilized life.—*Report 1848*, p. 13.

This mission now consists of one ordained missionary, six male and female assistant missionaries, with twelve boys and thirteen girls in the boarding-school.

The little MISSION AMONG THE SEMINOLES was the next established, having been formed in 1848. It is an offshoot from the Creek mission. The Rev. R. M. Loughridge, of this mission, had visited the Seminoles in 1846, and was well received by them, though some of them knew nothing about ministers or preaching, and thought it safest and best to oppose all the ways of the white men, "such as schools, preaching, fiddle-dancing, card-playing, and the like." They are "living by themselves in the Creek country, their settlements being about one hundred miles south-

west from the station at Kowetah. They are the remnant of a once powerful and warlike tribe. They consider themselves to have been most deeply injured by the white man. They have no school funds, and are poor and discouraged. What property they have is exchanged for strong drink, of which large quantities are consumed among them." Thus was their condition described in the Annual Report of the Board in 1849, and in 1852 it was represented as but little if at all more hopeful. "The temporal condition of this small tribe is not improving, and is in many respects discouraging. . . . Intemperance is still prevalent, and is even on the increase, wasting their means and destroying their health; and their number is diminishing."

Almost the only thing that encourages the hope of a better state of things amongst this tribe, is the patient labor of their missionary teachers. One of these is a somewhat remarkable man, himself a Seminole Indian, Mr. John D. Bemo. He was joined in 1848 by Mr. John Lilley, who had been sent out in 1845, with a view to form, in connection with Mr. Bemo, a school among these Indians, but had been detained among the Creeks by the wants of the station at Kowetah. The subsequent progress and present circumstances of the Seminole mission are thus referred to in the Annual Report of 1853:

The establishment of this mission was at first an experiment. They had expressed no wish for missionaries or schools, and it was not known that they would even send their children to be taught. They, however, received the teachers kindly, and the chiefs made no objections to the school, or to the religious services conducted at the mission. As the children advanced in learning, their parents became more interested, and others became desirous that their children should be permitted to share in the benefits. The school is yet on a small scale, containing seventeen Seminoles, supported by the mission, and four Creeks, supported by their parents. Three of the scholars were destitute orphans, and could not well be refused admission, although they are too young for a boarding-school. The other fourteen Seminoles are bright and promising children. The two eldest, of each sex, will soon be young men and young women. The parents of the Creek children esteem it a privilege to support their

children under such good instructions. When out of school, both boys and girls engage cheerfully in their appropriate employments. The best hopes of this discouraged tribe rest upon this Mission. Although the scholars are few in number, their influence and their example, especially of the larger boys and girls, are already felt; and with the blessing of God, they will be prepared to do much to promote the best interests of their people.

If the funds of the Board would permit, the number of scholars should at once be doubled. The time, also, has fully come when a minister of the gospel should be sent to this mission. Besides the Seminoles, several settlements of the Creeks are entirely destitute of preaching, and a large settlement of Shawnees, consisting of forty families, is but twelve miles from Oak Ridge, the site of the mission. His whole time could be employed in preaching the gospel to these destitute neighborhoods.

The missionary force at Oak Ridge consists of four male and female assistant missionaries, with eleven boys and ten girls in the boarding-school.

THE CHICKASAW MISSION is the latest that has been planted among the Indian tribes by the Board. It was resolved upon in 1849, but the work of preaching and instruction in schools was not begun until 1852. These Indians have purchased a part of the country belonging to the Choctaws, amongst whom some of them are still living, but many of them are settled in their own district. Their number is stated at over 5000 souls. They receive large annuities from the Government, and are a spirited and interesting people, though less under the influence of the Christian religion than their Choctaw neighbors. Living nearest the south-western extremity of the Indian Territory, they would enjoy advantages, if themselves evangelized, for extending the blessings of the gospel to the tribes farther west and south.

Two stations are now formed among this people—one at Wapanucka, the other at Boggy Depot. At the former place a large and conveniently arranged building, of stone, has been erected, in which one hundred scholars can be accommodated. The funds for this building were supplied by the Indian Council, who have also engaged to contribute the usual part of the current expenses of the school. In

this building the Chickasaws have taken a generous pride. It was begun in the midst of the forest, far distant from mills, lumber-yards, mechanics, or any of the requisites for such an edifice, and required not only patience but unwearied energy and industry for its completion—all of which were happily found in Mr. James S. Allan and his wife, who had the privilege of being the first missionaries of our Church to this important tribe. The school was opened in October, 1852, under the charge of the Rev. H. Balentine, and during the first term nearly sixty girls were enjoying, as boarding scholars, the precious advantages of a Christian education. The full number of girls are now in the school. Thus a fountain of Christian influence is springing up in the wilderness. Many households will have reason to bless God for this place of Christian training, and its daily lessons will prepare many to become citizens of heaven.

The Council, in 1851, passed a law requesting the Board to take charge of a boarding-school for boys, to contain the same number of scholars. To this proposal, consent was given upon certain conditions; but the Council have not taken further action in the premises. This important measure remains therefore in abeyance, though we may hope it will yet be carried into practical operation.

The second station, ten miles distant from Wapanucka, is under the charge of an ordained missionary. He has several stations for preaching, and has already met with good encouragement in this work. Three native members were added to the church at the first communion. A small brick church has been erected at the Depot. The education of the children has not been neglected, over twenty, most of them in a day-school, being under the instruction of the ladies of the station.

The last report of the Board gave as the statistics of this mission—two stations, two ordained missionaries, twelve male and female assistant missionaries.

The complete returns of these Indian missions, as stated in the Annual Report of 1853, were eleven ministers of the gospel, fifteen male, thirty-four female, and four native

assistant missionaries—teachers, farmers, the wives of missionaries, &c.; ninety-six communicants; two hundred and twenty-seven boys, and one hundred and twenty-seven girls in boarding-schools, and forty-six boys and twenty-seven girls in day-schools.

For the support of these missions, the sum of \$43,457 was expended in the year ending May 1, 1853, a part of which was on account of the buildings for the Chickasaw and Ottawa boarding-schools. The sum of \$23,240 was received from the Government, in aid of the schools, being mostly moneys appropriated to this object by the Indians, out of their annuities. This leaves a little more than \$20,000 as the amount furnished by the Presbyterian Church to the cause of missions among the Indians—a very small sum for an object so good and noble.

The foregoing narrative shows that the boarding-school system has been largely adopted in these missions. It is a system that has some drawbacks, and yet greater advantages. It involves a considerable expenditure of money—for buildings, the support of teachers, food and clothing of scholars. This consideration will always prevent the establishment of such schools in all tribes alike. Some of the tribes are very poor; others are not willing to appropriate their annuities for this or any other good object. No part of the missionary work, moreover, requires so large an amount of care and labor, on the part both of the missionaries and of the executive officers of the Board, in providing supplies of every kind for large families, living far in the interior of the western wilderness. It is no light matter to furnish all the different kinds of food, clothing and domestic service required by a household of one hundred and fifty inmates, at a place far distant from markets, stores, and the usual conveniences of civilized life. Nor is it a small thing to keep all the accounts of such purchases, with vouchers for every item, however minute. Yet with all this complex and difficult labor, and with the more serious discouragements of the impaired health of many engaged in the work, and of too frequent changes of scholars and teachers, the system

of boarding-school instruction is nevertheless attended with the greatest benefit to the Indians—making it well worthy of adoption, as a part of missionary agency. While it need not be used to the exclusion of other kinds of work,—for the ordained missionaries all preach the gospel, and day-schools are sustained wherever scholars will attend them,—it may at the same time be pursued as being in the end one of the best means of doing good to the Indians. The scholars in these institutions are trained up under Christian influence, instruction, and example. They live in the missionary household, and are clothed, plainly but comfortably, after our fashion. The boys are taught to work in the garden and on the farm; the girls to knit, sew, and attend to the common duties of housekeeping. They are taught the English language, and the usual branches of common-school learning. They are assembled morning and evening at family worship, and on the Sabbath they unite together in the services of the sanctuary. Thus they are in training for the duties of life under the happiest circumstances. Many of them have already become the subjects of divine grace. A few are already looking to the work of the Christian ministry; some are already, and others probably will be teachers; others still will occupy posts of influence in their respective tribes, as magistrates or council-men. The boys will grow up to revere the laws and institutions of civilized society; the girls, to exert a hallowed influence in the domestic circle as Christian daughters, wives and mothers. In all this, we see principles or elements of civilization of a high order,—the beginnings of a Christian life in the wilderness,—the desert blossoming as the rose.

The happy influence of these missions on the Indians may be shown by an example. Fifteen years ago, the Rev. Peter Dougherty, on leaving the Seminary at Princeton, went among the Chippewa and Ottawa Indians, in the neighborhood of Grand Traverse Bay, on Lake Michigan. He found them living in a sad condition, dwelling in small bark huts or wigwams, poorly clad, and deriving a precarious subsistence from fishing, making sugar

from the maple tree, and the cultivation of little patches of Indian corn by the women. They were exposed, moreover, to the pernicious arts of the whiskey-trader, who reaped the greater part of their small annuities. They were thus fast travelling on the road to extinction.

Mr. Dougherty mingled freely with this poor people, and gained their confidence and goodwill. He built a small log cabin for himself, and another for a school-house, doing most of the work with his own hands. He then taught the children during the week, and preached to as many as could be collected on the Sabbath. After some months he returned to his friends on a short visit, and was accompanied back by his wife, who did not hesitate, at the call of duty, to exchange the comforts of refined Christian society for a home among the children of the forest. Gradually an impression was made on the minds of the Indians. One family after another was induced to build small cabins of rough logs, near the dwelling of their missionary; little fields were opened and fenced; fruit trees were planted, and vegetables raised in the gardens. A suitable church building was erected, with a sweet-toned bell to call the worshippers to the house of God. The unwonted sight of a Christian village appeared on the shores of the bay.

The means of grace, administered in this humble village, were followed by the influences of the Holy Spirit; hopeful conversions amongst his Indian congregation cheered the heart of the missionary. A church was organized in 1843, and to its communion, at different times, over thirty of the Indians have been admitted after receiving Christian baptism. Some of these have finished their earthly course, in the enjoyment of a good hope through grace, and they are now at rest with Jesus. Surely no doubt can be entertained as to the benign influence of this work of faith and labor of love. Its fruits are beautiful here, and in the world of glory they will be for ever perfect.

The christianization of these Indians was followed by their civilization. Of this a marked proof is now to be mentioned. The land

occupied by the settlement on Grand Traverse Bay had been ceded by the Indians in former years to the Government, and, being a reservation, it was not yet in market. Mr. Dougherty's Indians, as they may be called, in distinction from the unevangelized part of the same bands, were now anxious to obtain land for permanent possession and improvement, so that they might have a settled dwelling-place, and leave the fruits of their labor to their children. They were the more encouraged to desire this, by the wise and liberal legislation of the State of Michigan, already referred to, giving to the Indians the rights of citizenship. After long consideration by the Indians and their missionary, and no small degree of attention on the part of the Executive Committee of the Board, including repeated references to the Indian Department at Washington, it was eventually deemed best that they should remove from their first settlement, purchase small tracts of land on the other side of the bay, and thus begin life anew. They had carefully husbanded their small annuities and earnings, and some of them were able, in 1852, to purchase little tracts of forty, sixty, or eighty acres each, to which they have now removed, and they are hard at work clearing their lands, and putting up their houses. They have received a partial compensation for their "improvements" at their first settlement; and they should receive further payments from the government in exchange for lands west of the Mississippi, the expenses of their removal, and their support for a year, all of which were included in their treaty with the government. As these provisions of the treaty will not now be called into requisition, in consequence of the Indians remaining on lands purchased in Michigan, they have an equitable claim on the government for the funds, which would have otherwise been expended under the stipulations of the treaty. The possession of these would at once enable them to purchase lands. The Executive Committee have had their claims strongly presented to the authorities at Washington, who are disposed to do every thing in their power to promote the welfare of the Indians.

The fact that their removal from the first settlement was made in full view of losing all their former labor, is a decided proof of their sense of the value of a settled home, and their willingness by patient and laborious industry to support themselves and their families. It is gratifying to add, that they were most anxious to have their benefactor accompany them to their new abode. A memorial was sent by them to the Committee, signed by a large number, requesting that Mr. Dougherty might be transferred to their new settlement. He is now there, pursuing his work under new and more hopeful circumstances. It has become expedient to form a small boarding-school, as the families are now at considerable distances apart; and a second station has been occupied on Little Traverse Bay, where an interesting day-school is supported.

This narrative exemplifies the working of our Indian missions, and shows clearly the result to which they directly tend. Their aim is to save the Indians for this life and the life to come. They promote their civilization, and thus fit them to become eventually incorporated with the other inhabitants of this country;—who can have a better right to be enrolled as *native* citizens under our government! And they point their minds to that life and immortality which the gospel alone brings to light. What has been accomplished amongst these bands of Chippewas and Ottawas, is precisely what we hope to see accomplished among all the Indian tribes.

There are difficulties in the way of all this—difficulties numerous and most serious. But with the blessing of God, this great work can be performed, at least for many of the tribes; and most weighty reasons are addressed to the Christians of this land, to induce a vigorous prosecution of these missions. The Indians have strong and peculiar claims upon us. They are our nearest unevangelized neighbors; they live almost within hearing of our church bells. They are dependent on us almost alone for the means of grace. And their past history has been sadly interwoven with our own. They once owned the fair lands from which we now draw so large a part of our comfort and wealth;

and in exchange for these broad acres, they have received, as our largest gift, the accursed "fire-water." Gradually have they retreated before the advance of our population, diminished in numbers by contact with unprincipled white men, far more than by their wars with our race. They are now in their last retreats, few, feeble, dispirited, soon to pass away and be no more, except on one condition. That condition is their reception of the gospel. This only can civilize them. This only can save them from extinction as a people. And this can save them for ever.

### A Tour for Missionary Labors in India.

#### EXTRACTS FROM A JOURNAL

Of an Itineration made in 1848, to the East and South of Lodiana, by the Rev. L. JANVIER.

*Friday, 18th February.*—At Pyle, (a large town about 20 miles from Lodiana, to the East.) Was enabled to address myself with alacrity to the business of the day. In prayer was led to plead with a degree of earnestness for the people of this place, and for help in the labors about to be commenced among them. Put my things in order; had the servants in for family worship; paid the cartman and dismissed him; my plan being to spend several days at each considerable place, and then procure a cart to take the tent, &c., to the next one, so as to save the expense of keeping a carriage all the time on hand. After breakfast, got out some books, and started for the Bázár. Stopped at the Thána,\* designing to stay but a few minutes; but this proved the place for the main discourse of the day. The Thánadár and many others sat down, and I preached Christ to them. After speaking an hour or so, and giving a few books, I was about to go, not wishing to tire the people; but just then a Mussulman began to ask some questions, and soon I found that he was disposed to dispute with much acrimony. Was enabled to answer him mildly, and to set the truth before him. After some time he left; I added a few words, the crowd having continued the while, and then proceeded on my way; passed through the city, and returned by another road. A crowd attended me, and on reaching my tent, I had a congregation

ready. Spoke to them, and gave books to such as could read. A Pundit, a man possessed apparently of both learning and influence, mainly engrossed the conversation. He opposed the truth, but still gave me opportunity to say much more than many would have done, and treated me with respect. About 3 P. M., dismissed the company, to rest a little and get my dinner. On going out again, found many still there. Sat under a tree near the tent, and read and talked with them. Was thus occupied till sunset or after. Though many listened, many were noisy, particularly the boys. This seemed to be more from ignorance and thoughtlessness than from a wish to be rude, for they tried the while, after their fashion, to show me much consideration. Was enabled to speak mildly to them, and to be patient towards the boys; and not without effect. Oh that the Word which they have heard may indeed prove not to have been spoken in vain! A number of persons took books, and others wanted them who, however, were unable to read. After sunset, took a walk round the Fort, attended by a company of men and boys, who conversed in a very friendly manner. This day has been one of peculiar opportunities for making known the truth. His be the praise who has kept my mind in peace, and given the message even the smallest measure of acceptance with these poor people! May He own and bless the means of his own appointing!

*Saturday, 19th.*—Spent the morning and evening with the people of Pyle, and during the middle of the day made a visit to Laskar i Khán ke Sarai, which is about two miles distant, and on the Ambála road. Had a congregation of twenty persons or so, some of whom listened well, and I was enabled to speak the Word to them with a degree of fervor. One or two Mohammedans showed much lightness of spirit and disregard of the truth, and this led me to speak the more earnestly. On my return to Pyle, stopped at a village called Bânwalipur, spoke a few words, and gave two or three books.

*Sabbath, 20th.*—When family prayer (viz. in Hindustáni with the servants) and breakfast were over, it was 9 o'clock. Felt rather lonesome and dejected. Read the *Missionary Herald* till 10. Reflected then that my wife and brethren must be about this time entering upon the services of the sanctuary. Just then the people began to come in, and I commenced reading the gospel to

\* Police Office.



them; trying at the same time to realize the presence of God as in his sanctuary. They listened attentively. After an hour or so, the Pundit came in, and commenced conversation. Hour after hour the tent continued filled, with little intermission, some going and others coming: and I spoke and read till after 3; the only respite being that afforded by occasional interruption on the part of one and another of my hearers. An aged Brahman came in, before the Pundit left, and had many questions to ask. It was rather difficult to keep the attention of these two men to the Great Concern. The latter was anxious to show his learning, and the former very curious to hear about my *valaiat*, (country.) The Pundit, too, had sundry inquiries of the same sort to make. After 3, dismissed the people for a time; then had them again till after 6, my discourse being chiefly with a Munshi of some learning, and the Pundit, who had come back.

This day has been such a busy one as (in this particular kind of business) I have seldom, if ever, had. And I have been much helped in defending and urging the truth, though my Lord has doubtless seen miserable defects. But how little time have I had to-day for those lonesome and dispiriting thoughts which last evening and this morning beset me!

*Monday, 21st.*—Visited to-day the village of Timot, about the same distance from Pyle as the Sarai, but in a different direction. Had good audiences in different parts of the village; probably fifty at one place, and a hundred at another. After returning had my tent full again, and spoke with the people till past 6 o'clock. Had one earnest opposer; the most listened attentively.

*Tuesday, 22d.*—Soon after finishing my breakfast, had the people about me again; and was engaged with them till near 12, much of the time very earnestly. There was a Hindú especially, who seemed quite serious in his inquiries, but disposed, nevertheless, to contest every inch of ground. He appeared much amazed, and at a loss, and dissatisfied, when he learned there were many in Christian lands who were not true Christians.

Towards noon, to my great comfort, the Catechist, W. Basten, arrived; he brought good news from those dear to me, as well as overland letters from far-distant relations and friends; one from my dear friend, Dr. C. This last was truly refreshing. 'Twas long since I had heard from him. At 12, started

for Khuddáni, three miles distant. Had a good many people to hear me; one or two however opposed, and the boys were rather noisy. Got back between 4 and 5. After dinner, joined William and a company of people with whom he was speaking, near our encampment. Presently, I took up the subject, and endeavored to show the indispensable necessity for such a Saviour as Christ. The people were silent and attentive.

(To be concluded.)

### First Impressions of India.

BY MRS. FULLERTON, OF THE AGRA MISSION.

THE first approach to Bengal, India, is not calculated to produce a pleasant impression upon the mind of the weary voyager. The low, jungle-covered shores of Saugor island which appear in view, are wild and desolate in the extreme, almost without a sign of civilization or inhabitant, or indeed any thing upon which the eye can rest with pleasure. But sailing northward, the scene altogether changes, and as the shores of the Hoogley gradually close in, the sight is refreshed by something of the richness and picturesque beauty of Oriental scenery. Fine groves of the cocoa-nut and date-palm line the banks of the river, here and there interspersed with the bamboo, the banana, and the mighty banian; while in the openings, extensive fields of rice and sugar-cane are seen stretching away in the distance. At the fine bend of the river called Garden Reach, four miles below Calcutta, a scene of rare beauty and interest presents itself. On one hand, the magnificent houses and gardens of wealthy Europeans open to view, and on the other, the verdure of perpetual summer; while the river itself—instinct with life and activity, with its forest of masts, bearing flags of almost every nation, and hundreds of small native boats, or curiously-shaped coasting-vessels—cannot fail to make a striking impression upon one who views it for the first time.

But the Christian missionary, going forth in obedience to the last command of the blessed Saviour, and imbued with his compassionate spirit, sees other objects of far deeper interest and more impressive character, in the masses of human beings which surround him, and who he feels are, with himself, rapidly hastening to the same judgment-bar and endless eternity. Everywhere the margin of this sacred stream is studded with poor benighted heathen,—some trying to gain a scanty subsistence by their little boats, or rude fishing-tackle; others coming to fill their vessels with water to pour upon their idols; and many others to bathe, and, as they hope, wash away their sins, and purify their souls, in its sacred waters. Here, on a rude native charpoy or bed, may be seen the withered and wasted form of a poor female, brought there to die; there another, worn down by disease and suffering, whose sunken and ghastly features tell only of ignorance, poverty, grief and despair; while at a little distance, floating down the stream, is a half-burnt corpse, with vultures and other insatiate birds hovering over it, waiting to feast upon the human prey. Oh! who, unaccustomed to such scenes, can gaze upon them for the first time, and not feel the heart sink within, and the inquiry involuntarily arise in the mind, Can human nature become so low and degraded? Are these our brethren,—those for whom Christ died?

On entering Calcutta, a no less gloomy picture is presented. Idol temples, and the domed cupolas of Mohammedan mosques, are seen on every hand, with the follower of the False Prophet repeating his senseless prayers in the one, and the idol worshipper offering his impure sacrifice, or practising his superstitious rites, in the other. The stranger missionary feels that he has entered one of the dark places of the earth; and though the spire of a Christian church may here and there, at distant intervals, meet the eye, it is as the first ray of dawning light, which, while it cheers as giving promise of ap-

proaching day, also serves to make the surrounding darkness more visible. Those things of which he had so often read and heard are now before him, a living reality, such as imagination had never pictured.

The city of Calcutta contains a population of 500,000 souls; but so densely is the surrounding country peopled, that within a circuit of twenty miles there are said to be three millions of inhabitants; and subtracting from these the few thousands who are nominally Christian, how many remain, even in this small space, over whom idolatry, superstition, and darkness still prevail! How distressing this prospect must be to every compassionate heart, and especially to the ambassador of Christ, who feels that each soul is of more value than the whole world! Strong faith is necessary to enable him to look away from the darkness of the present to the glorious light of the promised future, when the "heathen shall fear the name of the Lord, the Gentiles shall see his righteousness, and all kings shall behold his glory; for everywhere the name of the Lord shall be great among the heathen." But it is when the heart of the missionary is sad and sorrowful, and his spirit bowed down in view of the magnitude and importance of the work before him, and his own helplessness, that the promise comes with peculiar force and sweetness, "The eternal God is thy refuge, and underneath are the everlasting arms." He knows that the gospel which he has come to preach shall overspread this dark world with millennial glory, and under the benign influence of the religion of Jesus, "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." Blessed period, when the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold!

M. W. F.

### Scripture Illustrations.

"*Their foot shall SLIDE in due time.*" Deut. xxiii. 35.—"*I have trusted also in the Lord; therefore I shall not SLIDE.*" Ps. xxvi. 1.—"*The law of his God is in his heart; none of his steps shall SLIDE.*" Ps. xxxvii. 31.—"*But as for me, my feet were almost gone; my steps had well-nigh SLIPPED.*" Ps. lxxiii. 2.

DURING my journey in the Himalayas I was often reminded of these and other similar passages of Scripture. The mountain roads are very narrow. They are not often wider than enough for two men to walk together; and we generally find it easier to follow in single file. I never saw the men who carry loads walking two abreast. There are ascents and descents so steep as to require the traveller to plant his foot firmly and carefully, in order to prevent his falling—*sliding*—down the hill. In some places the road leads around the side of a mountain, or along the bank of a torrent, with a precipice either perpendicular, or nearly so, immediately on one side of it, of hundreds of feet in height. Sometimes the sharp ascent or descent are combined with the precipice on one side; and a further complication of the difficulty is made by both a slope of the road towards its outer edge, and a chalky or friable kind of stone in the pathway, affording no safe hold to the foot. In many of these places the traveller looks down a giddy slope of a hundred, a thousand, or two thousand feet, on which no foothold could be found, with the consciousness that a false step or a breaking of the bank under his feet would precipitate him into the ravine below, without his having the least ability to prevent the catastrophe. In some places the road runs along the crest of a ridge that joins two hills together, with only, perhaps, four feet of roadway, and an impracticable slope on both sides. Once, when riding along the brink of a ravine filled with stones, I came to a place where the bank above the road had slipped

down and filled all the pathway except about eight inches at the outer edge. As the ravine was not deep, and therefore did not "look very nervous," I rode around the heap, and my horse's hind foot broke down the remainder of the pathway. He carried me safely over, however, but I could not help saying to myself the words quoted at the head of this article from the seventy-third Psalm.

A great part of the wilderness in which the children of Israel journeyed is mountainous; and so is the greater part of Judea. The figures derived from this fact are very expressive; no one can *feel* their full meaning unless he has had some experience of mountain paths. JOSEPH WARREN.

*Agra, July, 1853.*

### The Hainanese Chinese, in Siam and at Home.

*Bangkok, June 30th, 1853.*

MY DEAR YOUNG FRIENDS:—In this letter I wish to direct your attention to a class of Chinese for whose evangelization very little effort has yet been made, and for whose condition I would desire to awaken not your sympathy alone, but that of the whole Church, so that something might be done for their benefit.

You are aware that while all the Chinese use the same written character, there are many dialects, differing greatly from each other in their spoken language, so that those speaking one dialect cannot be understood by those speaking another.

There are some five or six of these various dialects spoken by the different classes of Chinese residing in Siam. Of these the most numerous speak the Tiéchiú, and to that class have the labors of the Baptist mission been directed. The Hainanese, who speak an entirely different dialect, are also here in great numbers, and for their benefit the labors of no Protestant missionary are devoted, either here or elsewhere. It is of them I wish now to speak.

If you will look at your maps, you will find the large island of Hainan, the native home of this class of Chinese, lying off the south-eastern coast of China. It is about

150 miles long and 100 broad, and has a population of about one and a half millions—a population larger than that of Ceylon, and more than eight times greater than that of the Sandwich Islands, where so much missionary strength has been so profitably and successfully spent in raising the people to the dignity of a Christian nation. The interior and mountainous portions of Hainan are inhabited by a wild race, who have been only partially subjected to the Chinese rule, but we know little of their habits or character.

Among the Chinese of Hainan, Romanist missionaries have labored at different periods, and have gained many converts. But judging from what we have seen of such converts, conversion from Paganism to Papacy is only conversion from one system of idolatry to another. It is to be feared that few, if any, of all the followers of the Papacy, in these Eastern countries, have any correct idea of the doctrines of grace as taught in the Word of God.

Hainan, like many other portions of China, is not now open to the direct and personal labors of Protestant missionaries. But here in Siam are many thousands of that people to whom we have full access; and we have here every facility for the acquisition of their language, and every encouragement to labor for their good. It is thought that there are about a thousand fresh arrivals from Hainan each year, and many frequently return to visit their native land, as the distance is not great, and some five dollars being sufficient to cover all the expenses of the voyage. Those who remain here still keep up a constant intercourse with their friends, as it is a point of honor with them to make a yearly remittance to their parents or friends, which is usually accompanied by a letter. This intercourse is so constant that success here in missionary labor among them would soon exert an influence for good in their native island. They are generally industrious, patient, and persevering, and of a quiet, cheerful, kind, and teachable disposition, but have all the vices common to Pagan nations, for which the gospel is the only remedy.

We feel a special interest in this people, as the only Protestant Christian among them, so far as we know, is a member of our own little mission church, the first-fruit of our labor among the heathen. Others are under instruction. One lad, who has been with Dr. House for several years, is acquiring a good knowledge of the English language, and at the same time becoming familiar with the doctrines of Christianity. But we can do little for the instruction of many of them, owing to their ignorance of the Siamese language, our only medium of intercourse with them. Being unwilling to do nothing for those of this people who are immediately around us, I have for the last few months collected nine or ten of them, who know little or nothing of the Siamese, upon each Sabbath evening, and endeavored to instruct them through their own language.

A portion of Scripture with notes is read and explained by a Chinese reader of their own dialect, who is not, however, a Christian. After which I make some remarks upon the passage read, using our native brother as interpreter, and he closes the interview by prayer in his native tongue. We hope in this way to do them some good, but we long to have some one to tell them in their own tongue the wonderful works of God, and the wonderful love of Christ. Will you not assist in putting it into the power of our Board to give us one or two men for this department of labor? Events are now taking place which may end in opening all China, and Hainan with it, to the direct efforts of Christian missionaries. In the meantime, by the blessing of God upon vigorous and judicious labor expended here, where we have easy access to the people, a band of efficient helpers might be raised up to aid in reaping the harvest of their native island.

I am persuaded that there are few more hopeful fields of labor than the one to which I have now directed your attention, and it is wholly unoccupied. Who will come and enter into this harvest?

Affectionately yours,

S. M.

## Missions of other Churches.

### The Island of Trinidad.

#### MISSION OF THE SCOTCH UNITED PRESBYTERIAN CHURCH.

THE following is part of an address, descriptive of Trinidad, delivered in Rev. George Johnston's church, Nicolson street, Edinburgh, on the evening of Monday the 14th November, on the occasion of the designation of the Rev. George Lambert as a missionary to Arouca in that island.

1. *The Name.*—Trinidad signifies the Trinity. The island of Trinidad was the first land that Columbus reached in his third voyage. It was discovered by him on the 31st of July, 1498. This great, gifted and enterprising man had, in the voyage, encountered very severe hardships and perils, and he vowed, according to the superstitious piety of that intensely popish age, to give, should God deliver him from his dangers, the name of the sacred Trinity to the first land that he should meet with. "About midday," says Washington Irving in his life of Columbus, "a mariner at the mast-head beheld the summits of three mountains rising above the horizon, and gave the joyful cry of land. As the ships drew nearer, it was seen that these mountains were united at the base. Columbus had determined to give the first land he should behold the name of the Trinity. The appearance of these three mountains, united into one, struck him as a singular coincidence, and, with a solemn feeling of devotion, he gave the island the name of La Trinidad, which it bears at the present day."

2. *Its Situation.*—Trinidad is situated ten degrees north from the equator, and sixty-one degrees west from Greenwich, near London. It is the farthest south of all the West India islands, being in reality close upon the great continent of South America. It is separated from the continent only by what is called the Gulf of Paria. The south-west point of the island is not more than twenty miles from a projecting part of the continent; and, indeed, the mountains of Cumana can be seen from that district of Trinidad. Its situation is thus one of great importance for trade and intercourse with the extensive regions of South America; so that were Trinidad fully evangelized, it would have peculiar facilities for sending the gospel into those coun-

tries, long wasted by the withering influence of Popery, but where at present God seems to be opening the way for the establishment of religious liberty, and the dissemination of the truth. The river Orinoco, one of the largest in America, pours its immense flood of waters by numerous mouths into the sea a little to the east of Trinidad, and covers the ocean for many miles with fresh water. Indeed, various rivers of the continent empty themselves into the Gulf of Paria, and at certain seasons cause strong currents and violent agitations in the narrow straits at both ends of the gulf. This circumstance exceedingly alarmed and perplexed Columbus. He could not account for the turmoil of rolling, boiling fresh waters, in which he feared that his ships would be engulfed; and hence he gave to the pass on the east end the significant name, "the mouth of the serpent," and to the pass at the west end the corresponding name, "the mouth of the dragon," and was extremely gratified when he had escaped from them. It is an interesting fact that it was when Columbus was in these places, he first saw and touched at the great continent of America, of which he had been so long in quest. In his two former voyages he found islands only, and now, when he had discovered the continent, he did not know that he had done so, and actually gave to several parts of it island names. It was only when afterwards he reflected on the mass of fresh waters which he had seen filling all the gulf, which island streams could not discharge, that he felt assured that he had seen a continent—a conclusion which his subsequent inquiries confirmed.

3. *Its Extent and Character.*—Trinidad is about sixty miles in length from north to south, and is about forty miles in average breadth. It is in many parts specially beautiful and fertile, abounding in mountains, woods and streams. It is thus described in Bell's Geography: "Along the south and north sides of this island run two ridges of mountains, extending nearly across the country, and along the north shore, giving it the appearance, at a distance, of being nothing but an immense line of rocks. The western side, for some distance, is flat, richly wooded, and is described as presenting a most beautiful appearance. The high moun-

tains of Cumana, on the American continent, are visible from this side. The centre is diversified with many finely-wooded hills and valleys of the greatest fertility. The highest land lies on the north side, and in some parts reaches 3000 feet in height. The other mountains are not of any great elevation, but they are all thickly covered with wood and pasture. There are numerous rivers in this island, several of which are navigable for ships of some size." The *Encyclopædia Britannica* says of it: "The richness of its soil, the luxuriance of its vegetation, its finely-wooded hills, beautiful rivers, and magnificent landscapes, have distinguished Trinidad as the *Indian Paradise*." Washington Irving states that Columbus "was surprised at the verdure and fertility of the country, having expected to find it more parched and sterile as he approached the equator; whereas he beheld groves of palm trees and luxuriant forests, sweeping down to the sea-side, with fountains and running streams. The shores were low and uninhabited, but the country rose in the interior, was cultivated in many places, and enlivened by hamlets and scattered habitations. In a word, the softness and the purity of the climate, and the verdure, freshness, and sweetness of the country, appeared to him to equal the delights of early spring in the beautiful province of Valencia."—Surely an island marked by "groves of palm trees and luxuriant forests," "fountains and running streams," "a soft and pure climate, a verdant, fresh, and sweet country," must be a delightful place in which to live and labor. The most remarkable natural phenomenon on the island is a pitch lake, "situated on a small peninsula, about eighty feet above the level of the sea," said to be about a mile and a half in circumference—a fit type of heathenism, black, restless, and contaminating. The capital is Port of Spain, regarded as the finest city in the West Indies, and having the most extensive bay in the world.

4. *Its History and Population*.—It was taken possession of by the Spaniards in 1588; was visited by Sir Walter Raleigh in 1595, who committed some ravages in the capital, and it was invaded by the French in 1696, who plundered it and then left it. It remained afterwards under the dominion of Spain, till it was taken by Sir Ralph Abercromby in 1797, and finally ceded to this country by the treaty of Amiens in 1801. We cannot state how long it had been in-

habited before the rapacious and gold-seeking Spaniards found it, nor give any account of its previous history, for its early tribes have left no memorials. But its native inhabitants seem to have been a fine-looking and interesting people; and there is something very touching in the brief notices that Columbus has left of them. He says that he saw a large canoe filled with twenty-five of the natives; that these were all young men, well formed, and naked, except bands and fillets of cotton about their heads, and colored cloths of the same material about their loins; that they had long hair, and were even fairer than those more distant from the equator; that they were armed with bows and arrows, the latter feathered and tipped with bone; that they had bucklers, an article of armor seen for the first time among the inhabitants of the new world; and that they gazed at, and notwithstanding all his efforts to entice them, fled in terror from his ship. When Columbus wrote to the King and Queen in Spain an account of his discoveries, he used this remarkable language: "May it please our Lord to give long life and health to your Highnesses, that you may prosecute this noble enterprise, in which, methinks, God will receive great service, Spain vast increase of grandeur, and all Christians much consolation and delight, since the name of our Lord will be divulged throughout these lands." Such was the noble aim which this singular man contemplated by his discoveries. He looked upon himself as a harbinger sent forth by God, to prepare the way for the spread of the Christian religion in heathen lands. But, alas, the history of Spanish rule in South America is the history of rapine, cruelty, bloodshed, and desolation. They went to search for gold, pearls and precious stones, and they subjected the natives to a slavery, under which they sank and disappeared. Well might the young men, of whom Columbus speaks, fly with dismay from his ship. It was the precursor of woe, ruin and destruction to their race. We believe that the natives have long since perished, and that there is not one remaining in Trinidad. To supply their place, the Spaniards introduced as slaves, negroes from Africa, who soon formed the great majority of the people. The population of the island is now said to be about seventy thousand, and to consist of persons of Spanish, French, English and African descent, who speak the languages, or corrupt dialects of the languages which these terms represent. The

negroes, who, in 1832, amounted to upwards of 40,000, are now all free.

5. *Its Religious State.*—The Spaniards carried Popery into Trinidad, and that is still the dominant mode of worship. Trinidad is the seat of a popish Archbishop, who is the Primate of the West Indies. There are also Episcopal, Wesleyan, and Baptist churches. We regret to have to state that Popery, as well as the Episcopal Church, is supported by the funds of Government. Popery is there to be seen in its worst and most offensive form, obtruding its senseless and debasing ceremonies upon the attention of all who choose to witness them. A graphic account of some of its ceremonies, connected with festival-days, was given by the Rev. Mr. Brodie, in the "Record" for November, 1847. The negroes are nearly all said to be Papists, at least in name.

6. *Our Mission there.*—It was begun in 1836, and now consists of two stations, Port of Spain and Arouca. The congregation in Port of Spain was formed by the Rev. Alexander Kennedy, who, in the year just named, was sent out by the congregation of Greyfriars, Glasgow. This congregation sustained the mission in Port of Spain for many years, and recently defrayed all the debt resting on the church and manse. The congregation at Arouca was formed by the Rev. George Brodie, who was sent out in 1839, and who was for a considerable period supported by the Presbytery of Selkirk, the congregations of which liberally aided in defraying the expenses incurred by the erection of a church and manse. The Rev. James Robertson, who had taught for a number of years the national school in Port of Spain, having returned to this country, and obtained license, was in 1845 sent out with the view of occupying San Fernando, the second town in the island; but difficulties being found to stand in the way of his doing so, he went temporarily to Carenage, where, after a few months' labor, he was cut off by decline. A few years ago, the Rev. Mr. Kennedy withdrew from the mission on account of his health; and since that period, the Rev. George Brodie has, with great assiduity and zeal, exerted himself to supply both congregations.

7. *Arouca, an inviting Field of Labor.*—Mr. Lambert goes to occupy Arouca, which is about twelve miles straight east from Port of Spain. Between the two places there is an excellent road lined with houses and villages. It is a beautiful and healthy locality, not far from the northern range of moun-

tains. The congregation is small, but there is said to exist a population, much in want of the gospel, of 3000, within a circuit of three miles. There it is anticipated that Mr. Lambert will labor in peace and in comfort. The only adversaries with whom he will have to contend, will be the world, ignorance, unbelief, and the Church of Rome.

The arrival of the ship that carries Mr. Lambert will, in one sense, be a more important event than the landing of Columbus. The Spaniards went to rob and impoverish the people; but he goes to confer upon them "the unsearchable riches of Christ." The Spaniards wasted and destroyed the inhabitants; but he goes to bless and to save them. Columbus met, after all his toils, dangers, sufferings, and faithful services, with ingratitude and disgrace from his sovereign; but the divine Lord whom Mr. Lambert serves will go with him, sustain him in his labors, mark all his doings; and, should he prove faithful to his trust, crown him at last with honor and joy.

Nearly four centuries have passed since Trinidad was discovered, and almost sixty years have elapsed since it came into the possession of the British, and still it exhibits few traces of the sacred name which it bears. It is to be hoped, however, that Mr. Lambert and his evangelical fellow-laborers will be honored of God to convert many sinners to Christ, and to baptize them in the name of the Father, the Son, and the Holy Ghost; and thus to consecrate them to the divine Three in the only way in which a permanent relationship can be established between the three-one God and any portion of the human family.

The Rev. George Lambert and his wife sailed from the Clyde for Trinidad in the close of November. May the Lord guide them safely to their destination.—*Miss. Record, U. P. C. Dec. 1853.*

### English Episcopal Mission in China.

#### BAPTISMS AT NINGPO.

The arrival of the Rev. R. H. Cobbold, with Mrs. Cobbold, at this station, in July, 1852, has been already stated, and the missionary force then consisted of the Rev. Messrs. Cobbold, Russell, Gough, and Jackson, until October, 1852, when Mr. Gough, having suffered severely from fever, was compelled to return to England on temporary absence.

We introduce some extracts from Mr. Russell's letters, explanatory of the progress of the work:

"Our Christian friends at home will be glad to hear that, on Sunday last, we had the privilege and pleasure of baptizing four more of the inhabitants of this heathen city into the outward fold and family of the Saviour. That they had already been inwardly baptized by the Holy Spirit, regenerated, and made new creatures in Christ Jesus, a long probationary course afforded me as full and entire satisfaction as I can reasonably expect in such cases. They are not, I am aware, full-grown Christians; yet if they are, as I trust they are, even babes in Christ, they shall be safely carried in the good Shepherd's bosom, brought on from faith to faith and grace to grace, until they arrive at the measure of the stature of His fulness, and finally attain to the goal of everlasting rest, to the praise and glory of Him to whom all is due from first to last.

One of them, Dzing Kyü-fong, a needle-maker, has been a regular attendant upon our public and private services for more than two years, and also amongst the number of candidates for baptism for a considerable time. He is naturally, poor man, of a very dull intellect, frivolous and light in his temperament, and once possessed of very many *unlikeable* traits of character, which made us more cautious about his reception, and caused us to detain him longer than we should do in ordinary cases. The present development of the work of grace on his heart evinces, however, that no natural impediments are too great to be overcome by the Lord, nor any disqualification to him in whose heart the Lord wills to implant His Spirit, and convert by His grace. When He wills, He will work in spite of all opposition: nothing can stay His almighty hand. Let the conversion, then, of this poor, unlettered, uncouth, and unlikeable needle-maker, convey a lesson to us all to be more on our guard against deception from natural appearances, be they good or bad, and more on the watch to detect indications of the work of the Spirit on our own and the hearts of others. This Dzing Kyü-fong, baptized by the name of Yüih-yi, (a lover of rectitude,) could not, as far as I can see, have had any worldly motive for connecting himself with the Saviour's people: he has not had, nor is he likely to derive, any assistance from us, except the education of his son, who has been for some time under Mr. Gough's care, and who should

be retained by him, whether his father were baptized or not; so that, on the whole, I trust he is, and will continue to the end to be, a monument of the Redeemer's tender compassion, a jewel to decorate His crown of glory.

"The other three were a father and his two sons; the father, a basket-maker, named 'Eo, baptized by the name of 'Oh-li, (a learner of doctrine;) the sons, scholars in one of our day-schools: the eldest, seventeen, was baptized by the name of Jing-li, (peaceful doctrine,) the younger, fifteen, by the name of Jing-yi (peace-causing rectitude.) These, too, have been for a considerable time regular attendants at all our services. The boys have been in our first-opened day-school since its commencement, more than three years ago. The father has been receiving from me definite catechetical instruction for about six months; during which time I put him through Bishop Boone's Catechism, and a considerable portion of the Gospels, with a good deal of general instruction. Of the fitness of this interesting group for baptism, in an intellectual point of view, I have no doubt whatever, and trust—though the difficulty of ascertaining it is greater—that there is as little reason to entertain fears with reference to their spiritual preparedness. The father, as to his natural character, is very different from the man referred to above; he is a person of strong mind, sober temperament, likable disposition, and industrious habits; the latter qualification especially shown by the diligent manner in which he committed to memory the whole of Bishop Boone's long Catechism, and that with the greatest exactness, seldom omitting a character in his repetitions of it to me—no inconsiderable task for a man about fifty years of age, and who had nearly forgotten all he learned as a boy. The elder of his sons is a dull but good-natured boy, of an affectionate temperament. The younger has considerable ability, and evinces a great desire for the acquisition of knowledge: he is indeed one whom I would earnestly recommend to the prayers of Christians at home, that he may become fitted for and called to the office of a minister of the gospel of Christ, a dispenser of the mysteries of God to his own countrymen.

#### *Candidates for Baptism.*

"At present I have three more interesting applicants for baptism; an old painter about sixty, a small shopkeeper, and the grandson



of poor Leo sin-säng, my old school-teacher, who was carried off last year by cholera. This boy was recommended to me—indeed given to me—by the old man when dying, who then expressed the desire that he should be brought up as a Christian. Since this, the boy, of his own accord, has made application for baptism, and I believe from sincere motives.

It will also be interesting to you to learn—both for the fact itself, as also that it adds to the proof of the advantage of our little day-schools—that another boy, son to an assistant of our Baptist brethren here, who had been in our school for nearly two years, was baptized on Sunday last here by our Baptist friends: in all, four boys, from our little school of twenty, since its commencement four years ago.

#### *General View.*

“On the whole, I cannot but regard the present aspect of things here as exceedingly favorable, and promising, ere long, glorious results. The prejudices of the people generally, I believe, are rapidly dying away; the number of regular attendants at our public places of worship is considerably increased; and the intelligent inquiries made from time

to time by many who come to seek for more definite instruction from us—all evinces that the work is progressing; that the Lord is recognizing the humble labors of His servants; and that in their weakness He is manifesting the excellency of His own mighty power.

Another matter, which I regard as of paramount importance, and calling for deep gratitude on our part to the God of harmony and peace, is the great unanimity of sentiment and action which prevails amongst the whole missionary body at Ningpo, belonging to different countries and various Protestant denominations. This has been repeatedly remarked to me by natives, who declared they could not at all comprehend how persons brought up and educated in countries so far apart as we have told them England and America are, could still be united together in so close and intimate a bond of union as it was manifest existed amongst us. This, I believe, is exercising a strong though silent influence upon them; thus verifying the truth, that love to each other, amongst the Saviour's followers, should be to the world a confirmatory proof of the power of His heavenly doctrine.”—*Church Miss. Record*, Dec., 1853.

### *Miscellany.*

#### **A Brahman and his Wife worshipping the Serpent.**

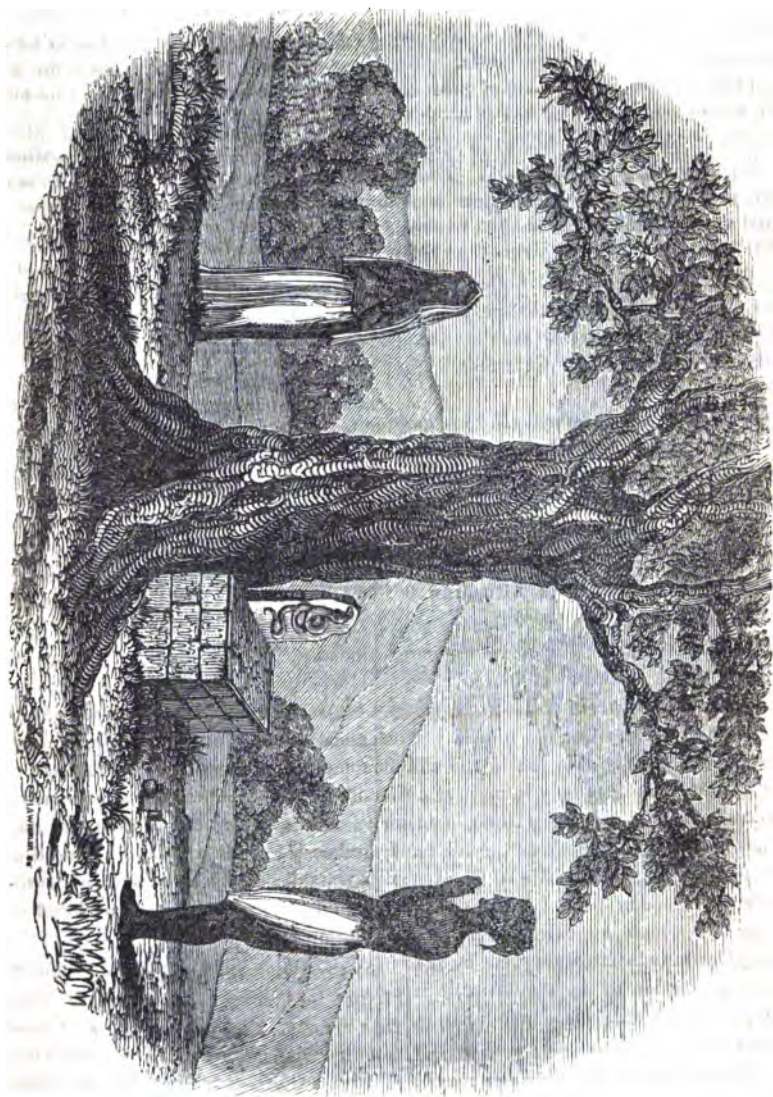
THE serpent occupies rather a prominent place in the Hindu legends, and in the superstitions of many other heathen people, both ancient and modern. This is owing, no doubt, to the knowledge which they have received by tradition of the connection of this reptile with the fall of our first parents. The subject of serpent-worship is one of some interest, but we will not enter upon it here.

In India some believe that the earth is supported by a serpent with a thousand heads. Many think that eclipses are caused by a dragon, a kind of serpent, endeavoring to devour the sun or the moon. One of the gods, Krishna, is represented as having had

severe conflicts with a serpent. Images and worship, however, of the kind represented in this picture, are not very common in that country. But the fact that a man and his wife, belonging to the highest and most respected class, could engage in such debasing worship, shows more forcibly than a thousand arguments the deep darkness of a pagan mind.

As the eye of the reader rests upon this picture, let him try to make this Brahman's case his own. To do this, he must banish from his mind all true and elevating views of God, as to his nature, his perfections, his will, and his providence. He must put away the knowledge of Jesus Christ. He must seal up the Bible, and expel its mul-

A BRAHMAN AND HIS WIFE WORSHIPPING THE SERPENT.



titude of good ideas; its views of the heavenly world he must blot from existence. He must go out from the Christian world, and penetrate into some country where the light of the Sabbath does not shine. There he must become the companion of wicked men, unrestrained, shameless, reckless. More than this, he must become one of them himself, as ignorant, as full of fear as he knows not what, as destitute of comfort in affliction, as hopeless in the hour of death. Then he may, perhaps, be a Brahman, and he may stand with awe before the image of a snake. Or if the reader be a Sabbath-school female teacher, or the wife of a Christian minister, then, after this dreadful change, she might be standing in like terror with the Hindu woman under this noble tree, worshipping a serpent.

Christian reader, who maketh thee to differ from these? And what hast thou that thou didst not receive? Freely ye have received, freely give.

### The True Spirit of Missions.

I HAVE often feared that Christians generally are not sufficiently aware of the immediate personal character of that obligation which rests upon them to be actively engaged in the spread of the gospel. The ground of that obligation lies in the will of our Lord, revealed not only in positive commands, but also in the very relation in which he has placed us to himself on the one hand, and to the dying souls of our fellow-men on the other, and in the new instincts of that divine life which he has planted in us. Every Christian is necessarily, not by reason of the possession of talents, office, or relations, but in virtue of his simple living faith, the salt of the earth and a light in the world. Every man, woman and child is, up to the full measure of his possible moral influence, his brother man's responsible keeper; and every Christian has a *cure of souls*, which he cannot alienate or lay aside, any more than

he can abrogate the vital relations of social existence, and the mutual dependence of soul on soul. It is the very characteristic impulse of the Christian, and the more in proportion as he is a Christian, to spend and be spent in the service of his Father's will and honor, and for the good of his Father's children. This is inseparable from true religion; it is an obligation resting equally on all, and it is one indispensable mark of Christian character. "For a man to possess faith in Christ, and yet not to exert whatever influence he may possess in favor of the diffusion of the gospel, is the most egregious of all practical solecisms." The true spirit of missions is nothing else than true operative religion; it is the spirit of religion at work in the sphere of our relations to our fellow-men. This principle has its spring in the life of God in the soul; it first works in the soul, then in reforming our own life, then upon moral objects immediately around us, then upon those more remote. The ever-widening circle of evangelical influence spreads from the closet through the family, the social circle, the Church, and the world. A true missionary church is one in which every individual member, in his soul, body, and possessions, is wholly consecrated to his Redeemer, and diligent in using every talent within his command in witnessing and diffusing the glad tidings both near and far. The only means of increasing the missionary spirit of our churches, are identical with the means of increasing vital godliness. Special means, such as the diffusion of foreign intelligence, will be of great use in giving intelligent direction to the practical operation of that spirit, when once it exists in the religious community—especially when the revelations of God's will in contemporary providence are reverently studied in connection with those principles of duty which He has revealed in his Word; but that spirit itself can be begotten in the hearts of the people, or in a healthful manner exalted in its intensity, only by the same means of grace which God

owns, as instrumentalities in begetting or enhancing faith, hope, and love—the living springs of all spiritual graces, and of all active services.

While the living spring of this work is thus in the heart of the individual believer, and while it is an individual duty of inalienable obligation, yet, as the field is the world, and as the offices to be performed in the universal diffusion of the gospel on the one hand, and the gifts of individual Christians on the other, are very various, a church organization is necessary for the more efficient exertion of the energies of its members. Different duties must be distributed among the different members, according as they are fitted with their several gracious gifts by the great Head of the Church. So, when Jesus ascended, he gave pastors, teachers, and evangelists for the building up of the universal body of Christ. There is but one body, and that one body hath many members, and every member hath not the same office. The conclusion which the Apostle Paul drew from this distribution of gifts, and of the duties consequent upon them, is, that each one of us, instead of coveting his neighbor's sphere, should concentrate all his energies in diligently performing his own work according to the grace that is given to him. But there is reason to fear that most private Christians fail to practically understand the nature of this organization, and that to their apprehension much of the work of evangelization appears to be so far removed from them, that they have no immediate relation to it. The truth is, that every individual Christian is under the bonds of Christ's covenant, sealed with blood, to do all that in him lies to spread the gospel through the earth. The whole duty of each extends to the entire consecration to the Lord's service of all the means of moral influence which he has given us. It is, and can be, no more, and no less. There is no such thing as performing a fraction of this duty by proxy, or through representation, any more than of

exercising faith or of attaining to salvation by proxy. The only reason that any man has for being in the ministry is, that his Master has called him to it—it is his own personal duty, and he has no room therein to supply the lacking service of others. The only reason that any man has for being out of the ministry is, that his Master has not called him to it—he therefore has no responsibility in that respect, and has no need of a substitute to do for him that which is no part of his duty. But it does not follow that such an one has no calling in respect to this great work. The callings of God's children are as various as their several graces and providential positions, but the common end of all must be his glorification in the edification of his Church. In this high privilege of adoption he has disfranchised not one of the sons whom he has called. If he has not called us to preach the gospel, he has called us to labor for the gospel just as devotedly in some other way. Our duty is to do all that we possibly can in our own place, and with the means he has placed at our disposal. The missionary whogoes in person to the heathen goes simply because God has called him. His duty is to go, our duty is to stay. But however clearly called to remain at home, or to engage in secular pursuits, not one Christian soul can be in the least degree released from the obligation of entire consecration to the one great work. Our particular mode of agency will depend upon the circumstances in which God has placed us, and the means of service he has given us, but the whole of our power, be it more or less, is still a debt to Christ and to souls. As Protestants, we cannot admit the false distinctions between Christ's commands and Christ's counsels—between that standard of holiness and measure of devotion which is obligatory on every believer, and that higher measure to which the eminently godly may attain in the way of supererogatory consecration. Every soul without distinction owes all he is and has. The only possible distinction is, that to whom

much is given, from him shall much be required. The most devoted have, after all, only been unprofitable servants. We may not be called to suffer as much as Paul and Brainerd, but we cannot, under any circumstances, be called to a less entire consecration. If it be not our duty to forsake family or possessions, it must be our duty to use them for the gospel's sake: our obligations admit of no other alternative. For if any man love any of these things more than Christ, he is not worthy of him, nor will he be acknowledged by him.

But how shall private Christians, called of God to pass their lives in secular employments, exert any influence in this great and blessed work, beyond the narrow circle of their personal acquaintance? Their hearts may be in this matter—if they are true Christians their hearts must be in this matter—they may long, and watch, and pray for the coming of the kingdom; but it is their duty and privilege to have each a part in action as well as desire—and human nature is so constituted that sincere desire cannot continue healthful, unless it moves outward in appropriate action. How, then, shall the innumerable company of believers act in concert, and how shall individual private Christians act at a distance from their own sphere of personal agency? God has ordained that it shall be chiefly through the agency of money, which is the universal *representative of labor*. Money of itself could not be necessary to the accomplishment of the plans of the Creator and Possessor of all things. If it were possible that our Board could obtain funds and missionaries in abundance, without the coöperation of the churches, the end could not be thus accomplished, for the Church is herein the only divinely appointed, and therefore the only possible instrumentality; and in the case supposed, it is evident that only a small fraction of the Church, consisting of missionaries and executive officers, would be engaged in obeying the Saviour's last command, while the great mass

of that body, to whom he committed it, would remain perfectly inactive. The farmer, merchant, and mechanic, who devote a portion of their time and toil to earn money to contribute to the cause of the Lord, are as directly and personally laboring in that cause as the missionary or pastor. It is the great heart-interest alike of all; all, therefore, while they pray, labor equally with all their strength and all their means. And thus hand to hand the pastor preaches, the missionary evangelizes, and all Christian men ply their various toils, stroke for stroke, in one work and to one end.

To many it has appeared strange and suspicious that religion, claiming to be spiritual and superior to earth, should yet alloy itself by demanding the coöperation of worldly property, or of its representative, money. And yet in fact how beautiful and beneficent is this divine ordinance! Without this opportunity of sending forth that which truly represents our own personal labor, how would the influence of the great mass of the fellow-laborers of Jesus be narrowed! And if religion did not thus condescend to call into alliance with itself the powers of our earthly life, that earthly life itself would not be so entirely consecrated to and so sanctified by religion. There would then be of necessity—what there is now so much in fact through our own unfaithfulness—a broad gulf between a Christian's closet and his counting-house, workshop, or field. In the one he prays that Christ would take and seal him altogether as his own, and that the kingdom of love and righteousness may soon come in all the earth. In the other he eagerly puts forth all his energies upon the things that perish, having no reference in the bent and drift of all his life-long labors to the subject of his prayers, the object of his chief desires. But tell him that the man who supports the evangelist as truly and directly preaches the gospel as the evangelist himself—that the man who contributes the paper and ink is as truly and immediately an

utterer of a gospel tract as the writer, printer, or colporteur—that the calling and ordination of those who spend their strength in secular pursuits, in earning the means of supplying the temporal conditions of the gospel, is as directly from God, and as entirely for God, as that of the gospel ministry—open his eye to see that gift of gold, which he labored to earn, and which he gave cheerfully, with many prayers of faith, pass round to the ends of the earth, under the guidance of his Lord, as a spiritual power and a means of grace, and his Christian life, as a whole, is at once exalted as the sphere of his influence is extended. Not his closet only, not his personal intercourse with his fellow-men only, but all his labor his life through, becomes one unbroken service. With him henceforth there can be nothing secular, for all he has has been laid upon the altar, and he has learned the divine art of making all things, prayers and worldly labors alike, work together for his Master's glory. The farmer turns the furrow faster, because, by God's allotment, that is his chief way of spreading forth the power of the gospel; and every painful toiler, even the humblest, finds his labor sweetened and illustriously ennobled, because, besides the supply of his own daily-recurring wants, he is, with every stroke, contributing an onward impulse to the kingdom of his Lord.

A. A. H.

### The Example of one of "The Little Reapers."

*Philadelphia, Jan. 8th, 1854.*

REV. MR. —: The heart of a teacher in the infant department of our Sunday-school was gladdened yesterday by the display of a truly missionary spirit on the part of a very young member of her class. It appears to have been her habit, for some time past, to lay aside all gifts of money, resisting numerous temptations offered by candy, toy-shops, &c., till they had amounted to one hundred and fifteen cents. On hearing the touching details relating to the heathen

which were given in your discourse yesterday, she felt that the time had come to empty her box. It is a small amount, but, like the "two mites" we read of, "it was all that she had." But not less acceptable to the "Lord of the harvest" is the work of such little reapers, than are the munificent gifts of those whose personal sacrifice is less. Doubtless the blessing of Him who "suffered the little children to come unto Him" will attend these juvenile efforts to gather the heathen into that kingdom of which their infant friends are doubtless members.

### What ought to be done with Tenants that refuse to pay their Rent, and will not even bring Thank-offerings?

How lamentable it is to see—and it is constantly before our eyes; we must observe it—how lamentable it is to see how many act and talk as though the land they occupy were their own! forgetting that, though they may hold a writing conveying it to them from government or from some person,—yet forgetting that the earth is the Lord's and the fulness thereof; forgetting that they are God's tenants, and never bringing him the rent of their ground; not paying him the tithes; not even giving him a thank-offering; not honoring the Lord with their substance, and with the first-fruits of all their increase.

How heart-sickening it is to find so many in the Church, calling themselves the children of God, ranking themselves amongst those who are redeemed, not with corruptible things, as silver and gold, but with the precious, priceless blood of the Son of God—how lamentable, how heart-sickening to see so many of these grasping after and clutching every thing that God places in their way; greedy to lay it up for themselves and for their children, or their nearest relatives, and mourning to break their hearts when they see any of the silver likely to slip through their fingers and fall into other hands!

How heart-sickening to behold how little

they give to the various objects of benevolence; how stintingly and grudgingly they contribute for the support of religious institutions; how deaf they are to the calls of Christ to the Church to send his gospel speedily to those perishing for lack of it. How sad to see, too, how a *bounteous year fails to soften* their hearts, to enlarge their benevolence, or to open their grasping hands; to see that though their property increases in value and productiveness, they make no advance in their gifts to the poor, or for the spread of the gospel! IS NOT THIS A KIND OF ATHEISM; a refusing to own that it is God who sends us rain and sunshine, giving fruitful seasons; giving strength to labor; giving health, with the wisdom and power to get wealth? Such people may do well to remember how the unprofitable servant was dealt with. \* \* \*

### The Little Karen Child.

A LITTLE Karen boy named Jesse, the son of the assistant at Ulah, about four years old, was taken sick and died. While he was very sick, he prayed to God, and said, "Oh, God, have mercy on me! Amen." Then he sung a couplet in his own language, the translation of which is:—

"Jesus Christ came to die,  
To save a sinner, such as I."

He could sing no more. Just as he was about to die, he prayed again, and then expired. He had been in the habit for some time, before going to sleep, to sing and pray. Dear children who read the "Herald," is it your habit to do as little Jesse did?—*Juv. Mag.*

### The Boy who Read to some Purpose.

"GIVE me a tract, too," said a boy about eight years old to a missionary at Cuddalore, India, who was distributing some to the people. The missionary thought a tract would do the boy no good; and besides, he had none to spare, and so he refused his request. But the boy continued to beg, and was so earnest about it, that the missionary at length gave him the one called "The Way to Heavenly

Bliss." About a fortnight after, the little fellow came again with the same request. "But have you read the other?" he was asked. "Yes," was the reply; and standing before the missionary and several heathen who were gathered round, he repeated the whole tract, from the beginning to the end. What a happy thing it will be, if he shall walk in that way!—*Ibid.*

### An African Letter.

LETTERS are as various as those who write them, and our young readers have probably met with some very curious ones, written from countries where the customs and modes of expression are very different from ours in England. They will remember the Singhalese letters that appeared in this magazine a short time ago, and will have been glad to see what grateful feelings were expressed by the little black children who wrote them, and how they valued the instructions of their kind missionary teachers. The writing they will have thought very singular, as well as the form of the letter. But I can tell them about a letter with no writing at all, sent by an African Christian named John Baptist Dasalu, who had been carried away captive by a savage king, from Abbeokuta in West Africa, in the year 1851. Nothing was heard of him for a long time, and his wife had almost given him up for lost, when she received the following curious letter from him. It consisted of a *stone*, a *piece of charcoal*, a *pepper pod*, a *grain of parched corn*, and a *piece of rag*. All were tied up in a small piece of cloth, and were interpreted by the messenger as follows:—That he was as strong as a *stone*, but his prospects were as dark as *charcoal*; that he was so feverish with anxiety that his skin was as black as *pepper*, and *corn* might be parched upon it; and that his clothing was nothing but *rags*. Not very pleasant information this for his poor wife, except as telling her that he was alive; but being, like her husband, a Christian, she was enabled to bear the trial with resignation and patience.

We are glad to say that means are now being taken to redeem Dasalu from the hands of the Dahomians; so we may hope that the next letter he sends his wife will contain more encouraging symbols, and that he will be restored to her and the Christians of Abbeokuta before long.—*Juv. Miss. Herald.*

## Board of Foreign Missions.

NEW YORK, FEBRUARY, 1854.

## Recent Intelligence.

MISSION HOUSE, Jan. 13, 1853.

**MISSIONS TO INDIANS.**—Letters have been received from the Seminole mission, November 30; Choctaw, December 13; Chickasaw, November 25; Iowa and Sac, December 10; Omaha and Otoe, December 17. The missionary work at these stations appears to be going on well, but with no marked features of special interest. Mr. Watson, of the Chickasaw mission, and his family had suffered so much for some months past from chills and fevers, that he was compelled to withdraw from his work for a time. His last letter was from South Carolina, where he had arrived, and where he hoped, after a few months' relaxation, to have his health restored, and be able to resume his labors in the spring. Miss Wilson, of the same station, has suffered still more from the same disease, and fears are entertained that she may be compelled to withdraw from the missionary work altogether. Mr. Reed speaks of the good health of the mission family at Spencer. The school at the present time embraces one hundred scholars, all of whom are prosecuting their studies with diligence, and conducting themselves in a way to give general satisfaction.

**AFRICA.—LIBERIA MISSION.**—Letters have been received of dates to the 8th of November. The members of the mission were in the enjoyment of their usual health, and were prosecuting their missionary work at their respective stations without interruption. Mr. Wilson mentions the safe arrival of Rev. Messrs. Williams and Clemens, with their wives, on their way to Corisco. He also mentions the pleasing intelligence, that two of the young men of his Latin class had become the subjects of grace, and that several others seemed to be seriously inquiring what they must do to be saved. The Presbyterian church at Monrovia had also experienced a

season of reviving. Six persons were added to the church at their last communion season.

**INDIA.**—Our advices from India are dated at Lahor, October 18; Ambala, October 15; Saharanpur, October 17; Agra, November 7; Mynpurie, October 19; Futtehghurh, November 4; Allahabad, to October 19. A church had been organized at Lahor, consisting of eight members, besides the missionaries. Four of the members were natives. Our readers will unite with the missionaries in the prayer, that "the dew of the Spirit may water this vine, and make it bear much fruit."—At Ambala, a fine school-house and chapel are nearly completed. It is a well-built house, costing about \$2,500, nearly one-half of which had been contributed by friends in India.—The health of Mr. Woodside not permitting him to reside in the plains, he was about to occupy a station at Dehra, an important place in the lower range of the Himalayas, and not far distant from his former station at Saharanpur.—Several of these letters mention with great regret the death of the Hon. James Thomason, Lieutenant-Governor of the North-western Provinces. He was a man of fine abilities, a ruler greatly distinguished, a sincere follower of the Saviour, and a warm friend of missions. His loss will be severely felt by all classes.

**SIAM.**—We have letters before us from Samuel R. House, M.D., of September 12, and from Rev. S. Mattoon as late as October 6. In our last number, apprehensions were expressed that our brethren in Siam would be greatly disappointed, if not discouraged, when they heard of the failure of two brethren to join their mission whom they had been encouraged to expect. Mr. Mattoon, in the letter just received, alludes very feelingly to this disappointment, but writes in good spirits nevertheless; he and his associate being resolved, by the help of God, to labor on in patience and faith, with the confident expectation that God in his own good time will send them



other laborers. All the members of the mission were well, and prosecuting their labors as usual.

CHINA.—CANTON MISSION.—The only letters which have been received from any of the missions in China since our last are from Rev. A. P. Happer, October 24, and from Rev. John B. French, 25th of the same month. Mr. Happer speaks of the return of Mrs. Happer from Macao, where she had been for the benefit of a change of air, in greatly improved health. They were making preparations for establishing a small school for girls, to be under the care and superintendence of Mrs. Happer. Mr. French speaks of the good health of the mission family generally, and speaks encouragingly of the work in which he is engaged. "Since the repairs of the chapel have been completed," he says, "the services have been well attended. I have had crowded houses, and feel greatly encouraged. God has granted me the desire of my heart in thus opening up before me a wide door of access unto the people; and now my prayer is, that he would continue unto me my health and strength, and give me grace to follow the leadings of his providence, and improve diligently the opportunities of usefulness thus afforded me. And, oh that the Spirit of truth may come and open the hearts of this heathen people to receive the messages of mercy, and to believe in Christ to the salvation of their souls!" Who will not add Amen?

#### The late Hon. James Thomason.

THE provinces of Upper India have met with a great loss in the removal by death of their late Governor, Mr. Thomason. He departed this life at Bareilly, on the 27th of September last, in the midst of his days. His death is lamented by all classes. His government was marked by enlarged views, wisdom, efficiency, and the deepest interest in the welfare of the natives. The Governor-General's Minute on his death will show the estimation in which his services were held by his countrymen.

Mr. Thomason was the son of a sainted fa-

ther, whose memoirs are known to our readers. He was educated under the care of Mr. Simeon, the eminent servant of God. And it was his happiness to have warmly embraced their views of the gospel. The missionary spirit of his father dwelt also in him, and our missionary brethren have great reason to mourn over his departure. He was a warm friend of their work, which he often aided by most liberal donations, by his judicious counsels, and by a widely-extended influence among both natives and Europeans. The readers of the *Record* will remember with pleasure the excellent Address made by him at the Examination of the Mission College at Allahabad, and the cordial testimony borne in it to the character and labors of our missionary friends in India.

We insert some extracts from letters lately received, which refer to Mr. Thomason's death. One of the brethren says: "It is painful intelligence, the death of our very excellent Lieut.-Governor. He has been removed from a place which it will be difficult, we fear, to fill in the same manner. He died the untrodden, peaceful death of one who has walked with God in life. . . The encomium upon his character and talents pronounced by the Governor-General expresses the sentiments of all who have had the pleasure of a personal acquaintance or knowledge of his administration."

Another writes as follows: "You will learn with deep regret by this mail that India has met with an irreparable loss in the death of our beloved Lieut.-Governor. . . His death is a severe loss to the missionary cause. I saw him for the last time last February at Futteh-pore, where I had gone to make arrangements for Gopeenath's coming. When he heard that I was in the camp, though suffering from a severe cold which had obliged him to decline seeing several gentlemen that day, he sent for me to his tent, where he gave me half an hour or more of his valuable time, much of which was occupied in conversation on the subject of missions, of which his heart was always full. I dined with him in the evening, and parted with him for the last time. He was a kind

friend to me more than ten years, and I feel his loss very deeply."

A copy of the Governor-General's Minute on Mr. Thomason's death has been sent to us, which we here insert:

"The Most Noble the Governor-General of India in Council is deeply grieved to announce the decease of the Honorable James Thomason, the Lieutenant-Governor of the North-western Provinces.

"The Lieutenant-Governor has long since earned for himself a name which ranks him high among the most distinguished servants of the Honorable East India Company.

"Conspicuous ability, devotion to the public service, and a conscientious discharge of every duty, have marked each step of his honorable course; while his surpassing administrative capacity, his extended knowledge of affairs, his clear judgment, his benevolence of character and suavity of demeanor, have adorned and exalted the high position which he was wisely selected to fill.

"The Governor-General in Council deplures his loss with a sorrow deep and unfeigned, with sorrow aggravated by the regret that his career should have been thus untimely closed, when all had hoped that opportunities for extended usefulness were still before him, and that fresh honor might be added to his name.

"The Most Noble the Governor-General in Council directs that the flag shall be lowered half-mast high, and that seventeen minute-guns shall be fired at the respective seats of government in India, so soon as the present notification shall have been there received."

We add an affecting extract from a letter of his medical attendant, which shows the Christian peacefulness of Mr. Thomason's last hours: "About 11 P. M. I saw there was a decided change for the worse. I went and called his daughters, and told them that he was sinking. . . . When Mr. Thomason saw me bringing them into his room at that hour of the night, he asked me whether I had summoned them. When I said 'Yes,' he said, 'Then you think me in a bad way;' and added, 'Tell me your real opinion, for I am not afraid to die.' I said that he was in a precarious state, and that I thought he could not survive long. . . . He told one of his daughters to read to him the last chapter of Galatians, and after she had done so, the other repeated, at his request, part of the hymn for the twenty-fourth Sunday after Trinity. When this was over, they took

leave of him. . . . He frequently expressed himself after this as being *perfectly at rest*. Up to the last hour he was quite clear, and took notice of every thing, just as he used when in health, and at half-past five this morning his soul departed in peace." The friend who communicated this touching narrative adds: "He was a truly good man. I have known him intimately for twenty-two years, and have never known him say or do one single thing of which he need be ashamed. Through great grace, and early training under Simeon, he was indeed a very perfect character. May we strive to copy him, as he copied his Lord!"

## Donations

TO THE

## BOARD OF FOREIGN MISSIONS

IN DECEMBER, 1853.

SYNOD OF BUFFALO.—*Pby of Steuten*. Bath 1st ch Ladies miss soc 12. *Pby of Ogdensburg*. Oswegatchie 1st ch Sab Sch to ed *Joseph Rascel* 25; *Pby of Michigan*. Pontiac ch Ladies benev soc 12. *Pby of Rochester City*. Rochester 3d ch 78 40, 127 40

SYNOD OF NEW YORK.—*Pby of Hudson*. Liberty ch 46. *Pby of North River*. Jefferson ch Rev. W. J. M'Cord 1.50. *Pby of Bedford*. So Salem ch six mo con colla 46 79; Rye ch Mrs. Reynolds 1; Patterson ch 17.73. *Pby of Long Island*. Hempstead ch 41; Islip and Huntington 2.50. *Pby of New York*. New York 1st ch ann coll add 348, mo con 192 92, Miss S. L. Tuttle to ed Sarah L. Tuttle among the Seminoles 10, Young Ladies to ed Geo. B. Lamar at Corisco 20, to ed Richard W. Dickinson at Ningpo 25; Williamsburg ch mo con 25 87, mo con in June (omitted in acknowledgments) 32.25; Forty-second street ch mo con 15; Madison Av ch mo con 26.49; Fifth Av & 19th st. ch mo con 42.35; Brooklyn 1st ch 38.94; University Place ch mo con 30, for sup of Waldensian Missionaries 100; Chelsea ch mo con 25; Yorkville ch mo con 12, Sab sch to ed Mary Bryant at Ningpo 6.25. *2d Pby of New York*. Canal st. ch mo con 1.69; Sing Sing ch Mrs. M. H. Green 5; Delhi ch 12 57, less 5 for *Foreign Missionary*. *Pby of Ningpo*. Ningpo ch M. G. R. for Jewish mission 5, 1129 78

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*. Perth Amboy ch Sab sch to ed David Crowel at Tallahassee 25; Woodbridge 2d ch Infant Sab sch to ed Julia Welles 25. *Pby of Passaic*. Newark 3d ch, of which 30 to con MRS. ELLEN H. RANKIN 1m 200.95, for sup of Waldensian Missionaries 50, Mrs. Mary Stevens 5, mo con coll's 31.52, Sab sch to ed Archibald Alexander at Spencer Academy 25. *Pby of New Brunswick*. New Brunswick 1st ch 33, Ladies miss soc 63; New Brunswick 2d ch, of which 27.12 from Dr. Cogswell, 44.33; Squan Village ch, of which 3 from Sab sch, 7. *Pby of West Jersey*. Camden ch 4; Greenwich ch 50. *Pby of Raritan*. Clinton ch fem miss soc to ed Albert Williams 20. *Pby of Susquehanna*. Towanda ch 5. *Pby of*

**Luzerna.** Mauch Chunk ch Sab sch to ed Richard Webster 10; Summit Hill ch, of which 1.63 from Jamestown Sab sch, 1.18 from Ashton Sab sch, and 5.98 from Summit Hill Sab sch, 15.25, 614 05

**SYNOD OF PHILADELPHIA.—Pby of Philadelphia.** Philadelphia 2d ch 87.75, Mrs. Young 25, Hon. J. Jones 5, Mrs. Field 6, Mrs. Shinn 2.50; Philadelphia 7th ch Sab sch 52.25; Philadelphia 10th ch mo con 61. **Pby of New Castle.** Rock cent soo 8.25; Upper Octorara ch 32.50; New Castle ch mo con colls 85, Miss E. Booth 5, Miss Scofield 5, Dr. Cooper to ed James Cooper 20, Mrs. Dr. Black to ed Charles Henry Black and Frank Middleton Black 40, John Janvier 5, Chancellor Johns 5, Mrs. Johns 2.50, Miss Julia Johns 1, Sab sch to ed Sarah McCalmont 20. **Pby of Donegal.** Blataville ch 30; Chestnut Level and Little Britain ch 68.38, Ladies benev soo of Chestnut Level 15.50. **Pby of Baltimore.** Baltimore 4th ch ladies to ed Geo. D. & Abby Purviance 50; Baltimore Md., a family to ed Eliza Jane Cross, Martha Young Cross, Helen Miller Cross, & John Cross Webster at Ningpo 100; Baltimore 2d ch Sab sch 60; Alexandria 1st ch 70; Taneytown ch Young Ladies in Thorndale seminary 26 and Sab sch 5 to ed Jacob Belleville in China, Thorndale seminary, of which 4 mo con and 77.54 from the Misses Birnie, 119. **Pby of Carlisle.** Bloomfield ch 31.25; Buffalo ch 50 cents; Landisburg ch 25; Middle Spring ch Misses Mary and Elizabeth Pomroy 5 each, Miss R. McCarron 1; McConnellsburg ch 50; Silver Spring ch Hogestown Sab sch 1.08. **Pby of Huntingdon.** Perryville ch 15; Upper Tuscarora ch 55. **Pby of Northumberland.** Jersey Shore ch 40, 1269 71

**SYNOD OF PITTSBURGH.—Pby of Blairsville.** Crooked Creek and Appleby Manor ch 7; Currie's Run ch 10.25; Congruity ch 31.50. **Pby of Redstone.** Morgantown ch mo con coll's 20. **Pby of Ohio.** Long Island ch Sab sch, of which 4 32 from children of James H. Hamilton and 30 cents from Wm. Fleeson, 4.73. **Pby of Beaver.** Neshaunock ch 44; Newcastle ch 39.95. **Pby of Clarion.** Licking ch 5, 131 48

**SYNOD OF WHEELING.—Pby of Washington.** Washington ch young ladies' miss soo add to con Mrs. E. McKennan, Miss Jane W. Baird and Miss Mary Anne Hughes 1 m's 80; Wheeling 1st ch 61.04. **Pby of Sincennesville.** Ridge ch 15. **Pby of St. Clairsville.** Cadiz, ch of which 65 cents from children, 63.32, 222 96

**SYNOD OF OHIO.—Pby of Columbus.** Lancaster ch ann coll in part 24.66, last gift of M. A. Hooper (a little girl) 1.30, mo con coll's 22.30, less 5 for Foreign Missionary, Sab sch 3.68. **Pby of Richland.** Frederick ch add to con PHILIP DICK and in part to con R. B. BROWN 1 m's 30.62; Waterford ch bal to con JOSEPH and NOAH LEVING 1 m's 3.93; Belleville ch 5; Sharon ch 15; Pleasant Hill ch 17; Millford ch, of which 3 bal to con Rev. JOHN PITKIN 1 m, 39 03; Mount Vernon ch mo con coll's 10; Ashland ch 54.51, 212 03

**SYNOD OF CINCINNATI.—Pby of Cincinnati.** Twenty Mile Stand, O., John Bigland, 10 00

**SYNOD OF INDIANA.—Pby of Vincennes.** Carlisle ch 13.25. **Pby of Madison.** Madison ch 22.90; Hanover ch mo con 5, 40.25

**SYNOD OF NORTHERN INDIANA.—Pby of Logansport.** Logansport ch 53.45; Lexington ch 7. **Pby of Lake.** Valparaiso ch, 'a thank offering,' 5; Sumptuous Prairie ch 22, 87.45

**SYNOD OF ILLINOIS.—Pby of Schuyler.** Oquawka ch Sab sch to ed Alexis Phelps 10; Presbyterial col 8.90. **Pby of Peoria.** Peoriaville ch 12.95; West Jersey ch 4; Prospect ch 6.75; Canton ch mo con 5, 47 60

**SYNOD OF IOWA.—Pby of Des Moines.** Fairfield ch, 10 00

**SYNOD OF MISSOURI.—Pby of Upper Missouri.** Prairie ch, 13 00

**SYNOD OF KENTUCKY.—Pby of Louisville.** First ch mo con 16.60; Second ch mo con 6.05. **Pby of Muhlenburg.** Greenville ch mo con 8; Ridgewood ch 4, Sab sch 2. **Pby of Transylvania.** Shiloh ch 8.80; Lebanon ch 15; Danville, Ky, C "a thank offering" 10. **Pby of Ebenezer.** Paris ch Sab sch to ed James Wright 5; Elizaville ch 25.50; Flemingsburg ch A. D. Taylor 3; Ebenezer ch 22.10, 126 05

**SYNOD OF VIRGINIA.—Pby of Lexington.** Wayneboro' ch 40.91. **Pby of Winchester.** Lewinville ch 8; Martinsburg ch 2.50; Winchester ch 37.58, Mrs. E. M. Page 5. **Pby of E. Hanover.** Richmond 2d ch 97.04, 191 04

**SYNOD OF NORTH CAROLINA.** **Pby of Fayetteville.** Bethesda ch 5. **Pby of Concord.** Charlotte ch 123.65, 133 55

**SYNOD OF NASHVILLE.—Synodical coll 62. Pby of Knoxville.** Knoxville 1st ch Sab sch to ed W. J. Kennedy 25. **Pby of Tusculumbia.** Cortland ch 3.30, 90 30

**SYNOD OF MEMPHIS.—One half Synodical coll 69.50. Pby of Chickasaw.** Oxford ch Rev. J. N. Wadell, D.D., to ed Martha at Tallahassee 25, College ch mo con coll's 23. **Pby of Memphis.** Mt Carmel ch Sab sch 14.25, 121 75

**SYNOD OF GEORGIA.—Pby of Florida.** Euclue Valley ch, 5 00

**SYNOD OF ALABAMA.—Pby of Tuscaloosa.** Gainesville ch S. S. to ed boy at Corisco 20. **Pby of East Alabama.** Montgomery ch 70.10, 90 10

**SYNOD OF MISSISSIPPI.—Pby of Louisiana.** Bethany ch 38.50; Carmel ch 38.45; Liberty ch 18.60; Covington ch 3.45, 149 00

Total from churches, \$1,852 48

**LEGACIES.—Oswegatchie, N. Y.** legacy of Danl Robinson 20; Pitsburg, Pa., bequest of Mrs. Mary Lowrie 50, \$100 00  
Less paid on acc't estate of A. Porter, 30 00  
70 00

**MISCELLANEOUS.—Milton O.** 40; N. Y. a friend 100; A friend 20; Carrollville, Md., W. G. Smith 1.50; A. M. 20; N. York ' ' ' ' for education of heathen children 3.50; Assoc Refd Ch Phila Missy Soc to ed Elizabeth Dales & Maria Lansing at Wap-nucka 25; Salisbury, Md, Miss Betsey Roxbury 2 50; West Greece ch N. Y. 10; Nina ' A Christmas offering' 6; Philadelphia Soc of Nassau Hall 3; New Washington, Ind. N. S. Palmer 1; A friend for France 500; ' ' ' 1500; ' ' Mrs. Hunt 2.50; N. Y. Mrs. Ombody 10; A friend 300; friends 110. S. Cochran 25, & Robert Carter 25 for sup of Waldensian Missionaries; Assoc Refd Ch of the South for sup of schools in Liberia 80; Phila Pa. C. M. H. 2; Cash 25; A friend of Missions 3; Mrs. E. H. for Church at Turin 5, 2820 00

Total receipts in December, \$7742 48

**SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—** Williamstown, N. J., 2; Rochester 3d ch N. Y. 10; H. V. R. Ningpo, China, 10; A. Vanpel 1; Mrs. Spottswood, Newcastle, Del. 10; Mrs. H. F. Lawson, Milton, Pa. 5; Mrs. A. Caldwell, White Deer, Pa. 5; A Widow of Chestnut Level, 1, 44 00  
Previously acknowledged 8,193 40

\$3,243 40  
WM. RANKIN, JR.,  
Treasurer.

**DONATIONS IN CLOTHING, ETC.—Ladies of Neshaunock ch Pa., one box clothing 53.00**

# THE FOREIGN MISSIONARY.

## Missions of the Board.

### A MISSIONARY MANUAL:

[OR, SKETCHES OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.\*]

[Continued from page 177.]

#### MISSIONS IN WESTERN AFRICA.

AFRICA is one of the principal missionary fields of the Church. It is one of the darkest parts of the world. Its large population is among the most ignorant and debased of the human family; and yet among the most susceptible of improvement. It is a land easily reached from Christian countries, lying adjacent to Europe, and separated from our States only by the Atlantic. For long periods of time, its chief visitors were those whose business was the infamous slave-trade; but the true light is now dawning on this benighted land, and its prospects were never before so full of hope.

On the north, Africa is inhabited mainly by Mohammedans, in the Barbary States and Egypt; but European influences are more and more shaping the direction of public affairs in those countries. Algiers is now subject to France, while Egypt is virtually the British highway to India and the East. A few Pro-

testant missionaries are stationed in Egypt and Algiers.

The whole eastern coast to the southern tropic presents but a single point of missionary labor—the station at Mombas, a few degrees south of the equator. Some German missionaries, connected with an English Episcopal Society, are endeavoring to penetrate from this place into the interior.

The southern part of Africa differs widely from all the rest of the continent; being a British colony, having a sparse population, and being supplied with relatively a large number of missionaries. Ten European Societies and one American support about one hundred and seventy missionaries among the native tribes in the colony and beyond its limits, with a large staff of teachers and other assistants, and the reports of last year enumerated over 10,000 communicants in the churches. The transformation of character, habits and pursuits which has been wrought among some of these tribes, and particularly among the Hottentots, is truly wonderful, and such as could have been effected only by divine power.

From the Cape of Good Hope northward, through the whole of Central Africa, the Christian's eye rests on no bright place. Abyssinia,

\* We shall insert in our columns some papers which were drawn up for publication in a different form. This will account for their character, and for certain phrases which may occur in them. It may be added, that their original design is not altogether relinquished.  
—Ed. F. M.]

towards the north-east, is inhabited by nominal Christians, but amongst them ignorance, superstition, and other marks of an unevangelized people are everywhere visible; while the rest of the interior is the abode of Mohammedans and pagans, numbered by many millions, amongst whom sin abounds and death reigns.

The western coast of Africa has been reserved to the last place in this brief survey. The coast itself, for some sixteen degrees of latitude on each side of the equator, and the densely-inhabited regions in the interior to which access can most easily be gained from this part of the coast, form a distinct missionary field. It is in these regions that the mass of the African people live. It is here that Satan's seat is in Africa. Here the door for missionary labors now stands wide open; and here the gospel is beginning to win some of its brightest triumphs.

The greater part of the population of Africa is found within the tropics. At the north and the south, dry and thirsty tracts of country abound; the rivers are few in number; rain seldom falls; a large population could not find the means of subsistence. But a different scene appears as you approach the equator, especially along the western coast. The Congo and the Senegal are rivers of respectable size, while the Niger is a river worthy of a great continent. The soil of the country is extremely rich. All kinds of tropical vegetation have a luxurious growth. And a larger population exists in these regions than is found in the whole of North America, notwithstanding the drawbacks on the growth of population among the Negro races in Africa, occasioned by the long-continued traffic in their own sons and daughters. The Foulahs, the Mandingoes, and the various Negro tribes inhabiting the country from the Senegal southward, comprise many millions of souls. The kingdoms of Ashantee, Dahomey, Benin, &c., contain severally a large population.

In forming an estimate of the spiritual condition of these multitudes, we must distinguish between the Mohammedans and the pagans, though they are equally in need of

salvation by faith in Jesus Christ. It is remarkable that the Mohammedan religion has become widely spread in Africa, and also, that it is still extending its conquests, while in Asia it is at a stand, if not on the decline. The Foulahs are Mohammedans, and the Mandingoes. Many of the Negroes have also embraced the religion of the False Prophet. This may be owing to their desire of education. Most of the teachers of what little education is within their reach are Mohammedans, and thus the impress of this false religion becomes early stamped on the minds of many of the youth. It has not been by the sword but by the Alphabet that Mohammedanism has spread in equatorial Africa—literally by the Alphabet, for the education imparted seldom goes farther than the mere rudiments. But whatever the education or the belief of these Mohammedan Africans, their morals and practice are little better than those of the heathen.

Paganism in Africa appears under a peculiarly low and debasing form. It has no order of Brahmins, no lofty temples, no sacred books. It is called *Fetichism* or *Greegreesism*, which may be defined perhaps as the religion of charms. Its principal idea is that of protection from evil by wearing a *fetich*, or *greegree*, to charm away the danger, whatever it may be. Anything may be a *fetich*—a shell, the hoof of a kid, a piece of leather, an ugly carved block of wood, &c. These are worn on the arm, or on the dress, and are fastened in their huts, to guard from sickness, death, the arts of enemies, &c., and to insure success in fishing or in traffic.

Amongst the Negro nations, it is common for men to array themselves in hideous costume, and pass themselves off as devil-men, having the power of witchcraft. The power of these men is greatly dreaded by the ignorant people, and no efforts are spared to gratify them and secure their friendship. Presents are made to them for this purpose. It is easy to see that wicked men can use this pretended power to subserve their own malicious and base passions. Even murder is often committed at their instigation. Another form of African superstition, which frequently leads to the

destruction of human life, is the ordeal of drinking *Sassi* wood water. This is required of one charged with some offence, as a means of proving his innocence. The water is either rejected by the stomach, or else it proves a deadly poison. Many instances of murder by this process have been reported by missionaries and other writers. But probably the worst effects of African heathenism are witnessed on the death of a king or chief. It is then a common practice to put men to death, in order that they may accompany their departed lord into the world of spirits,—the number who are thus killed depending on the rank or power of their master. These are some of the dreadful evils which prevail amongst the heathen nations of Western Africa. The more common vices of heathen life must also be enumerated,—the prevalence of falsehood and deception; the utter want of pure morals, and the common practice of polygamy, with the degraded condition of the female sex; and all the cruelty, oppression, and loss of life which follow in the train of the horrible traffic in slaves,—so long characteristic of this part of the world. The marauding excursions, the midnight attacks on sleeping villages, the burning houses, the screams of terror from helpless women and children, the murder of aged and feeble persons, the breaking up of families, the savage treatment of captives, the hurrying and cruel march to the sea-coast, the heartless sale to heartless foreigners, the horrors of the “middle passage,”—these are scenes better worthy of hell than of earth, and the actors in them should be only the devils themselves. Yet, alas for human nature in its fallen state! these are the doings of our fellow-men, who have the same passions with ourselves. Grace has made us to differ from them. The gospel has saved us and our children from scenes of equal if not similar violence and oppression. And the same gospel and grace shall be the means of redeeming long-oppressed, miserable Africa.

A better day is now dawning on this dark land. Varied and powerful agencies are already at work, to restrain existing evils, and to set up the kingdom of righteousness and

peace. Amongst these we must reckon as greatly important the naval squadron, nobly maintained for a long time single-handed by the British government, for the suppression of the slave-trade. In later years the American and the French governments have each maintained a small naval force on the African coast for the same object. As the slave-vessels carried arms and were commonly of a piratical character, and as the traffic in which they were employed was one that could not flourish side by side with legitimate commerce, civilization, or religion, a naval force for their banishment became a vital measure. Without it, colonial settlements, factories for trade in ivory and palm oil, and missionary stations with their schools and churches, were all alike impracticable. The slave-traders would soon have swept all these from the African coast. The question concerning the employment of the squadron has many bearings, which it is not within the design of this work to discuss, but it is clear that no single measure has been of greater benefit to all that is good in the temporal condition of the Africans. It has proved of essential service to all other means of promoting their welfare.

Other important means are not wanting. The British and American settlements of Sierra Leone and Liberia are objects of great interest to all who have at heart the welfare of the African race. The colony at Sierra Leone was formed in 1787 for purposes of trade with the Africans, and its first settlers were a few hundreds of colored people from America, most of whom were refugees who had left the United States at the end of the Revolutionary War. The chief increase, however, in the population of the colony grew out of the measures adopted by the British government for the extinction of the slave-trade. It became necessary to provide a home for the recaptured slaves. It was impossible to restore them to their former abodes. The native villages of many were far distant in the interior; the homes of others had been destroyed, and their friends dispersed. Others still, in large numbers, were children not able to tell where their former homes could be found;

and in many instances their parents and friends had been killed, or reduced to slavery, so that they were left as orphans. These poor people, when rescued from the grasp of slave-dealers, were settled at Sierra Leone, under the protection and laws of the British government. Here their numbers gradually increased, until now the population of the colony is estimated at about 70,000. They have here enjoyed the advantages of education and the means of grace. Thousands of them have become worthy members of the Church of Christ, and they have acquired the ideas and the arts of civilized life. Freetown, the capital of the colony, is far in advance of any other town on the western coast, as the abode of intelligence, comfort, and gospel privileges.

One remarkable result of this settlement was not probably anticipated by its earliest friends,—that of its being a kind of normal or training school for many African tribes. The liberated slaves were natives of different regions. They had their distinctive customs, and various languages were spoken amongst them. When brought under Christian influence, it was soon found to be more difficult to rescue them from their pagan superstitions than from slavery; but when made partakers of the grace of God, they could not but desire to see the blessings of the gospel extended to their own people. Some of them have already become useful in this good work, others will follow their example, and the light of this African Christian settlement will penetrate far into the interior of the country.

Besides Sierra Leone, the British government possesses trading settlements, under the protection of the squadron and a small force of troops, at several other places on the coast. Of these, the settlements on the Gambia, and at Cape Coast and Accra, on the Gold Coast, are the most important. The missionary labors carried on at these smaller places have been attended with marked success.

The Liberia settlements differ from Sierra Leone in their origin and object, though their influence on Africa itself, we may hope, will eventually prove not less beneficial. The

Liberians, properly so called, not being natives of Africa, cannot at first speak the languages of the native tribes. When they reach the land of their forefathers, they are vastly superior to the re-captured slaves in character and intelligence; but though of the same race, they are nevertheless foreigners, who have been brought up in a much colder climate, and they must therefore pass the ordeal of acclimation, and begin life anew. Serious risks attend this great change in their condition, one of which grows out of their new political relations. They have adopted the republican form of government, which more than all others requires its citizens to possess intelligence and integrity. From their former position, and by reason also of the *frontier* kind of life in which, as colonists with limited means, they are now placed, it would be unreasonable to expect that many of them should be capable at once of self-government. We are not, therefore, surprised to see the same man in office as Governor and President for many years in succession; it must be difficult to find men qualified to be the chief magistrate of the republic, and to fill the inferior but important stations of legislators and judges. All this shows the essential importance of Christian schools in Liberia, while the narrow means of most of the settlers renders it necessary for the present that these schools, and also the support of the Christian ministry, should be largely indebted to the missionary institutions of the United States. With a cordial and vigorous support from the American churches, we trust that Liberia will not disappoint the expectations of its benevolent founders, and will become the favored home of thousands of our colored people. Their example and influence, if regulated by the spirit of the gospel, will make their adopted country a great blessing in many ways to the people of Africa and to the negro race. We look to both these Christian settlements, Sierra Leone and Liberia, with the deepest interest, as well adapted to repress the slave-trade and other evils, to foster legitimate commerce, and to furnish stations for missionary labor among the natives of the

country; and our hopes are the more confident, because they are objects of special interest to the two great Protestant nations of our age. It must be for gracious purposes that God has planted these Christian settlements on the borders of this dark continent, and enlisted for their prosperity the sympathies and prayers of so many of his people in Great Britain and our own country.

The naval squadrons and the colonial settlements have been enumerated as powerful agencies for the benefit of Western Africa. Hardly inferior to these is the commerce now springing up between foreign traders and the natives along this coast. The chiefs and other men of influence are beginning to find, that the labor of their dependants will procure for them a better supply of goods than could be obtained by traffic with slave-dealers. Their own interest is promoted by sending out of the country the productions of the soil and of the forest, rather than their fellow men. And Western Africa is extremely rich in the staples of commerce. It is capable of producing cotton to almost any extent. Rice and palm oil, ebony and other valuable kinds of wood, the gum used in India-rubber manufactures, ivory, and many other important articles of commerce, can be supplied in ample measure; while, on the other hand, the Africans are an imitative and an "improving" people, anxious to possess articles of European and American manufacture, willing to work for them, and full of enterprise and ingenuity in using means to obtain them. With thirty-five millions of such a people, living in a country of exuberant fertility, at a distance of but a few weeks' sail from British and American seaports, what can prevent an immense amount of commerce being created within no far-distant period?

But the principal means of Africa's redemption is the blessed gospel of the grace of God. This will effect the greatest changes, when other means prove fruitless. A divine power makes this agency effectual in the change of character, habits, and pursuits. Under its influence, old things pass away, all things become new. This mighty leaven is already at

work; its effects are visible and wonderful. The briefest statement of missionary returns will prove surprising to many and gratifying to all, who have at heart the welfare of this long-neglected part of the world. The English Baptist, Episcopal and Wesleyan Societies, the Scotch United Presbyterian, the German, the American Baptist, Congregational, Episcopal, Methodist, and Presbyterian bodies are all engaged in missionary work in Western Africa. They support about eighty ministers of the gospel at different stations, with a considerable number of assistant missionaries. Over 11,500 communicants, including about 1,000 in Liberia who are mostly of American birth, were reported last year in connection with the churches. The greater part of these are members of the English Episcopal and Wesleyan churches in Sierra Leone; but over 1,600 are members of the English Wesleyan churches on the Gambia, at Cape Coast, and in the kingdom of Ashantee, and over 200 are members of English Episcopal churches in Abbeokuta and Badagry. Considering the recent origin of most of the missions and the formidable hinderances to their success, these returns are most cheering. They appear to warrant the opinion, that in no part of the missionary field may the Church of Christ look for more immediate and extended success than in Western Africa.

The most serious obstacle to missionary labor in this part of the world is, the unhealthiness of the country to foreigners. The climate is not deleterious to the natives, who are described as physically a vigorous and long-lived people; but foreigners are subject to fevers which often prove fatal. Unusual mortality has marked the progress of the missionary work on this coast. This may have been owing partly to the want of prudence in some cases, and in others to the want of proper care and treatment. The methods of guarding against disease and of dealing with it are better understood now than in former years. Much greater stress is now laid on the selection of missionaries with health suited to the climate, and the choice of stations not exposed to malaria from neighboring marshes or



to other local causes of disease. As a result of these precautions, the instances of sickness and death have been diminished. It must be conceded, however, that the climate of this part of Africa will still prove more or less injurious to the health of those who have been brought up in northern latitudes. Yet this consideration should not receive more than its proper weight in the scale of Christian duty. The missionary work is surely worthy of greater sacrifices than the enterprises of men engaged in commerce or other secular pursuits, which now employ the services of some two thousand white people on the coast of Western Africa. The slave-traders for long years encountered the risks of the climate, living at all points on the coast, in the prosecution of their infamous business. The servants of Christ must not shrink from equal or greater danger in obeying his last commandment. He knew all the risks of climate when he required them to preach his gospel to every creature; and the promise of his own presence with them will be sweet and precious in proportion to the sincerity of their faith and the difficulties of their work. Their instrumentality in the salvation of lost souls in Africa cannot be dispensed with, and will not fail at last to be richly rewarded.

The missions of the Board in Africa are found in LIBERIA,—at Monrovia, Sinoe, Kentucky, and Settra Kroo; and near the Equator, on the island of CORISCO. These are two distinct missionary fields, distant from each other more than a thousand miles. Each has its own features of interest, and both are highly important spheres of Christian benevolence.

The mission to Liberia was commenced in 1832, but has been repeatedly suspended, on account of the death or the return to this country of the missionaries. The Rev. Messrs. John B. Pinney and Joseph Barr were the brethren first appointed to this field. Mr. Barr was called suddenly to his rest by an attack of cholera in Richmond, Va., while on his way to embark for Africa. His removal was a serious loss, as he was a man qualified by nature and grace for eminent usefulness.

The union of energy and prudence with vigorous health seemed to point him out as admirably suited to the work which he had in view. But "the Lord's ways are not as our ways, nor his thoughts as our thoughts."

Mr. Pinney proceeded alone on his mission, and arrived at Monrovia in February, 1833. After a few months spent in making the requisite inquiries and arrangements, he returned on a visit to this country to confer with the Committee concerning the plans of the mission, and to enlist recruits for its service. Previous to his return, two brethren had been accepted as missionaries for this field; and in November the missionary company, consisting of the Rev. Messrs. Pinney, Laird, and Cloud, with Mrs. Laird, and Mr. James Temple, a colored young man, who was a candidate for the ministry, embarked at Norfolk for Liberia. Most of these laborers were not allowed to continue, by reason of death. Mr. and Mrs. Laird and Mr. Cloud were called to their rest within a few months after their arrival at Monrovia, leaving a memorial of piety singularly pure and devoted. Mr. Temple returned to the United States, and Mr. Pinney was again left alone in the mission. For a time he discharged the duties of Governor of the colony with great benefit to all its interests; but withdrawing from this post as soon as it was practicable for him to resign its duties, he resumed his missionary labors. Having been joined in September, 1834, by Mr. J. F. C. Finley, Mr. Pinney had a house built for the use of the mission, with a small farm, at Millburgh, a few miles from Monrovia. One or two colored assistants were engaged as teachers for schools among the natives; and Mr. E. Tytler, a colored man and a licensed preacher, was employed among the Bassas, a native tribe, at a station selected by Mr. Pinney on the river John, eighteen miles from the sea.

The health of Messrs. Pinney and Finley having given way, they were compelled to return to this country in 1835.\* Mr. Tytler

\* Mr. Finley afterwards returned to Africa in connection, I believe, with the Colonization Society; but was murdered by natives, who supposed that he was in possession of a large sum of money.

conducted a small school for two or three years longer among the Bassas, but no very encouraging results appear to have followed his labors. The mission was now virtually suspended.

Considerable hesitation was felt about resuming the work of missions in Africa. The loss of several valuable lives, and the failure of the health of other brethren, proved extremely discouraging to many persons. Yet others were clear in their convictions that the Church ought not to abandon this missionary field. The door was open, and all things invited the labors of the servants of Christ, with the exception of the deleterious climate. To guard against this, it was thought that a more healthy station could be found than those previously occupied, and it was considered expedient for missionaries to return after a few years to their native country, on a visit for the sake of health. Brethren of approved qualifications had offered themselves specially for this field; and it appeared to be the duty of the Board to make another effort to establish this mission.

Accordingly in 1839 the Rev. Oren K. Canfield and Mr. Jonathan P. Alward, with Mr. Pinney, the pioneer of the mission, made an exploring visit along the coast for nearly a hundred and fifty miles, during which they were led to select a station among the Kroo people, about half-way between Cape Palmas and Monrovia. An interesting account of the Kroos is given in the Annual Report of the Board for 1840. They are described as the most intelligent and enterprising of the natives on the western coast, having farms in a high state of cultivation, and always opposed to the slave-trade. Their distinctive name is probably derived from the fact that many of them are employed as crews on board of trading-vessels. This leads them to visit various parts of the coast, although they commonly return to their own country after a few years spent in this service.

The return of African fever soon forbade Mr. Pinney's attempt to renew his missionary labors; but the other brethren enjoyed good health, and after completing their exploration,

they returned home, were married, and Mr. Alward was ordained; and then they proceeded, in February, 1841, to their chosen work, with many hopes of a useful if not a long life. These hopes were destined to be disappointed. Mr. Alward was called to his rest in the following April, and Mr. Canfield in May of the next year. They were both men of devoted piety, and were qualified to be eminently useful in the missionary work. Their bereaved companions returned to their friends in this country; and for a month the station was under the charge of a colored female teacher, who had accompanied Messrs. Canfield and Alward. The Rev. Robert W. Sawyer and his wife, who had arrived at Monrovia in December, 1841, then succeeded the brethren whom they had hoped to join at Settra Kroo; but in December, 1843, Mr. Sawyer was called to join them in the Saviour's presence. He was a man worthy to be their associate, both in the Church on earth and in heaven. Previous to his death, schools had been established, and at one time thirty boys and six girls were boarded and lodged on the mission premises, enjoying the benefits of Christian instruction and example.

In the year 1842, three colored ministers became connected with the mission. One of these, the Rev. James Eden, had been for some years at Monrovia, where he was pastor of the Presbyterian church. This station he continued to occupy until his peaceful death, at an advanced age, in 1846. The Rev. Thomas Wilson and the Rev. James M. Priest reached Monrovia in 1842. Mr. Wilson's station was at Sinoe, where, however, he was not permitted long to labor, having been called to his reward in 1846. He was a man of energy, and his talents and piety gave promise of no ordinary usefulness. Mr. Priest was at first stationed at Settra Kroo, but removed to his present station in 1846,—where he has been much encouraged in his work. Mr. Washington McDonough, a colored teacher, was sent out also in 1842, and he has continued to be connected with a station among the Kroos until the present time.

At Settra Kroo the education of native

youth continued to engage the attention of Mrs. Sawyer, who with great devotedness had remained at her post, although she was the only white woman within sixty miles of the station. She was assisted by Mr. McDonough, and by Cecilia Van Tyne, an excellent colored teacher, until her health required her to return home in 1844. In the same year the Rev. James M. Connelly joined the mission, with whom Mrs. Sawyer was united in marriage in the following December. They continued at Settra Kroo, engaged in faithful efforts for the conversion of the people, but meeting with no marked encouragement, until they were compelled to return to this country by the failure of health in 1850. Since that time the station among the Kroos has been under the care of Mr. McDonough, a small school has been maintained, but no brighter days have been witnessed. Seldom have we known a mission commenced with more deliberate and well-informed judgment, conducted by more devoted and thoroughly qualified men, and resulting in more disastrous and apparently fruitless events. Yet the events have not been fruitless, though no record of conversions has been made. The piety of so many of Christ's servants, their self-denial, their willingness to peril life itself for the salvation of the heathen, their happy though brief missionary life, their peaceful death—all these have yielded fruit, surely, in the churches at home, if not among the hardened Kroo people; and their record is on high,—their crown of rejoicing is the brighter after being gained through the dark land of Africa.

In January, 1847, the Rev. Harrison W. Ellis, a colored man, formerly a slave, who with his family had been redeemed from bondage by Christian friends in the South, was sent as a missionary to Monrovia. As he possessed considerable talent and energy, and had acquired more than ordinary learning for a person so unfavorably situated, it was reasonable to expect that his efforts to do good would prove encouraging to those who had taken such a kind and liberal interest in his welfare. He was for some time minister of the

church in Monrovia, and gave some attention to a school; but he is not now connected with either. To the want of grace—more grace—may be ascribed his not fulfilling the expectations of his friends; but we would hope that he may yet become a useful laborer in the vineyard of the Lord.—At Kentucky, a settlement a few miles from Monrovia, Mr. H. W. Erskine, a colored teacher and a licentiate preacher, has been stationed since 1849, and has met with much encouragement in his work. About twenty members are connected with the church at this station. Mr. B. V. R. James, another colored teacher, who had been for some years under the patronage of a Society of ladies in New York for promoting education in Africa, became connected, at the instance of his former patrons, with the mission of the Board at Monrovia in 1849. He has continued to be faithfully and successfully employed in a large school at that place.

The Rev. David A. Wilson and his wife arrived at Monrovia in July, 1850. Mr. Wilson joined this mission with a special view to the work of Christian education, and he has had the charge of the Alexander High School, an academy established by the Board in 1849. The number of scholars has never been large, but their progress in study has evinced capacity to make respectable acquirements. Some of them are worthy church members, and it is hoped that this institution will be the means of training up young men for stations of influence in the church and in the state. It may form the germ of a college in future years. Besides teaching in this academy, Mr. Wilson preaches to the church, at present without a pastor. His work is one of vital importance to Liberia. A republican form of government can be maintained only by an intelligent and virtuous people, whose rulers and other men of influence have been trained in Christian schools, under the charge of competent instructors.

The repeated bereavements of the mission on the Liberia coast had led to the inquiry whether a more healthy location could not be discovered elsewhere; and the comparative

exemption from fever enjoyed by the missionaries of the American Board on the Gaboon river, turned the attention of many to the region near the Equator. Accordingly, in 1849 the Rev. Messrs. James L. Mackey and George W. Simpson and their wives went out to form a new mission in this part of the African field. They were greatly aided in their inquiries by the counsels of the brethren connected with the American Board, and particularly of the Rev. J. Leighton Wilson, a respected minister of our body, who had been long a missionary,—first at Cape Palmas and afterwards at the Gaboon, and who is now one of the Secretaries of the Board. After making full examination of various places, they were led to select the island of Corisco as their station. This is a small island, four miles long from north to south, and about the same in breadth at the south end, but at the north not exceeding a mile,—having a circumference of about fifteen miles, and an irregular surface, diversified with narrow valleys and steep hills of no great height. It is fifty-five miles north of the equator, and from fifteen to twenty miles from the mainland. Its population is about 4,000, and its situation, midway in the sea-line of the Bay of Corisco, affords a ready access to people of the same language, the Benga, who live on the shores of the bay and on the sea-coast. In this part of Africa there are no roads, and journeys can be most conveniently made in boats along the coast or on the rivers, so that the situation of the missionaries on an island is rather an advantage than a hinderance to their intercourse with the natives. The chief inducement, however, for choosing Corisco as the site of the mission, was the hope that it would prove a healthy place. It contains few local causes of diseases, while it is removed from the malaria of the coast on the mainland, and it is surrounded and pervaded by the atmosphere of the sea.

Thus far the missionaries have enjoyed remarkable health for foreigners in Africa. Mrs. Mackey was early called to her rest by a disease not connected with her new abode. Mr. and Mrs. Simpson, in the mysterious providence of God, were lost at sea with all on

board the ship except a native sailor, their vessel having been struck by a typhoon. This sad event occurred in April, 1851, causing great sorrow to the friends of this new mission. The other missionaries, Mr. Mackey, Miss Sweeny, who embarked for Corisco in August, 1851, and was married to Mr. Mackey in 1852, and the Rev. George McQueen, Jr., who joined the mission in the same year, have all enjoyed good health. The Rev. Messrs. Edwin T. Williams and William Clemens and their wives sailed for Corisco in August last.

Small schools for boys and girls have been opened, religious worship has been conducted on the Lord's-day, and Mr. Mackey has exerted a happy influence over the natives by his medical skill. Already many of their superstitious practices have been abandoned, the Sabbath is in some degree honored, and the influence of the mission is visible in the improved conduct of the people. The principal employment of the missionaries, however, has been the acquisition of the native language. Some interesting tours have been made on the main land, one extending nearly one hundred and fifty miles into the interior, which have tended to confirm the hope, that this mission will afford a door of entrance to a very large population. Its location on an island may remind the reader of the celebrated island of Iona, on the borders of Scotland—the home of a Presbyterian and missionary clergy in the sixth century. May Corisco become to Africa what Iona was to Great Britain, Ireland, and many parts of the continent of Europe!

### The State of Things at Shanghai.

JOURNAL OF REV. M. S. CULBERTSON.

[I HAVE already given an account of the capture of the city of Shanghai by a band of insurgents, on the 7th September. I send now a Journal which will illustrate the present state of things here, and afford some aid to a correct understanding of the political condition of the Chinese empire.]

Sept. 8th—A difficulty has arisen between the Canton and Fuh-keen men composing the insurgent force. The latter wish to plun-

der, but the former are determined to prevent every thing of the kind, and avow their determination to punish with death every man found in the commission of theft or robbery. Happily the Canton men are greatly in the majority. It is rumored that all the cities in this region are in possession of the insurgents. This was soon proved to be incorrect. But two places, and these of small importance, have been taken. But it is impossible to get at the truth.

9th—The Taou-tae having been allowed by the Canton men to escape yesterday, he took refuge at the American Consulate. The Fuh-keen men however wished that he should be put to death, and, it was said, had formed the design of seizing him at the Consulate. In expectation of an attack, a body of marines was landed from the *Saratoga*, and kept under arms during the night, and field-pieces were placed in position to protect the Consulate. No attack, however, was made.

10th—The city seems quiet to-day. Most of the shops, except those whose goods are of great value, are open and doing business. The silk-merchants and goldsmiths however have removed or concealed their goods. The gates are kept closed, and the people can pass only occasionally, and are not allowed to carry any thing out. Foreigners are allowed to pass the gates at pleasure. Three persons have been beheaded to-day for theft.

12th, Monday—The preaching services at the several churches in the city were conducted yesterday as usual. My audience, however, was unusually small. While preaching, a large party of the red-band men—a red band about the waist being the insurgent badge—marched past the chapel. They parade the streets to overawe the people, and to keep down all attempts to form armed bands of plunderers.

It is currently reported in the city, and very generally believed by the people, that the foreigners have appointed a day to attack the rebels, and drive them from the city. Great consternation prevails on this account, although it is a pure fabrication. The English authorities have placed sentinels on the bridges over the small creek which separates the mercantile community from the Chinese city, with orders to stop all armed men attempting to pass. This may have given rise to the rumor.

15th—The quarrel between the Canton and Fuh-keen men is not yet settled, and the latter are excluded from all share in the

direction of affairs. This difficulty has since been amicably adjusted by the submission of the Fuh-keen men.

To-day yellow flags have been placed over the gates, displaying in large characters the title assumed by the rival or Nanking dynasty. It is not certain, however, that any connection has in point of fact been established between them. It may serve, however, to indicate an intention to establish such a connection. The alarm arising from an expected attack by foreigners still continues. All who are able to do so are fleeing from the city with such goods as they can carry away.

17th—The foreign consuls have issued a proclamation in Chinese, with a view to quiet the fears of the people. They declare their intention of maintaining neutrality.

In the *Peking Gazette* of August 16th, the Governor of the province of Honan reports, that by the special aid of the god Kwan-te (or military hero of the Han dynasty) and the help of the local divinities, the insurgents had been compelled to raise the siege of the provincial city Kae-sung-foo. [The city where the colony of Jews reside.] He says that by the help of Kwan-te, the powder of the rebels was wet by a shower of rain, and the water of the yellow river, on which the city stands, rising at the same time thirty or forty feet, the troops issued from the city, and defeated the besieging army. At another place, when they attempted to cross the river, the water suddenly rose five feet, and many of them were drowned. The Governor therefore asks that new honors be decreed to Kwan-te, and that the gods of the winds, clouds, thunder, and rain, and of the yellow river, may be honored in the temples with tablets perpendicular and horizontal, appropriately inscribed. [The Emperor has since responded to this by decreeing that Kwan-te shall hereafter be honored with sacrifices of the second instead of the third degree, and have his name written one space higher on the page than before. Thus the present rulers cling to their idols.]

A wealthy Fuh-keen merchant, who knew beforehand of the insurrection, sunk a number of boxes of gold and silver coin and bullion in the river, as a means of concealment. Some of his assistants have betrayed the secret, and the insurgents have taken possession of the treasure. It is said too that a dead body, with a heavy weight of silver attached to the clothing, was found by the side of the boxes.

20th—The insurgents seem to have met

with very little success in their attempts to bring the neighboring towns into subjection. At a village called Fae-tsông, forty were killed, and one hundred and thirty were wounded. A band of forty men went to a village four miles from the city to levy tribute. They were attacked by the villagers, and seventeen were killed, twenty taken prisoners, and three escaped.

21st—A large town called Kea-ding has been retaken by the imperialists, with great loss to the insurgents. An attack on Shanghai is anticipated.

22d—Large numbers of Ningpo and Shanghai men, tempted by high wages, entered the service of the insurgents. Alarmed by the approach of the imperial force, they are now deserting in large numbers.

27th—Yesterday afternoon a band of 1500 men marched past my door with great pomp, on an expedition to the country. When they arrived at the Su-chau creek, two miles from the city, they found the drawbridge drawn by the villagers, who had in some way provoked the insurgents, and were expecting vengeance. A messenger was sent over by the rebels, unarmed, to say that they wished to pass through to another place. He was immediately seized, murdered, and his body thrown into the creek. The villagers then ran away, and after a long time the insurgents succeeded in crossing, burnt a portion of the village, and then returned. This scene was witnessed by several foreigners.

20th—This morning, at nine o'clock, a large imperialist force was descried marching towards the city. The procession on the narrow road was some two miles in length, and the innumerable red and yellow banners floating in the breeze, from their spear handles and flag poles, made a gay appearance. They had no cannon, and few fire-arms of any kind, yet they approached the wall without any apparent fear. The insurgents were not expecting them, but the few guards at the gate fired upon them from several guns mounted on the wall, and with matchlocks. They also made three hasty sorties without sustaining any loss. The attacking party took refuge in and around the houses of the suburb, and only appeared occasionally to fire a matchlock, or shake a spear in defiance. A heavy rain soon put a stop to the firing, and the imperialists, after waiting in the houses till the shower was over, retired in straggling parties to their boats. One party had been observed during the fight, if fight it can be called, holding communica-

tion with some of the men on the wall. They were probably exchanging the secret signs of their society. After the rain, and the departure of the rest of the force, several hundred fraternized with the insurgents, and were received into the city.

Oct. 1st—I was awakened this morning by the fire of artillery, occasioned by another attack on the city. The imperial troops are not provided with the means of securing success. To-day two or three scaling-ladders were set up against the wall, but proved to be entirely too short. A party of insurgents climbed over the wall, and met an equal party of the enemy in the fields in front of my house. Both were afraid to come to close quarters, and as one advanced the other retired. They thus advanced and retreated alternately three or four times, but the fighting consisted only in firing singly and at long intervals a few matchlocks, which were entirely ineffective on both sides.

The house I now occupy being exposed to be struck by stray balls, I thought it wrong to expose myself and family to the risk involved in remaining in it. We therefore hastily removed, with a few necessary articles, to Bishop Boone's house, in which the brethren of the Episcopal Mission kindly offered us a room. A number of others are under similar obligations to this mission, and we all have reason to be grateful that so secure a place of refuge has been provided for us. Several of the Baptist missionaries residing in the city had remained there. But to-day the city was cannonaded from boats on the river, and the constant whizzing of cannon balls, and the fact that some of their houses were struck, (the ball in one instance passing through a window,) admonished them that it was time to escape. They had some difficulty in inducing the insurgent chief, Lew, to allow the gates to be opened for them even after the firing had ceased. But he yielded at length to their importunity, and they escaped with such articles as they could carry in their hands. Their effects left behind are doubtless safe, a few summary executions having put a stop to all robberies. All the houses thus abandoned are left in charge of Chinese servants. Ten families have been thus driven from their homes. In two or three outside the city, the gentlemen remain for the protection of their property. Very few have been killed on either side as yet.

5th—Another cannonading from the river. One of the boats blew up, and three men were rescued from the water by the rebels,

and immediately beheaded. In this warfare no quarter is given or expected.

7th—Walked out to see the boats of the imperial army. They lie with their bows on the bank, and as they display flags of a variety of shapes and colors, and stretch more than a mile along the shore, they present an imposing appearance. I counted over five hundred boats. They probably average ten or twelve men to each boat, and the whole force cannot much exceed six thousand.

### Visits of Missionary Ladies to the King's Palace.

*Bangkok, Siam, September, 1853.*

MY DEAR FRIENDS:—It is with no small joy that I may tell you that two years have passed since our first visits to the King's palace, and we may still continue them with apparently more hopeful prospects than ever. Should our bright sky be clouded over ere to-morrow's sun sets, we might rejoice still, for a wise hand permits the clouds and tempests, though we may not for the time know the reason why; yet it is but natural to love bright skies and cheering sunbeams, and to sail upon pleasant waters, with wind and tide all favoring, to carry us on in a good way.

In my letter of February last I told you of the new aspect our teaching in the King's palace seemed to be assuming. Since then that aspect has been enlarging, brightening, and becoming more distinct. In my last, I told you of the death of our kind friend Princess *Naralak*. Her group of servants passed to another mistress, accompanied by the poor old grandmother. These we visit occasionally, and are happy to find that they do not forget us, nor our former instructions to them. Our teachings under the new form have been carried on principally through the Siamese language, and have as yet, for the most part, been confined to groups in the apartments of sisters of the present King, or daughters of the late King. Bible history and geography have formed the basis of our

instructions. We have written off questions in Bible history, leaving our pupils to find the answers in the books we give them, and we have some painted home-made maps of the world, filled out with Siamese names; for geography we here find to be one of the very best handmaids to Bible teaching.

While we often call upon acquaintances whom we do not regularly teach, and also occasionally distribute books by the wayside to those who can read, yet we are trying more and more to concentrate our efforts upon those who are happy to receive regular instruction, that they may gain a better knowledge of us, and that our errand may be more distinctly understood. Our former pupils in English we do not lose sight of, and should the King grant us a proper teaching-place, and give an impulse to the youth in the palace to attend, more system and order still might be gained. This we hope he will yet do. At the present time we visit five or six places quite regularly. At one of these then fancy us seated upon a mat, (occasionally we find a chair,) with a Siamese lady and her cluster of maidens near by. The questions in Bible history are asked, or the outlines of geography are traced upon the map. The lady herself, and generally two or three of her servants, can read, and we sometimes hear a very accurate account given of what has been read. But then there are many who cannot read, and what can we do for them? Our plan until lately was to read to them, and then ask questions upon what we had read; but another plan succeeds better—that of telling the story orally, with the understanding that we shall ask them all about it when we get through. This, while giving them knowledge, affords them an agreeable pastime, and we hope may awaken in them a desire to learn to read themselves. An advance has been made in the sobriety and order of the little circles on whose hearts we thus endeavor to cast the sunlight of the gospel, yet we are liable to, and must suffer, many interruptions, accord-

ing to the business or pleasure of those who teach.

Would that I might tell you that some of these females were seeking through Jesus to become the true and loyal subjects of the King of kings! May the day sometime come, if we may not see it, when it may be said in deed and in truth, that such is the case! Will not our dear friends bear us up by their prayers? Will they not pray for the Spirit's power to accompany our feeble efforts to point these females to the love of Christ, whose blood cleanseth from all sin? Error and superstition have a strong hold here. Siam is not as the Sandwich Islands were, and as Africa is now, with a people ready to be moulded at your hand; a people with little or no attachment to their own institutions, and so destitute of any system of religion that they seem hungering for some system around which to cling, to satisfy the cravings of the immortal spirit within. Not such is Siam. For centuries royalty here has sat upon her high throne, dispensing her iron mandates to her prostrate subjects. For centuries royalty itself has placed Buddh upon a still higher throne, and has instilled into the people, both by example and precept, the subtle philosophy of Gaudama, or rather the superstitions that have gathered around it through the lapse of more than a thousand years. Buddhism is just the kind of religion to gratify the evil heart—a religion which teaches that by outward ceremonies and *merit-making* punishment may be escaped, and a heaven gained. Yet Buddh shall fall, and this spirit-fettered people be made "*free indeed*," "not by might nor by power, but by my Spirit, saith the Lord."—Very sincerely yours,

M. L. MATTOON.

#### The Peguans in Siam.

*Bangkok, July 26th, 1853.*

MY DEAR YOUNG FRIENDS:—In my present letter I purpose to tell you about the Peguans, a people somewhat numerous in

Siam. The native home of the Peguans is that portion of Burmah which has within the last few months been annexed to the British possessions in India.

The ancient kingdom of Pegu was of considerable extent and power. Its history has been translated into Siamese, and fills two large manuscript volumes. Like the records of all heathen nations, it contains much that is marvellous and fictitious. But we may learn from it as well as from other sources that the Peguans for a long period maintained an independent and respectable position among the neighboring nations, often contending successfully in war with both Burmah and Siam. But at length their country was entirely overrun and subjugated by the Burmese. Burmese officers were placed over them, who robbed and cruelly oppressed them. Those of them now in Siam fled here to escape the tyranny of their masters. Entire communities, with their chiefs or nobles, left their native land, and sought together an asylum in this country. Three different companies have thus emigrated to Siam—the first some eighty years ago, the second about forty years, and the third a few years later. Smaller bands have at different periods found their way into the country; but generally they have been forced to come, if at all, in companies sufficiently large to overcome the Burmese soldiers who guarded the frontier or were in their neighborhood.

The Siamese King gave these refugees a cordial welcome, thinking in this way to strengthen his own power and weaken that of his ancient rival, the King of Burmah. Eligible locations were assigned them, and officers selected from their own chiefs placed over them. Some of these people have mingled and intermarried with the other races around them, till they have lost their distinctive character. Those now living by themselves as distinct communities, have been estimated by good judges at seventy-five thousand. Their condition does not differ much from that of the other subjects of his Siamese Majesty, and now is probably but little better than it was under their Burmese masters. Many of them would be glad to return again to their former homes, especially since the country has come into the possession of the English; but they find that to them Siam is what it has sometimes been called by others—a *rat-trap*, very easy to get into, but very difficult to get out of. None of the subjects of the King of Siam



are allowed to emigrate. Some do, however, from time to time steal out of the country.

In their relations to the government the Peguans are upon nearly the same footing as the Siamese themselves. The only difference, so far as I can learn, is, that they are first called out in case of war, and are usually in the van of the army. They are generally more industrious than the Siamese, and certain employments are nearly monopolized by them. The making of bricks, and the bringing them to market, is almost exclusively in their hands. Few except the princes and nobles, and a few Chinese merchants, have brick dwellings, but vast quantities of them are annually used in building their temples, pagodas, and forts, &c. They also procure the sand, of which a large amount is used for different purposes. This sand is procured above the city, by diving and bringing it up from the bed of the river. It is an interesting sight to see a number of these sand-boats anchored in the stream, and the divers, basket in hand, following down a pole by the side of the boat, which is firmly fixed in the sand at the bottom of the river, and after remaining under water till you scarce hope to see them rise again, coming up in safety, bringing up their burden of sand, which, though not *golden sand*, is still of sufficient value to afford the means of living to many families. The collecting and bringing wood to market is another employment in which the Peguans are extensively engaged. Several villages near the sea-coast support themselves almost entirely by this business. Besides the above employments, which seem given up almost exclusively to the Peguans, they are engaged in agriculture and some other labors common to other classes.

In religion, manners, and customs, they differ in no essential particulars from the Siamese. The men do not differ at all in dress, and the women only in wearing their hair long, and wearing the *pa-nung* (the principal cloth which composes the native dress) fastened around the waist, and extending nearly to the feet, like a lady's skirt, while the Siamese women wear theirs like the men, with the ends passed between the limbs, and fastened at the small of the back.

Most of adult age are able to understand and speak the Siamese, but it is not uncommon to find children ten and twelve years old who know very little of that language.

A few learn to read it, but they have 'wats' in most of their villages, where their

boys are taught to read their own language. But those who are able to read among them are less numerous than among the Siamese. Most that has been done for their religious instruction here has been done through the Siamese language. A few Peguan books have been distributed, which were procured from Burmah, where one or two men are engaged in labor for their benefit. Here we may hope to do something for them, through the Siamese tongue, but we should hope for greater results if there was some one who could go through their villages and tell them in their own tongue the story of the cross. They are generally thought to be more manly than the Siamese; and though having all the vices of the heathen, humanly speaking, they present more favorable material for our efforts than some others. But God is no respecter of persons, and his grace is sufficient for the most debased of the human race; therefore we should neglect no class of our fellow-men.

One or two, or even more men, would find a sufficiently large parish for their highest ambition, and a field far from hopeless, among the seventy-five thousand Peguans of Siam. Are there not some among my young friends who will bear them on their hearts?—Yours faithfully,  
S. MATTOON.

### Scenes of Cruelty in India.

*Character of the Hindus—A Man frightfully mutilated.*

*Ambála, Oct. 15, 1853.*

MY DEAR CHILDREN:—The Bible says "the dark places of the earth are full of the habitations of cruelty."

This character of the Chaldeans, which was given by Asaph more than 2500 years ago, might very justly be applied to all the heathen of the present time. Their gods are *cruel*, their religion is *cruel*, and, as a natural consequence, they are themselves *cruel*.

According to some writers, this description does not apply to the Hindus. It is said they are a mild, amiable and tender-hearted race, who delight in mercy, and that their religion forbids them to take away life, and leads them to be kind even to the most noxious reptiles and insects. But the above view of the dark places of the earth will, on examination, be found to accord with the real state of things among the inhabitants of this dark land. Let me tell you, dear children,

of some cases of cruelty I have seen among the Hindus:

A few days ago, a frightful-looking man came to me for alms. You would have been shocked if you had seen him. He had lost both his arms, his nose, and his upper lip. I inquired how he had met with such a misfortune. He said he had been herdsman to a Raja; that one night a robber had cut a cow's tail off, and that the Raja, for revenge, thus mutilated him. You know the degraded Hindus worship cows, and that to kill one of these sacred animals is, in their estimation, a greater sin than to kill a man. But their general treatment of them is cruel enough. They work their oxen in the plough and cart, and starve and beat them most unmercifully, and then bow down to them. I have often asked them why they use their gods so harshly. Their usual reply is, "How can we help it?"

#### *Two Little Boys dreadfully maltreated.*

Another case is of two little boys who were caught by a farmer stealing a water-melon from his field. The cruel man took them to his house, put their hands in the fire, and held them there till they were nearly burned off. He then stamped the poor little fellows under his feet until they were almost dead. In this condition they were brought the next day by their father to a hospital which was built by a few benevolent Englishmen and myself, shortly after I came to Ambáá, for the benefit of the natives. Here, after much suffering, they were restored to health by the blessing of God on the kind attentions of an English physician; but their little hands were rendered quite useless, and they became beggars for life.

The boys did wrong to steal the melon, and ought to have been reasonably punished for their *good*. But you will all say they did not deserve such cruel treatment.

This is a pretty good specimen of the way in which Hindu parents punish their children. They never chastise them unless in a passion, and then they do it more to gratify their revengeful spirits than for the welfare of their children. This, too, is very wicked; it makes their sons and daughters hate them, and leads them in time to take revenge on their parents.

#### *The Case of a Poor Leper.*

One day a poor old man applied to me for admission into the hospital. His story was a very sad one. Leprosy, that most dread-

ful of all diseases, had seized upon his hands and feet, and was fast consuming them. Holding up his withered and ulcerated hands, and with tears streaming down his glazed and sunken cheeks, he told me in the most touching manner, he had been driven from his house by his wife and children, and was doomed to die an outcast from all his kindred. I pointed him to our compassionate Saviour, who casts out none who come to him, and gave him a ticket of admission to the hospital. His fearful malady made rapid progress. He was soon deprived of both his hands and feet, and lay on his mat a most pitiable object, until death removed him, I fear unsanctified, to eternity. In the mean time, neither his wife nor any of his children, although they lived within two miles of Ambáá, ever came to see him, or to offer him any consolation. All lepers, whoever they may be, are thus cast out by their relatives as soon as the first symptoms of disease appear. It is not contagious, but its unhappy victims are deemed accursed of God, and are not allowed to reside in any village or city. They usually lie by the highways and hedges, exposed to the burning sun by day, and the cold by night, until nature sinks under accumulated sufferings.

#### *How are these things to be explained?—The Duty of Christians.*

Could you, dear children, treat a kind father or mother so cruelly? No! Your little hearts could not bear the thought. You would weep day and night over their sufferings, and take great pleasure in soothing their dying hours; and why? Have the heathen children no hearts? Yes, but they are very *hard*. It is Christianity which has made yours so much more tender. But for this you would have been as cruel as the young Hindus. Christianity is emphatically the religion of the poor and afflicted, the solace in adversity of old men and women and little children, as well as of the strong and the great. No depth can be too low for infinite love, and there is no height which it cannot reach. Those poor, wretched, filthy lepers by the highways and hedges, over whose wasted bodies the vultures are already hovering, the religion of Christ invites to the gospel feast. Angels are eager to catch the first movement of their souls towards God, and to bear them to Abraham's bosom. What surpassing condescension! Could you see these loathsome objects, you would not

invite them to a feast. But the Lord of Glory is willing to receive them as guests in his house, and has commanded his servants to invite them. Need I ask you, dear children, to come first to Christ yourselves, and then join in the invitation to the heathen to come? Need I ask you to pray over this letter, that the dark places of the earth may no longer be filled with the habitations of cruelty?

Believe me your sincere friend,  
J. M. JAMIESON.

### Missionary Affairs at Corisco.

A LETTER OF THE REV. G. McQUEEN, JR.

*A Chapel at Ugobi—Its Looks—The Audience—The Service, and the Attention.*

WE make some extracts from an interesting letter of the Rev. G. McQueen, Jr., dated at Evangasimba, Sept. 26, 1853.

The Ugobi chapel was opened for public worship on the 7th of August. It is seated so as to accommodate as many as will attend, unless the congregation should increase considerably, in which case the number of seats can be proportionately increased. At the first, a few boards afforded accommodation for a table and a couple of chairs, which answered the purpose until a more appropriate platform was built.

The chapel is very well built, although a new-comer would think the walls might as well as not have been in a straight line and perpendicular, and the door a little more plumb—and perhaps they might. But a little experience would teach him, as it has taught me, that it is much easier to form such opinions than to prove them correct! The outward appearance is quite rough, but the inside looks very well; this is not the case generally in this world. Oh that the hearts of the people were better than the outward appearance!

The audience that day was quite respectable, both in numbers and deportment, though there were not as many present as I would have been pleased to see. I preached to them from that portion of Scripture which narrates the solemn dedication of Solomon's Temple, (2d Chronicles,) and endeavored to illustrate and enforce the propriety and duty of conducting ourselves with reverence when in the house of God; also, why we should attend the public exercises of the house of God every Sabbath; that although God was in every place, He was especially

present where his people stately meet to worship Him; that although there was no virtue or holiness in the place itself, yet when we attended upon the means of grace, we were in the way of a blessing.

They gave excellent attention, (so far as the outward appearance can be taken as an index,) and I hope many will find this place of worship a place of blessing—a Beth-el—"none other than the house of God and the gate of heaven."

*The Second Sabbath's Services at the Ugobi Chapel—Sabbath Evening Duties.*

On the following Sabbath, as Brother Mackey was absent on his second trip to the mainland, there was no preaching at the church at this station. The boys and men of our town, and as many of his congregation as felt disposed, went with me to the Ugobi chapel. So we had a larger congregation than usual; all the seats (except one side, reserved for the women) were well filled, and there were 12 or 15 women present. I preached to them of the nature of that worship which is acceptable to God, and endeavored to set before them the essential importance of giving our hearts to the service. God required the heart; nothing else could take its place. They were very attentive, and when dismissed, they separated quietly for their respective towns. This is not usually the case.

In the evening of the Sabbath, we usually speak to those present at some length, on the Sabbath-school lessons, at the time of prayers, when we frequently have from 45 to 60.

Mrs. Mackey usually questions the girls before they retire of what has been said, and I hear what the boys can tell of what they have heard during the day. This is the Scotch plan, and I doubt not you will agree with me in regarding it as a good one. Often it gives occasion for explanatory and other remarks, under circumstances altogether favorable.

Having questioned and talked with the boys, I hear them say their evening prayer, and wish them a "good-night," after which they go to bed, or at least are expected to do so. Thus the Sabbath passes away; and our prayer is that the feeble efforts which are thus put forth from week to week may not be in vain.

*Faith often tried—An Example; Murder prevented.*

Yet I need scarce add, our faith is often put to trial. It is plain that grace alone can

enable us to walk in faith, so as to avoid presumption and indifference on the one hand, and too great anxiety and fear and doubt on the other; *that* faith is plainly the gift of God which confides in God wholly and in him alone, and acquiesces, without a wish, in all his will, and yet never makes "*his will*" an excuse for neglect of duty, or want of zeal or prudence.

These reflections have been suggested by a case which recently occurred, which seemed about to disappoint hopes which I had cherished in regard to the progress made among a portion of the people.

On Saturday, the 24th, I went over to King Mombi's town to call upon J—, whose mother had been buried that morning. I wished to express my sympathy with the bereaved, and call their attention to the warning voice, and urge upon them the duty of personal religion; and in addition to this, I wished to know what ground there was for some reports which I had heard. J— had recently been sick himself, and had gone from the island but a few days before. A messenger was sent for him, and he returned, but his mother had ceased to live before he arrived. When I arrived at his house, he was not at home, but soon came, on being sent for, and having saluted me, he seated himself on the floor, according to their custom. All the bereaved and mourners sit upon the ground.

I will not attempt to give an account of the conversation: suffice it to say, that in the course of his remarks he mentioned his recent illness and recovery, and thought that for some reason the one who had tried to kill him had let him go, and had bewitched his mother and caused her death, and mentioned their customs in regard to such things. I was rather surprised to hear him speak in this way, as I thought he no longer believed in such superstitious notions. I talked with him about the error of his opinion, and tried to convince him that this belief which the people entertained was neither *true* nor reasonable, if we admit the existence and word of God. He said there should not be any one put to death, which their fashion would require. I told him, as the next day was Sabbath, he must come to church and bring his friends with him. He seemed to be surprised. He said they did not know next day was Sunday, and had set that time to talk about what was to be done—as he expressed it, "to talk the palaver." But as it was Sunday, he said they must put it off

until Monday. I was therefore quite sorry to see a party going by our house on Sabbath morning, on their way to his town to talk the palaver. He had sent word to them that the next day was Sabbath, and requested them to postpone the business until Monday; this he did of his own accord, as I had not told him to do this. On my way to the chapel I saw the party and spoke to them. The head-man did not wish to have me know that he had come to attend to that matter, or at least did not wish to acknowledge it in so many words, but tried to excuse his presence, and said he had come to attend church, and would go, but did not; and in short the palaver was held, but J— refused to have any one killed, and they finally resorted to another expedient. They cut off the little finger from a hand of the dead body, and this is put away with the expectation that if any one bewitched her, and thus produced death, this fetish will find out the guilty person and cause his death. From what I had seen and heard, I feared they might resort to the more dreadful custom of killing *some one* of their poor slaves, or some poor and friendless person. I was quite relieved when I heard the conclusion of the matter, for my faith had been weakened, and I felt unduly anxious, perhaps. The head-man who led the party before referred to, seemed quite at a loss what to say when I spoke to him on my return from chapel. He is a clever fellow, but very superstitious, and told me plainly that he believed in these things, that one person could bewitch and so procure the death of another person, &c. I told him distinctly how God would regard and treat such proceedings in the day of judgment, and warned him against persisting in his course of disobedience. I believe he took all in good part: he seemed to feel ashamed, not that he was doing a foolish thing *in fact*, but because the white men would know it.

This is the second time J— has refused to permit any one to be put to death for bewitching others, and I have heard that he and *one* other head-man had said that they would not consent to such proposals at any time.

I hope they may have help to keep their resolution, and that they may receive grace to obey God in *all their ways*.

*Notices of Mr. Mackey's Journey into the Interior.*

Writing a few days later, on October 4th,

Mr. McQueen gives the following notices of Mr. Mackey's journey :

Mr. Mackey left us on the 29th of Sept., and was gone about *two weeks*. He started from a town on the mainland between the Muni and the Moondah. He sent the boat back and went on afoot, with the Pangwes as guides, who had been waiting at that town for him to come and accompany them to their country. Soon after they began their journey they crossed a branch of the Muni; their course was nearly east.

He thinks they went interior about 145 miles—that is, 145 from Corisco, about 125 from the beach on the mainland. He speaks of the country as very broken and mountainous, and much colder than with us, the thermometer at 68°.

The Pangwe towns were on the mountain sides; and as far as the eye could reach, the country seemed to be—as it was where they were—very hilly and mountainous.

After leaving the beach, they walked about two days, and came to a tract of uninhabited country, and for three days journeyed on without seeing a human being but their own party.

They saw many pleasant sights which he speaks of with much interest, as being very grand; but of these I must let him tell you himself.

I ought to say that we were very glad to see him again, and hear him say he had never enjoyed better health than during his journey; and his appearance gave in the same testimony, "hearty and strong."

His own anxiety to get back to Corisco, and the approaching rains, hastened his return.

Often they were thoroughly wet and much exposed, but God gave him strength and continued him in health, for which we thank and praise His name.

This dry season has been a busy one: all our buildings were to be covered, which requires a large quantity of material—people off trading, or building and repairing for themselves—so that we were obliged to make for ourselves what we usually buy already made.

The school has been very small this season, sometimes none but our own boys.

We are all well. The Lord grant us grace to spend our strength in his service and with his blessing!

## Missions of other Churches.

### Madagascar.

#### REPORT OF A DEPUTATION OF THE LONDON MISSIONARY SOCIETY.

MANY years ago, as our readers are aware, the London Missionary Society had a successful mission in the island of Madagascar. Then followed the expulsion of all the missionaries and a time of severe persecution. In our own day, our Christian brethren in this island have been called to lay down their lives for Christ; they have been as truly martyrs for their religion as were any of the primitive Christians, the Waldenses, the Huguenots, or the Covenanters. And their religion has supported them as nobly as the same faith supported the martyrs in the times of Nero or Claverhouse. Christianity has lost none of its power in our age,

however little worldly-minded professors may share its virtue, or however a scoffing world may deride its claims.

For several years has persecution raged in Madagascar. Recently, some signs of change have appeared, but it has been difficult to obtain accurate information concerning matters in the island. The London Missionary Society sent Messrs. Ellis and Cameron to the Isle of France, with instructions to visit Madagascar if practicable, and to strengthen the persecuted brethren, while endeavoring to promote a happier state of things. Mr. Ellis, formerly of the South Sea Mission, and his companion, visited Tamatave during last summer, and on their return to Mauritius, Mr. Ellis communicated to the Directors a narrative, from which we take the following extract. It is under date

of September 9, 1853, and we are sure it will be read with deep interest.

We remained at Tamatave twenty-one days, had intercourse with the officers and people there almost daily, learned much from their conversation among themselves, and with many strangers from the capital and elsewhere, and thus became acquainted with the circumstances and opinions of the people in different parts of the country. We had also much intercourse with foreign residents, French and American, who not only readily answered all our inquiries, but made us acquainted with the state of affairs as regarded from *their point of view*. The native Christians, of whom there are some in the neighborhood, soon found means of communicating with us, and verbally and by writing, in answer to inquiries which we proposed in writing, we obtained a considerable amount of deeply-affecting and most valuable information. This intelligence we obtained from parties to whom the highest sources of intelligence were accessible, and whose veracity is more than guaranteed by their present circumstances. I shall never forget our first interview with the native Christian with whom we had most frequent intercourse. We were seated at breakfast with one of the foreign residents, when, according to appointment, he arrived. After looking earnestly at each of us for a few moments, and almost mechanically giving us his hand, there came over his whole countenance such an expression of emotion as I had never before witnessed in any human being. It was not ecstasy, it was not terror, and yet a seeming blending of both, marked by a measure of intensity but rarely seen. During the whole interview, which was long, there was a strange uneasiness mingled with apparent satisfaction, which it would be difficult to describe. It would be unsuitable now to make any mention of his name or rank, or the present circumstances of some and the tragical end of others most closely connected with him.

During all our intercourse with the people, nothing surprised me so much as the earnest, importunate and reiterated applications for the Holy Scriptures and other Christian books, which reached us through all available mediums. One fine-looking young officer who had come from a distance, on hearing that we were at Tamatave, almost wept, when, in reply to his solicitations for a book, Mr. Cameron told him we had not a

single copy left. In answer to an inquiry as to the number of Christians in his neighborhood, he replied, "We are few in number because we have so few books. If we had books, many would read them, and would unite themselves with us." We have made arrangements which will, as far as practicable, enable us to furnish them with books from this place.

Fifteen days after our arrival we received at the hands of the chief judge, the official answers to our letters. The answers, though very brief, were courteous and friendly, containing kind inquiries after some of the missionaries who had formerly resided amongst them, stating that the Queen and her relations were well; that at present there was much public business of the Queen's to attend to, requiring a considerable time to finish it; and that, in the mean time, we had better return to the other side of the water, lest we should be overtaken with sickness\* by remaining at Tamatave. Our Christian friends regarded the letters as by no means unfriendly, but more favorable than could have been expected; and a short time before we received them, the officers had made us a present, by the Queen's order and in her name, of a bullock, with poultry of different kinds, and three bags of rice.

Before leaving Madagascar, I wrote at some length to the chief persons connected with those in whose welfare we are most deeply interested. I assured them of the undiminished affection and sympathy of British Christians, of their readiness to aid in relieving their present sufferings, of their prayers to the Supreme Head of the Church on their behalf, and their willingness, when the Lord in his providence should open the way, to send them Christian teachers, holy and faithful men, who should assist them more fully to comprehend and more widely to diffuse that blessed gospel which they had found so precious, and for which they had suffered so much. I expressed my regret that we had not been favored with an opportunity for personal communication with them, and my hope that this might yet be afforded; and requested that, if I could in any way further their wishes, they would write to me at Mauritius, and also acquaint me with the circumstances and prospects of the Christians. I also sent, partly from myself and partly in conjunction with Mr. Cam-

\* This remark had reference to the well-known insalubrity of the coast during the winter season. — *Ed. Miss. Chron.*

eron, who translated my communications, what were deemed suitable presents to some, and relief for the suffering Christians in bonds. All these I begged them to receive as small tokens of the affectionate remembrance in which they were held by the friends of Christ our Lord, in England and elsewhere. I also pointed out to them the medium through which they might, at any future time after our departure, communicate directly with their friends in England. One short letter from the capital was received by Mr. Cameron just before we left; but it communicated little more than the fact, that the writer had heard we were at Tamatave, reiterated their great want of the Holy Scriptures, and begged that some might be sent. From other quarters, however, we heard that important changes would probably soon take place. Short as our stay was among the people, it afforded many indications of the probability of some great change at no distant period. The interests involved are too important, the rank and position of the individuals principally affected too high, and the parties in reality, perhaps, too nearly balanced to allow the existing state of things long to continue; and the people generally, if we may judge from the hypothetical expressions so frequently used by them, expect something of the kind.

So far as the objects of greatest interest to us are concerned, the people may be regarded as constituting two great parties; viz., those favorable to education, improvement and Christianity, and those opposed to all innovation, and desiring to maintain things as they are, and uphold the superstitions and ancient customs of the country. What the numerical strength of those parties respectively may be, we have no means of correctly ascertaining; but in other respects, we are led to believe it is much more nearly equal than might at first appear. Under existing circumstances it is next to impossible to ascertain the exact number of Christians in the country. There are doubtless many sincere believers in Christ, known only as such to Him, and perhaps to some of their nearest earthly friends. There are others who, though they might not shrink from the avowal of their faith and all its consequences, yet have no means of communicating with those who have obtained like precious faith. And there are many more who, though strangers to any decisive spiritual influence from the gospel, yet fully estimate the collateral benefits it has conferred

on the people, and would be glad to see it recognized and extended to all classes. Several among the chief officers with whom we had frequent intercourse represented the youth of the country, above the servile classes, as thirsting after knowledge, expressed their regret that they were growing up without education, and said they earnestly desired to see the schools again in active operation. There are also those, perhaps a numerous class, who, though destitute of any love for the gospel, are too far enlightened not to perceive the folly and the falsehood as well as the mercenary character of their superstitions. These persons, though not suspected of Christianity, occasionally, as we were informed, ridicule the idols and reproach their keepers, though sure to be fined or otherwise punished for their indiscretion. There are also large numbers whom the extortion and oppression of the present government and the unrequited labor exacted by them have reduced to such a state of social wretchedness, as to render any change desirable.

Although, for the reasons already stated, it is not easy to form any thing like a correct estimate of the number of Christians, yet we are assured on testimony fully entitled to confidence, that there are certainly *in the capital and its immediate vicinity, ONE THOUSAND PERSONS known to each other and mutually recognized as the disciples of Christ.* These meet regularly on the Sabbath and at other times, by night or by day, for the worship of God and the celebration of Christian ordinances. Besides these, there are known to be considerable numbers in other places. *The Christians comprise amongst them some of the most intelligent and reputable men in the community; many of them hold offices of great responsibility, chiefly if not solely in consequence of their ability, integrity and known worth.* It is even supposed that the suspected, if not known Christianity of some of them is connived at on account of the value of their services.

When the lengthened duration of the present persecution is considered in connection with the extreme severity with which its maledictions have fallen on such numbers; when it is known that *NOT FEWER THAN ONE HUNDRED PERSONS HAVE BEEN PUT TO DEATH,* besides the far greater number that are still suffering exile, bonds and degradation, that their number should at the present time include so many is a matter of astonishment and gratitude. But that, under circumstan-

ces so adverse, *their number should continue to increase*, which, according to the testimony of many witnesses, is the case, and that men and women, by birth and rank much above the inferior classes, though now in bonds, wearing rudely-fabricated heavy irons on their persons night and day as the penalty of their attachment to Christ, should be *among the most active and the most successful in bringing others to the Saviour*, presents a state of things which the Church and the world have but rarely been privileged to witness. It must be ascribed to a higher than any human influence, and is a demonstration that God is with them of a truth.

*Connected with the Christians are those who now hold the highest offices in the kingdom, and those who may at no distant period exercise the sovereign power.* But opposed to them there is a numerous, active, and influential party, at present possessing great power and all its advantages. These are the patrons and supporters of the idols and their keepers; of the sikidy and the tangena, of slavery and coerced labor, and all else included in what are termed the ancient customs of the country. At the head of this party is one of the most active and able members of the present government. He is a nephew of the Queen's, consequently cousin to the Prince, as well as own brother to Ramonja, another member of the government, who is said to be in great favor with the Queen, and an attached and faithful Christian friend of the Prince. . . . The leader of the anti-Christian party is represented as a shrewd, ambitious, daring man, with considerable business talent and large property. It is said that no efforts are spared by this chief and his party to prevent the accession of the Prince to the throne. They are said to represent him to the Queen as totally unacquainted with the business of government, and bewitched by the Christians, and that to place the sovereignty in his hands would be to promote dissatisfaction, and to sacrifice the good of the kingdom. This is probably the Queen's own opinion, for we were more than once told that the fact of the Christians having, as she deems it, taken advantage of the Prince's inexperience and amiable disposition to draw him over to their party, has, more than all besides, excited her extreme indignation. Still the Prince is firm: he and his wife are both members of the Church, and true and constant friends to the most afflicted and suffering of the persecuted flock. The father of

the Prince's wife, a time-honored officer of distinguished reputation and great influence, though not a Christian, is also their tried and steady friend. The Prince is represented as being exceedingly amiable in disposition and honorable in character. One who has seen much of society was lately some time at the capital, and though he has no sympathy with his religion, expressed his opinion of his moral worth in strong terms; he said he was not like a Malagasy in any feature of his character, but most like an English gentleman. He is at all seasons very respectful and attentive to his mother, spending much of his time with her, and the Queen is said to be exceedingly attached to him; and when dissuaded from gratifying the purpose of her heart by making him her successor, the fact that he is her own son, her only child, seems to overrule all objections and supply all deficiencies. How wonderful are the ways of God! Seldom was a purpose more resolutely formed, or more relentlessly carried out, than the determination of the highest authorities to extinguish Christianity in Madagascar. There was "no sparing of the fire and fagot," and so long was the persecution continued, and so profuse the shedding of human blood, that many imagined the purpose accomplished. At that time He who subordinates all things to his own will, called into exercise the maternal instinct in the only heart in which it could effectually operate to stop the flow of human blood, and to cherish and invest with the requisite prestige of authority and power, the only human agency that could effectually shield and foster the despised and defenceless sufferers for Christ. Nature, obedient to its Author, was supreme; the mother's feelings were stronger than the fanaticism of sorcery or the malignant spirit of idolatry, and were thus made subservient to the preservation of that reviled and rejected faith, in which all nations of the earth shall be ultimately blessed. Lo, these are a part of His ways who is wonderful in counsel and excellent in working.

Though the just ground to hope for better days afforded by the character of the Prince and his faithful adherents, furnishes reasonable cause for joy, it is needful to rejoice with trembling. One of the latest letters from the capital confirms, most fully, rumors previously heard, of a formidable conspiracy against the life of the Prince. At the head of this conspiracy is his deadly rival; and a gentleman recently at the capital, and pos-



sessing good means of information, said very recently, that if this man were not most vigilantly watched, night and day, no one could guarantee the Prince's life for four-and-twenty hours.

The Queen, who is now about sixty-four or sixty-six years of age, and is moreover said to have recently become comparatively feeble, and to take but little part in public affairs, does not perhaps feel herself strong enough to seize at once and to depose the chief of the conspirators; she does not however omit what she doubtless deems effectual precautionary measures. Whenever his adversary is absent from the palace, the Prince is not allowed to leave it; and when the Prince is absent, the Queen commands the personal attendance of his rival; or if emergencies require both to be absent at the same time, special means are used for the Prince's safety. A strong corps of selected men have been enrolled as his body-guard, having the same equipment and arms and designated by the same name as those formed by Radama for a similar purpose. These troops are at all times, but especially when he goes out, in considerable force about the Prince's person. He himself no doubt places his confidence in the protection of a more invincible arm, but these precautions show the Queen's sense of her son's danger and her anxiety on his account.

A state of things so precarious to the Prince may perhaps have hastened the decision which, when on the very eve of leaving the country, we heard the Queen had made. An officer of considerable rank and long service stated, on the last day that we were on shore at Tamatave, that the Queen had resolved to retire from the government, and was actually making preparations for the coronation of the Prince, who, he added, was not to exercise a coördinate authority with his mother, but to be constituted sole ruler of the country. This may be only an *unfounded rumor*, but it was communicated in the first instance, without any solicitation from us, and it was repeated afterwards with several particulars, and the assurance that the intelligence was among the most recent tidings from the capital. We regretted that our departure on the following morning prevented our making inquiries respecting it in other quarters.

The interests of true religion among the Malagasy have, at different periods, appeared to be placed in extreme peril, but never seemingly more so than at the present

time. Should the Queen be suddenly removed before the Prince is firmly established as her successor, or should his life be sacrificed to the ambition and the enmity of his rival, there would not only be a great destruction of human life, but a revival of the persecutions against the Christians, in all probability more violent and cruel than has yet been witnessed. The rival of the Prince was the chief instigator in the last persecution, and he is the only one now who ventures to accuse the Christians to the Queen; all others are deterred by the fear that the Prince may remember it hereafter; but this man still pursues them with unrelenting hatred. Could the friends of Christ at home, those who have contributed so promptly and so liberally towards the renewal of missionary labors when the door appeared open, but clearly perceive the full importance of the interests involved, and the apparently imminent peril in which the Malagasy churches are now placed, I am persuaded there would forthwith be manifested such a general, earnest, united, and importunate spirit of prayer unto the Most High, as should form the most encouraging ground of hope, not only that the life of the Prince, apparently so precious, would be preserved, but that the churches would be favored with rest, increase, and a state of preëminent prosperity. The Christian churches at home have, on more than one occasion, shown themselves, in recent times, to be nursing fathers to infant nations, in some of the most critical periods of their history; and perhaps they are yet to exert a still more powerful influence in accelerating the great preliminary processes now going forward among the nations, which shall issue in the latter-day glory.

### Burmah—Rangoon.

AMERICAN BAPTIST MISSION.

*From Maulmain to Rangoon—Mrs. Judson's Grave.*

THE Foreign Secretary of the Union, now on a visit to its Eastern missions, writes as follows:

*Rangoon, Sept. 3, 1853.*

We left Maulmain by the H. C.'s steamer Tenasserim, Aug. 20, at one P. M. On crossing "the flats," about five miles from the mouth of the Salwen, we rounded along and by Amherst beach. A dangerous shoal stretches on the western side, from the southern ex-

tremity of Balu Island, to within two miles of the Amherst reefs—a series of sunken rocks which extend a considerable distance westward from Amherst Point, or White Pagoda Point, and make the entrance of the river not difficult if the bearings are known, but sometimes perplexing, especially as there is no lighthouse nor floating light. At White Pagoda Point, it is said, was effected the first landing of the followers of Boodh from Ceylon; and the pagoda was built in commemoration of the event. It is one of the first objects that strike the eye on nearing Burmah. As we were passing Amherst, we saw for the last time the tall liopia tree that marks Mrs. Judson's grave. It is now a majestic tree, with a broad branching top and abundant foliage, so that in the morning it casts its ample shade on the humble enclosure, which at the distance we held was but dimly discernible. We had visited the spot on our first coming. It is not neglected, but there might be to the visitor less perishable signs of its continual remembrance. And where the spot more fitting for a cenotaph to Dr. Judson?

Early next morning we were making up toward the broad estuary of Rangoon river. Dark muddy waters were sweeping by. The floating light was soon passed. Elephant Point, conspicuous by its two stately palms, on the west line of the river, was close in sight. Forward and westward a wide expanse of sea, but treacherous with quicksands, on which, a few miles distant, the Mozuffer steamer lately stranded and disappeared. Our ascent to the city against the current was slow. At Hastings Sands, a short distance below the city, we waited for rise of tide. To the eastward may be seen the Syrian pagoda. Near at hand comes in the Pegu river; and above is the city, distinguishable by its numerous spires and crowned with the Shway Dagong pagoda.

We received from the missionaries a hearty welcome. In the evening attended public worship at Mr. Kincaid's, conducted by Mr. Granger. From twenty to thirty present. The English community is not yet very numerous at Rangoon, aside from those connected with the civil or military service; and these have an establishment of their own.

#### *Missionary Preaching.*

Since our arrival at Rangoon, nearly a fortnight ago, my time has been mostly occupied in matters pertaining to the service

of the Deputation and preliminary to Mr. Granger's return from Promé. He left for that city by steamer the day but one after our landing here, accompanied by Mr. Kincaid, expecting to be absent about fourteen days. It was a very favorable opportunity to make the ascent; but the time is long and our stay here limited, and it seemed indispensable that we make the best disposition of our strength practicable. I cannot regret my detention. It has given me an opportunity to see many things close at hand and deliberately, of which I might otherwise have been able to catch but a hasty glance.

One advantage that I have secured is the opportunity to note at my leisure the daily routine of missionary labor—meaning here, missionary *preaching*. While at Maulmain various causes prevented this. I heard of Mr. Haswell going out continually into the streets and lanes of the city, and of the fifties and hundreds that would gather around him as he lifted up his voice and told them of Jesus and the resurrection. And I knew of Mr. Stevens and of the native assistants sitting hour by hour in the zayat, disputing and persuading the things concerning the kingdom of God with the people who daily resorted thither. But I was seldom or never able to accompany them. Here at Rangoon the zayats are near by or at the missionaries' dwellings; and while I sit at my table I hear the continual hum of voices. The verandah is sometimes almost crowded with listeners. I go out and sit down among them, and though I can understand but here and there a word, I can read a language which in all ages and among all people speaks the same things. There can be no misconception here. These men are having strange things now brought to their ears. And to some they have been glad tidings. I have often been in "revivals" at home. There is no revival here. Nor are these intent listeners, agonized with distress for sin, nor anxiously inquiring, What shall we do to be saved? Still, they are men intent, men in earnest, men who seek to know, candid men, men who can understand and are not reluctant to receive. They come and go, and come again, and continue to come. And some believe. The missionaries discourse continually. They relieve each other, (Mr. Ingalls and Mr. Stevens, who came round from Maulmain in company,) and when they are weary, native assistants take up the word. *And still they come.* And this is a shadow of things greater than these. I can-

not doubt that God has "much people in this city," and the gospel must be preached to them. But what are two missionaries among so many?

*Light spreading—Fruit from Seed long sown.*

These visitors come from all directions. Some belong to the city, some are from Pa-zoondoung adjoining, some are from Kem-mendine on the north; others are from Syriam and Pegu, and others still from greater distances, as Donabew and Henthaday, Promé, Shwaydoug, Meaday, and even from Ava. To-day four merchants from Bassein district were on the verandah for hours together, pressing their inquiries. They had often attended Karen meetings at their chapels. They did not understand Karen, but the Karens who *preached* in Karen *conversed* with them in Burmese. Thus they obtained some light. But they wanted more light. Coming to Rangoon for merchandise, they had heard of the foreigners in the "foreigners' street," and they had come for light. They wanted the foreigners' books. Thus light is spreading. And the Karens, as has often been predicted, are holding up the light of life to their late Burman oppressors.

Some interesting facts, too, are coming daily to notice, showing that seed sown in past years has not all perished. A day or two since, I had the pleasure of examining for baptism a professed believer in Christ, who for twenty years has been a worshipper of the eternal God. He is a native physician, more than fifty years of age, Ko Byu by name, and of late a resident of this city. About twenty years ago he received two volumes of the Bible, and had been searching them, and had believed. I asked him why he had not avowed his faith before. He replied that he had lived away from Rangoon in the Dalla district, had never known till quite lately Ko Thah A, nor any other who professed this religion. Yet he had in some measure made known his religion to others, but they reviled. He now was decided, and he wished to be baptized. His examination, which was extended and close, was eminently satisfactory. To-day a Mussulman was on the verandah, who reminds Mr. Ingalls of his labors here seventeen years ago. All the while the truth has maintained its lodgment, and the poor devotee of the false prophet is evidently ill at ease. How numerous may be the instances of the same character, it is of course vain to conjecture. But would it

be altogether inexplicable if there should prove to be among the Burmans, as among the Karens, a highway already cast up, and the way of the people prepared?

*Ko Thah A.*

I have adverted to Ko Thah A. He is the pastor of the Rangoon church, and partly conducted the examination just alluded to. He is a venerable old man of eighty. I have met him repeatedly, and always I have been constrained almost involuntarily to rise up before him, so apostolic is his bearing, and with unaffected sincerity to do him reverence. He is a good man, full of faith and of the Holy Ghost. He is too advanced in years to lead public worship, but he can counsel; and he knows both how to live a holy example, and how to pray. At the late ordination of two Karen pastors, he offered the ordaining prayer, and it is not difficult to call up the impressiveness of the occasion, as he laid his hands upon them and commended them to the one God, the Father, the Son, and the Holy Ghost. He told me at our first interview, (the day after our arrival,) that he had been a preacher of Jesus Christ more than thirty years. (Dr. Judson baptized him under the title of Moug Thah A in 1822.) During all this period he had resided in Rangoon. "The teachers have come and gone; I have always remained here. When the teachers left Rangoon, the rulers seized me; they commanded me not to preach. They said, 'Do you intend to preach Jesus Christ?' I said to the rulers, 'I shall preach; Jesus Christ is the true God.'" He did preach, and was cast into prison and fined one hundred rupees. Twice he was placed in the stocks, once with his head downward. But his faith had not failed. He has baptized at Rangoon more than 200 believers, including about eighty Karens. Ko Thah A, though making many rich, is exceedingly poor. His former dwelling was destroyed during the late war. His present residence is scarcely a *coop* to creep under. He says, "It is enough for me; the teachers have given me a support. I do not ask more for myself. The love of money is the root of all evil." (This he repeated with emphatic earnestness.) "But I have been pastor of the church. Inquirers come to see me. I have no house to receive them to. I have not enough to give them food." I need not say provision will be made for him. A *zayat* will be fitted up, with a room annexed, and inquirers may continue to come and sit at his feet.

*Rapid Increase of the Church.*

The accessions to the Rangoon Burmese church since the reopening of Burmah last year, have been more than thirty; unprecedented, I believe, in any one former year among Burmans. The frequency of the baptisms, and the early, I do not say premature, administration of the rite, have naturally raised an inquiry as to the wisdom of the procedure, as the same causes have also suggested it in regard to Karens. The inquiry is a proper one; and withholding baptism does not preclude salvation. Without attempting to answer the inquiry from the few data in my possession, and solicitous that in *all* our missions there be the utmost precaution against hasty and unwarrantable admissions, I have as yet been unable to discover any reason here why the same confidence in the genuineness of the professed conversions may not be felt in regard to Burmans as towards our own countrymen. I mean that there seems to be no peculiarities of condition or character that should justly give rise to a singular distrust. There is sufficient intelligence to comprehend what is inculcated, and manliness enough to be honest, whether to accept or refuse.

*Public Worship.*

About a week since, Ko Thah A made me his second call. He had waived my proposed visit to him, as he could not receive me.\* He reports many inquirers. "Much inquiry," he says, "is in all Rangoon." He thinks it "a new beginning," and that "the religion of Christ will now break forth as light." Before, men were compelled to preach and baptize secretly. Yet those who were baptized have been faithful; and when scattered by persecution, they have gone preaching the word. From some of them he has heard, from towards the sea; others have gone to Shwaygyeen, and Toungoo, and Ava. The design of Ko Thah A in calling the second time appears to have been to invite me, in western phrase, to "supply his pulpit" the next Sabbath morning, and address the church, which I was very happy to do. The morning was wet and lowering, and not more than thirty members were present, besides some at the door and windows. But

\* I have since been to his door, and would have bent under his roof; but it would have pained the good man, and we turned away.

I discoursed to them with great satisfaction, as to elect brethren, from 1 Peter i. 3, 4. Mr. Stevens interpreting, and Ko Thah A leading in prayer.

*Examination of a Candidate for Baptism.*

It had been a part of the intended services of this day to administer the ordinance of baptism, but the storm, and consequent absence of some who would wish to be present, induced a postponement of the rite to the Sabbath following. An examination of the candidate (two others have since been presented) had been held on the previous evening. Her name is Mah O. She is the wife of a head-man of one of the city districts who was lately baptized, and connected by birth with relatives distinguished for rank and of proud pretensions. Among the questions and answers proposed and returned, were the following, Mrs. Ingalls interpreting:

*Question.* What are your feelings in regard to the Lord Jesus Christ?

*Answer.* He seems to me as my Father and Saviour.

*Qu.* Why does he seem to you as a Saviour?

*Ans.* He came and died for me, and will forgive my sins.

*Qu.* How is your heart towards Jesus Christ? What do you wish to do for him?

*Ans.* I love him and wish to serve him.

*Qu.* What makes you think he will forgive your sins?

*Ans.* I have love in my heart. I love everybody. I wish all to love Jesus Christ.

*Qu.* How do you look upon your sins?

*Ans.* All my life has been full of sin. I wish to sin no more. I am very sorry.

*Qu.* What reason have you to hope that you will not go back to your sins?

*Ans.* Jesus Christ will help me. I pray to him.

*Qu.* How does Christ appear to you when you pray to him—close by, or far off?

*Ans.* He seems close by, in my heart.

*Qu.* How do you feel towards your countrywomen?

*Ans.* I wish them to become Christians. I speak to them.

*Qu.* What do you say to them?

*Ans.* I consider first in my heart what to say; then I tell them of the incomparable, the eternal God. These pagodas are made of brick and mortar; and the foreigners come and tear them down and pave the roads with them. I tell them of Jesus Christ, who came and died for us. I have per-

suaded some to come, two to this place [Mr. Ingalls' house] and three to Mr. Kincaid's; and there are three or four more thinking to come.

*Qu.* What do you hope for when you die?

*Ans.* Jesus Christ will take care of me; he will be with me. I hope to go where he is.

*Qu.* Why do you wish to be baptized?

*Ans.* Because I believe in Jesus Christ and wish to be his disciple. Formerly I was ashamed when they reviled me and

said that I had been to Jesus Christ's [the missionary's] house. Now I rejoice when they revile me. It makes me happy to be reviled.

This examination was wholly an informal one. Mah O had previously been approved by the church, and was to have been baptized with her husband, but was prevented by sickness. She had been a hopeful inquirer for a year, and for some months giving gratifying evidence of the possession of faith in Christ. — *Miss. Magazine, February, 1854.*

### Miscellany.



#### A HINDU CARRIAGE.

OUR young friends never saw such a carriage as this, with its singular-looking cover, and its yoke of oxen to make it go. Slow and sure must be such travelling! Quiet and leisurely people must be the travellers! They need not much fear that their team will run off with them. And yet all oxen are not slow-going, heavy-footed animals. There is a kind in Upper India, used by native gentlemen of wealth to draw their carriages, which can trot along four or five miles an hour, and which bring a very high price. But no doubt a great change will take place in the mode of travelling among

the Hindus. Railroads are now building. Steamboats have for years been employed on the Ganges. The telegraph, too, is beginning to run a race with time in India.

These and other things will change the ideas of the natives. A rich man, after a while, will think a carriage, drawn even by fast oxen, rather a slow conveyance. The Hindu ladies, who now chiefly use such a carriage as this, with its ample curtains ever ready to be closely fastened down, so as to seclude them from being seen, will, when they become intelligent and cultivated Christian women, feel very little inclined to

travel at ox-rate speed. Their fathers, brothers, and husbands, will honor them so highly for their many virtues deserving respect and love, that it will be a thing unheard of to shut them up in separate apartments under restraint. They will adorn the parlor, grace the railway-car or the steamboat saloon, and look never so lovely as in the courts of God's house—assembled with his people for prayer and praise.

Changes will take place in the condition of the Hindus, even the greatest change of all—from heathenism to Christianity, from nature to grace, and from earth to heaven. Our missions are making this change. Our contributions have this as their object. Our prayers, when heard and answered from on high, will then be changed into praises for this happy result.

#### Who goes to the Monthly Concert ?

In those churches where the Monthly Concert is regularly observed, there are many members who regularly stay away from it; and others who go only occasionally to suit their convenience; and others again who go not to pray, either vocally or mentally, but to hear some statements from some returned missionary, or some interesting communications from those who are on the missionary field. Such may be heard to say, when asked if they are going to the concert—"I don't see much use in going to these meetings, for our pastor has not the faculty to make them interesting." As if the heathen world going to eternity without the hope of heaven was not a consideration in itself of sufficient interest to lead them to the prayer-meeting—but, though members of the church, they will stay away because their pastor does not render the meetings interesting! Is it no consideration that our brethren and sisters have in our behalf gone to the heathen with the gospel, which they find the poor idolaters slow to understand and still slower to believe and obey?—is it no matter of interest to us that they are few and feeble, and want our sympathy and the support of our prayers? Do we prize the sympathy of our friends when in trouble, and when engaged in a difficult work in which they have a common interest with us? Does it help us in our duties and make us happy in our sorrows to

see them show their good-will, and strive and do what they can? We believe the Bible, and in it we read that "the effectual fervent prayer of a righteous man availeth much." Now the inference is, that your prayers are important for the heathen, or they are useless for yourself—for, if you cannot offer prevailing prayer for the pagan, you have reason to pray, "God be merciful to me a sinner." You must either give up your hope of heaven or begin to pray for the heathen. The believing, hopeful, renewed heart goes up to God spontaneously in fervent desire for the salvation of the world. It goes out of self, and looks abroad and longs for the happiness of the race, and, with humble penitence for sin and hearty pleadings with God for pardon, it wrestles with importunate prayer for the salvation of the perishing. If we felt the constraining love of Christ in our hearts, and came together to mingle our prayers with our Christian friends in behalf of the heathen, should we be likely to go away and complain of a want of interest in the meeting? No, brethren. The difficulty is, there is in us a want of interest in the salvation of souls and the service of our Master. If we feel no interest in the Monthly Concert of prayer, and no personal obligation in giving the gospel to the heathen, there is reason to fear that we have no interest in Christ and no sound hope of heaven. Are we living in sympathy with the Saviour? Do the objects which engrossed his thoughts and the principles which governed his conduct find a place in our hearts? He has said, "Whosoever will come after me, let him deny himself, and take up his cross and follow me." Do we follow him? Have we his spirit? Do we obey his commands? If not, why do we bear his name, and expect a place in his rest, or a share in his reward?—*The Macedonian.*

#### Following Instructions.

A GERMAN Roman Catholic having been ordered by his priest to walk a number of miles with peas in his shoes, as a penance, wished to obey the injunction and yet not undergo any suffering, and accordingly *boiled the peas.*

A LADY who had refused to give, after hearing a charity sermon, had her pocked picked as she was leaving the church. On making the discovery she said, "God did not find the way into my pocket, but it seems the Devil did."

## Board of Foreign Missions.

NEW YORK, MARCH, 1854.

## Recent Intelligence.

MISSION HOUSE, Feb. 14, 1854.

INDIAN MISSIONS.—Letters have been received from the Choctaw Mission, January 6; Creek, January 3; Chickasaw, to January 5; Otoe and Omaha, January 10; Iowa and Sac, December 28; Chippewa and Ottawa, to January 23. During the year three of the scholars at Kowetah, Creek Mission, have been received into the church, and others are under serious impressions. One of the young men has begun to study Latin, with a view to the ministry.—From the Otoe Mission a suggestion is made, that much of the sewing, in making up clothing, &c., for the scholars, might be done by the ladies of the congregations, leaving their missionary sisters more time for teaching and other duties. As this matter now stands, a large part of their time is occupied with this kind of work, which might be much better spent in more direct missionary labor.—The boarding-school among the Chippewas contains 34 scholars, of whom 23 are boys. Others are anxious to be received, and the Executive Committee have authorized the number to be increased, though it will be attended with increased expense. The day-schools are prospering. The Romanist missionaries are using every means to injure the mission, but with little success.

AFRICA.—Letters have come to hand from the Liberia stations to the 12th of December, and from Corisco to the 4th of October. Mr. Mackey had succeeded in making a journey of about 125 miles into the interior, where he reached a mountainous region, which will probably be found to be a very interesting field for missionary labor. See his letter in the *Record* of this month, and some notices of his journey in Mr. McQueen's letter on a preceding page. A new chapel had been

built in Corisco, and "consecrated" in the best sense, by having public worship conducted in it. (See Mr. McQueen's letter.)—Mr. Wilson, of Monrovia, sends an interesting notice of Mr. Simon Harrison, an aged colored man, who was redeemed from slavery among the Indians by Christian friends, and is now engaged in useful missionary labors in Liberia.

INDIA.—Our letters are dated at Lahor November 15; Lodiana, to December 6; Agra, to December 6; Futtehghurh, December 3; Allahabad, to November 15. The painful intelligence of the death of the Rev. Joseph Porter is brought by these letters, of which some particulars are given in another column.—Mr. Jamieson mentions the baptism of a young Hindu at Ambala.—At Banda, the centre of a large population, a school has been formed in connection with the Allahabad Mission. Two of the native converts from Allahabad are the teachers; 50 scholars were in attendance on the second day, notwithstanding some opposition by natives of influence, and liberal donations had been made for the support of the school by European friends at Banda.—Messrs. Warren and Sealey, with their families, had passed through Allahabad, on their way to this country.

CHINA.—Letters have come to hand from Canton, November 25; Shanghai, November 19; and Ningpo, November 5. At Ningpo, A-jing, one of the members of the church, had been called to her rest. She was supported by the blessed hopes of the gospel. Several girls in the boarding-school were inquiring what they must do to be saved. Among the mission families there had been cases of fever and chills, but the colder weather at the date of their letters had improved their health.—At Shanghai, we are glad to learn that Mr. Wight's health was much better. The labors of the brethren were

a good deal interrupted by the hostilities between the imperialists and the insurgents. The mission-houses, being much exposed, had to be vacated, and the chapel in this city was closed for the time being.—At Canton, it was found that female scholars could readily be obtained for boarding-schools, showing a happy change in the feelings of the people towards the missionaries. A limited number of girls, it was expected, would be taken under the charge of the mission, forming two small schools, which Mrs. Happer and Mrs. French would superintend.

FRANCE—ITALY.—We have received letters from the Rev. Dr. J. P. Revel, of the Waldensian Synod, dated January 22, and the Rev. Dr. J. H. Grandpierre, of Paris, to January 18. These letters contain warm acknowledgments of funds remitted to the care of those brethren, to aid in spreading the gospel among the Romanists, and furnish evidence of the Divine favor towards such efforts. The opposition of the priesthood is vigorous and severe, yet it cannot prevent the increase of scriptural knowledge; and the labors of our Protestant friends are not in vain in the Lord. Yet, from information through various channels, we think that our brethren in France must find their position one of increasing embarrassment. We trust that the Lord will soon give them enlargement.

#### Death of the Rev. Joseph Porter.

We learn with sincere regret the removal by death of Mr. Porter, at Lodi, November 21st. His illness was a protracted one, commencing with bronchitis, and ending in consumption. He was a faithful missionary for seventeen years, and his last end was peace. The brethren of the mission, all but one, were in Lodi at their annual meeting, and were present at his departure, and followed his remains to their last resting-place. They urgently plead that more laborers may soon come to their help, and we trust this call of Providence will be deeply considered by those to whom it is addressed. Much sympathy is felt for Mr. Porter's bereaved companion. She

will attempt to remain at her post, where she has the important charge of the female boarding-school. We trust she will receive consolation and strength, in answer to the prayers of many of our readers.

#### A Missionary Wanted.

"THE Hainanese, who speak an entirely different dialect, are also here in great numbers, and for their benefit the labors of no Protestant missionary are devoted, either here or elsewhere."

Thus writes the Rev. S. Mattoon, from Bangkok, Siam. See his letter in the Foreign Missionary for last month, February. Here is a door open; who will enter it? The missionary may learn this Chinese dialect at Bangkok, and seek the salvation of these islanders there, and prepare tracts and portions of the Scripture to be sent to Hainan from time to time, and be ready to go there himself after awhile. He would not have to build on another man's foundation. He would be the first missionary to this people. With God's blessing, he might do immense good. We plead for these immortal souls—1,500,000—who have not even one Christian teacher. Who will go, and seek their salvation?

#### Extracts from Correspondence.

"ENCLOSED, please find a draft for \$——. The children in our Sabbath-school, I hope, will do about as much as the whole church besides. My trust is in the rising generation. As to the present, it is *impracticable*. I have become tired in my efforts to raise them up to the standard of duty, even when graded on the lowest scale. My own personal contributions nearly equal the entire benevolent outgoings of my congregation. I feel sometimes that I can endure it no longer. But they are rising slowly."

"ENCLOSED are —— dollars, taken last Sabbath, for Foreign Missions. I am grieved,



and almost discouraged, that my congregation, considering their means, are not disposed to do better. But I still trust for better things. The Spirit alone can open their hearts, and make them more liberal."

REMARKS.—1. The paragraphs above are taken from two letters that reached the Mission House on the same morning, one from an esteemed brother of but a few years' standing in the ministry, the other from an honored minister of large experience; one from the East, the other from the West.

2. They both speak the feelings of a great many of their brethren. Often are they discouraged at the *closeness* of their people, when collections are made for the cause of Christ.

3. What must the angels think of some scores of professedly redeemed sinners, intrusted with some hundreds of thousands of their Lord's money, who, for sending the gospel to perishing millions, will give, in a whole year, but a few tens of dollars? What will these Christians think of it themselves, when they come to their dying-hour?

4. Our brethren in the ministry are the main agents of foreign missions. Their own donations are often princely, compared with their means, and with the gifts of many of their people. Their views of duty, their representations of the case of the destitute, their appeals for Christ and the extension of his kingdom, are an essential part of the home agency of the missionary work. By these, they as truly labor in this work as if they were stationed at Lodiana or Shanghai, and very likely with more self-denial than they would feel on heathen ground. Verily they shall not lose their reward.

5. Two all-important topics are here stated. Let all our brethren look well to the rising generation, and seek to imbue them with a missionary spirit. Let all feel deeply, at the same time, that it is only the Spirit of God who can open the hearts of Christians,

and make them more liberal. As to both these, and indeed as to the whole work, *faith* must fail not.

6. Our brethren are not without some encouragement. One can say, "They are rising slowly;" they shall rise faster, we may hope, after a while. The other sends on nearly twice as large a collection this year as last. And his people, let us hope, will yet increase the amount tenfold, and then wonder that they do not give more. At any rate, faint not, dear brethren; the seed you are now sowing may spring up long after you are gone, and in heaven you may learn that missionaries not inferior to Martyn or Morrison have been called to a work greater than theirs, by God's blessing upon your present labors.

### "Me ready To-day."

A POOR old negro woman was ill, and confined to bed for five years. She had been strong and powerful in her youth, and was remarkable for her wickedness and idolatry; but now, though she could not move her limbs, her soul was free. She had learned, from the faithful preaching of the missionaries in Western Africa, to love and serve Jesus Christ, and during her long illness no murmur escaped her lips.

For fifteen years she had served and worshipped idols, now she served the true God; once a blind and foolish heathen, but now an enlightened Christian; once she was a slave to her sins, but now free and happy in Christ.

All who saw her acknowledged that she was one whom God had blessed. When the hour of her death drew near, she said, "Me happy, me very happy, if the Lord will but take my soul up to himself to-day! Me ready to-day! If morrow morning comes, me ready then to go!" Then laying her hand on her breast, she said: "Here nothing but peace!" And so she died.—*Juvenile Missionary Magazine*.

### Christ's Likenesses.

REAL Christians are the resemblances of Christ; and if we love the original, we will also love the copy.—*Bond*.

## Goodness of God.

THE silk-worm cannot furnish silk without the mulberry leaf, the substance on which it feeds; and God, as if to allow the little spinner plenty of stuff to work with, has so ordered it that no other insect will eat of the same food. This may appear a small matter, yet it shows the care and the goodness which the great Maker of all exercises over the humblest of his creatures. We may well say, if he thus provides food, and makes useful the little silk-worm, so will he also do for me, little as I may be.—*Child's Paper.*

## Donations

TO THE

## BOARD OF FOREIGN MISSIONS

IN JANUARY, 1854.

**SYNOD OF ALBANY.**—*Pby of Troy.* Stillwater 1st ch 77. *Pby of Albany.* Albany 3d ch mo con coll's 43.25, 120 25

**SYNOD OF BUFFALO.**—*Pby of Wyoming.* Warsaw ch 30, less 5 for *Foreign Missionary*; Moscow ch 7; Rev. Moses Miller 4. *Pby of Rochester City.* Port Byron ch Sab sch 4, 55 00

**SYNOD OF NEW YORK.**—*Pby of Hudson.* Florida ch mo con 3.25, children's gifts 2.71. *Pby of North River.* Rondout ch, of which 25 from Sab sch to ed *Martins H. Wurts* and *Walter Crane Phillips* 134; Wappinger's Falls ch Sab sch 5; Wappinger's Creek ch mo con 12.50; Marlboro' ch mo con at West Neighborhood 3.60, individual contributions 23.62. *Pby of Bedford.* Red Mills ch 5.44, S. S. Myrick 5; South East ch 10.37; Pound Ridge ch a Lady 5; North Salem ch 0; South Salem ch a friend 1; Uroton Falls ch mo con 9; Mt. Kisco ch 15. *Pby of Long Island.* Bridge Hampton ch 16. *Pby of New York.* Fifth Av. & 19th st. ch ann coll 5399.73; Yorkville ch mo con 10.01; Williamsburg ch mo con 23.12; Madison Avenue ch mo con 30; Brooklyn 1st ch mo con 30; University Place ch mo con 23; New York 1st ch "a member" 20, mo con 141.00, Sab sch teachers to ed *James Davidson* and *Sarah C. Dow* 13.50, scholars to ed *W. W. Phillips* 25, to ed *Geo. B. Lamar* at Corisco 25, young Ladies to ed *Mary K. Lowrie* at Canton 6.25, to ed *Josephine N. Tuttle* at Nung- 25, Miss Jaudon's class to ed — at Canton 6.25, Inf. Sab sch to ed *Walter Lowrie* at Spencer Academy 6.25; Chelsea on ann coll 110, "a member" 30, mo con 25; Rutgers St. ch ann coll, of which 30 from Joseph H. Skidmore to con his daughter *LUOT ANNE HAWLEY SKIDMORE* 1 m 208.10; Astoria ch Sab sch to ed *Frederick G. Clarke* 25; Forty-second street on mo con 12, Sab sch to ed *Muhameds* at Futebarn 25. *Pby of Connecticut.* Thompsonville on 30, 6347 75

**SYNOD OF NEW JERSEY.**—*Pby of Elizabethtown.* Plainfield ch Sab sch for Bond Scholarship 6; Liberty Corners ch 27, less 6 for *Foreign Missionary*; New Vernon ch 20; Elizabethtown 1st ch, of which 100 from Ladies soc for school at Mynpury, Nor. Ind. 425, less 20 for *Foreign Missionary*; Mahway 1st ch, of which 30 from Ladies sewing soc for Jewish Mission, to con Mrs. MARY ANNE LATHROP and Mrs. SUSAN JACQUES 1 m's 90; Westfield 1st ch,

of which 4.77 from children 47.80. *Pby of Passaic.* Connecticut Farms ch 50; Newark 3d ch add for Papal Europe 32.08, mo con 13.32; Springfield ch mo con coll's 22.90. *Pby of New Brunswick.* Lawrence ch mo con coll's 42.41, Sab sch to ed A. Gosman 20; Bound Brook ch mo con 12; Ewing ch "a friend of missions" 5. *Pby of Newton.* Belvidere ch 40, Sab sch to ed John M. Sherrerd at Spencer 15; Mansfield ch 25; Fox Hill ch 19. *Pby of Susquehanna.* Wyalusing ch mo con 2.05. *Pby of Luzerne.* Mauch Chunk ch mo coll's 18, a thank offering from a Lady 5, a little boy 1, Miss C. M. Smith 1 to ed *Richard Webster* at Ningpo, bal on same account for 1853, 5, Sab sch miss soc to ed *Maria B. Salkid* 25; Summit Hill ch 4.25; Laokawanna ch 10. *Pby of Burlington.* Burlington ch mo con colls 46.97, Sab sch to ed Theo. L. Cuyler 10, 1000 88

**SYNOD OF PHILADELPHIA.**—*Pby of Philadelphia.* Sixth ch ann coll, of which 1.15 from a little child, 212 65; Tenth ch mo con 45, a tr. end 100; Penn. ch "L." 10. *Pby of Donegal.* Marietta ch 14.12; Churchville, Md., Miss Barnes' school of little children 5. *Pby of Baltimore.* Alexandria Va. ch Sab sch 50; Franklin st. ch Balt., mo con 47.98; Taneytown ch add 2; Govanne ch 1.50, Sab sch 3.35; Madison st. ch Balt. 1.23, Miss H. Turnbull 5, Sab sch for Corisco Mission 23. *Pby of Carlisle.* Gettysburg ch 23.32; Hagerstown ch 41; Middle Spring ch, contents of children's family missionary box 2. *Pby of Huntingdon.* Yellow Creek ch 6.15; Spruce Creek 1st ch 81; Sinking Valley ch 29; Astoria ch 50; Huntingdon ch 50. *Pby of Northumberland.* Milton ch 50, mo con colls 20, 906 33

**SYNOD OF PITTSBURGH.**—*Pby of Blairsville.* Ebensburg ch 24.50; Saltburg ch 40.75; Pine Run ch 12.05; Leechburg ch 6.92, Sab sch 2; Elders Ridge ch and Academy soc of Inquiry 10.21. *Pby of Red-stone.* Greensburg ch Sab sch Penny coll 5; Uniontown ch mo con coll's 56.40; Brownville ch 1st Sab sch 5. *Pby of Ohio.* Pittsburg 2d ch in part 199.35, mo con coll's 24.75; Lawrenceville ch Hatfield Sab sch to ed *Sarah Chislet* 25; Hopewell ch JOHN LOCKHART to con self 1 m 40; Miller's Run ch 10; Sharon ch 4.25; Montours ch 8; Highlands ch 15. *Pby of Beaver.* Glasgow ch 15.75; Beaver Falls ch 21; Slippery Rock ch 11. *Pby of Erie.* Meadville, Pa., Mrs. Sarah B. Howe 5, 544 96

**SYNOD OF WHEELING.**—*Pby of Washington.* Wheeling 2d ch 135.84, Sab sch to ed *Deila M. Dickson*, *Cyrus Dickson*, *Edgar Woods*, *James M. McKeilly*, and *Robert Orange* in China 31.25; Washington ch Young Ladies miss soc add 3; Fairview ch 50; Three Springs ch 22.75; Upper Buffalo ch 37. *Pby of Steubenville.* Steubenville 2d ch Sab sch to ed *William P. Breed* 14.60; Bloomfield ch 6.25; Steubenville ch 22.75. *Pby of New Lisbon.* Canfield ch 20.50; Long Run ch 34.50; Yellow Creek ch 10, 441 47

**SYNOD OF OHIO.**—*Pby of Zanesville.* Zanesville 1st ch Sab sch for sup Bazaar School in Nor. Ind. 20. *Pby of Litchland.* Ashland ch Sab sch to ed *John Robinson* 25; Utica ch 20.20; Olivesburg ch 4; Savannah ch 20.69; Mount Vernon ch, of which 25 cents from Master Walter Lowrie Vance, add to con CHARLES SWAN and ROBERT TURNER 1 m's 45.50; East Union ch 7; Belleville ch 25 cents; Frederick ch 4.92, less 2 for *Home and For Record*; Waterford ch 1.93. *Pby of Wooster.* Canal Fulton ch 16.70; Bucyrus Creek ch 15; Wooster ch to con Rev. J. H. Baird 1 m 40.72; Marshallville ch 4.16. *Pby of Hocking.* Rutland ch 13.16, 240 23

**SYNOD OF CINCINNATI.**—*Pby of Chillicothe.* Marshall ch, of which 10 in part to con Mrs. LUCINDA ROBINSON 1 m, and 6 in part to con Mrs. MARY AMEN 1 m 25; Sinking Spring ch C. P. M. 50 cents, B. D. W. 50 cents. *Pby of Miami.* Dayton 1st ch Sab sch new year's offering to the cause of Christ to ed P. D. and Emma E. Gurley, Maria

- Boyd and David Osborne* 100; Dayton 3d ch 85; Springfield ch 217.33; Lebanon ch, of which 2 from Dr. Clements for Western Indians 98.10. *Pby of Cincinnati*. Pleasant Ridge ch mo con 10.39; Cinna 1st ch Sab sch miss soc 63.60; Cinna 7th ch Sab sch quarterly colls 30.00; Cinna Central ch ann coll 111.69. *Pby of Oxford*. Oxford 1st ch Prof. R. H. Bishop 10; Sommersville ch 5.75. *Pby of Sidney*. Troy ch 12; Sidney ch 51; West Liberty ch 20, 847 51
- SYNOD OF INDIANA.**—*Pby of New Albany*. Charlestown ch mo con colls 40. *Pby of Madison*. Hanover ch mo con 5. *Pby of Indianapolis*. Shelbyville ch 4.29; *Pby of Palestine*. Charlestown ch 4.29; Palestine ch 7, 61 29
- SYNOD OF NORTHERN INDIANA.**—*Pby of Logansport*. Lafayette ch 50. *Pby of Lake*. Salem ch 3.06. *Pby of Fort Wayne*. Fort Wayne 1st ch 42.42. *Pby of Indianapolis*. Indianapolis 1st ch Sab sch to ed Isaac Coo 26, 120 48
- SYNOD OF ILLINOIS.**—*Pby of Kaskaskia*. Edwardsville ch 8.35; Bethany ch 4; Dry Point ch 3. *Pby of Schuyler*. Hopewell ch 17. *Pby of Peoria*. Low Point ch 6; Peoria 1st ch Sab sch to ed Sarah Glen Coffey 25. *Pby of Rock River*. Andover ch 16; Lower Rock Island ch 4.10; Princeton ch 22.50; Galena South ch, of which 20 from juv. Miss soc to ed George W. Fuller in China 53 24, 159 19
- SYNOD OF IOWA.**—*Pby of Cedar*. Cascade ch 3.19; Scotch Grove ch 3.31; Tipton ch 21. *Pby of Des Moines*. Birmingham ch 15, Wm. Elliott 7; Winchester ch 12, 62 00
- SYNOD OF MISSOURI.**—*Pby of Missouri*. Columbia ch 13.50; Augusta ch 5.05. *Pby of St Louis*. St. Louis Westminster ch mo con 18.45, Sab sch for Mission to the Chinese in California 13.10. German Sab sch No. 3 for heathen children 2.30; Bellemont Mo 7.50; St. Louis 2d ch Sab sch for sup of Rev Henry V. Rankin, Ningpo 160; St. Louis Central ch Sab sch to ed Anne McEllery & S. J. P. Anderson 25. *Pby of Palmyra*. Hannibal 2d ch 12.10; Big Creek ch 15, 202 00
- SYNOD OF KENTUCKY.**—*Pby of Louisville*. Louisville First ch mo con 23.10; Second ch mo con 9.75. *Pby of Muhlenburg*. Henderson ch 12.50; Marion ch 9.25; Princeton ch 20.25. *Pby of Transylvania*. New Providence ch 20. *Pby of West Lexington*. Frankfort ch mo con 4.39. *Pby of Ebenezer*. Burlington ch J. M. Preston 45; Sharpsburg ch 6; Springfield ch 6, 156 24
- SYNOD OF VIRGINIA.**—*Pby of Greenbrier*. Lewisburg ch 21.97; Point Pleasant ch 25. *Pby of Lexington*. Bensalem ch 10; Bethel ch 31; Rock Springs ch 4; Union ch to ed John Hendren 25. Churchville Miss soc 5.50; Augusta ch Sab sch children 1; Mossy Creek ch 11.34; Tinkling Spring ch H. G. Guthrie and Lady 20. *Pby of Winchester*. Romney Va., Rev. W. H. Foote, D. D. and Lady 50, 205 81
- SYNOD OF NASHVILLE.**—*Pby of Tuscumbia*. Courtland ch mo con, 3 20
- SYNOD OF MEMPHIS.**—*Pby of Chickasaw*. Holly Springs ch "a member" 25. *Pby of Memphis*. Germantown ch 16; Salem ch 12, 53 00
- SYNOD OF SOUTH CAROLINA.**—Synodical coll at Anderson C. H. 121. *Pby of South Carolina*. Liberty Springs ch 9.85; Rock ch 9, mo con colls 17.15; Hopewell ch (Keowe) 71.50; Rock Spring ch female association 5; Warrior Creek ch 1; Carmel ch 2.95; Aveleigh ch 30; Laurens C. H. ch 1.45. *Pby of Bethel*. Yorkville ch 99; Bethel ch 64; Six mile creek ch 5; Fishing Creek ch 5. *Pby of Harmony*. Seion ch mo con coll's 76; Bethesda ch Camden 40; Concord ch Mrs. Leah McFadden 10, Dr. R. Durant 10; Hopewell ch 100. *Pby of Charleston*. Charleston 2d ch three mo con coll's 119.41, Moore Missionary, fund 29; Columbia 1st ch 174; Beach Island ch 20; Edisto Island ch 15, 1025 31
- SYNOD OF GEORGIA.**—*Pby of Florida*. Tallahassee ch Mrs. Martha Triplett to ed William Triplett in India 13; Bellair Flor John Parkhill 5. *Pby of Cherokees*. Rossell juv soc to ed N. A. Pratt 20, 38 00
- SYNOD OF ALABAMA.**—*Pby of E. Alabama*. Providence ch 10; Hayessville ch 15; Mt Harmony ch 15; Pinckney Ala., a Lady a friend of Missions 10. *Pby of Talladega*. New Salem ch 18.50; Hatchet Creek ch 16; Mt Pisgah ch 10; Hebron ch 5.50, 100 00
- SYNOD OF MISSISSIPPI.**—*Pby of Louisiana*. Prytanee St ch New Orleans ann coll 110.10, less 12 for *Foreign Missionary*, mo con coll's 41.55; Lafayette Square ch ann coll and two mo con colls 410, less 12 for *Foreign Missionary*, 537 65
- SYNOD OF TEXAS.**—*Pby of Western Texas*. Green Lake ch 84 31
- Total from churches, \$13,584 87  
LEGACIES.—Indiana Co., Pa., Bequest of Daniel Smith 50; York S. C. Estate of John Blair 103, 153 00  
Less paid on acct Patterson Estate 33 33  
119 67
- MISCELLANEOUS.**—A friend for Mission Schools in India 425; A Christmas gift for the heathen from a boy 6 yrs old 4.30; Eaglesville, Pa., Rev H. S. Rodenbaugh 1.25; Friends for Indian Missions 97.23; N. Y. Miss Emily Rose to ed Francis D. Ladd 25; A friend to the cause 2; A friend for the Madiai 500; A merchant for China Missions 1200; Two merchants for Mission to the Chinese in California 1000; A friend for China 1000; A friend for India 11.00; A friend for Africa 1000; A friend 1; An Old Presbyterian 25; M. G. R. for Indian Missions 5; Rev A. Johnston, Water Valley, Mi. 4; Rev. G. P. Van Wyck, Bloomingburg, N. Y., 5; part of the first fee of a young Lawyer 2; Aliquis, bal to con — 1 m 20; New Year's offering of the children of Rev H. R. Wilson, D. D., viz., Betty 1.50, Henry R. 1.50, Mary Jane 1.50, James L. 1.60, Mrs. Wilson 5, Rev. H. R. Wilson, D. D., 5; A Lady of Cohocton, O., 10; A friend of the cause, Phila., 5; J. W. N. 5; Mrs. R. Dickson, Foxchase, Pa., 2.50; Milton, Pa., Mrs. Margaret Sanderson 10, Mrs. Hannah P. Lawson 10, A friend of For. Missions 2, 6377 28
- Total Receipts in January, \$20,061 82
- SPECIAL CONTRIBUTIONS FOR THE WILDERNESS.**—Amount previously acknowledged, \$3242 40  
'H' 10; Port Byron ch, N. Y., 15; Georgetown, D. C. add 10; Greenwich ch, N. J., Mrs. Thos. Hunt 5; Wheeling, Va., Rev. Edgar Woods, D. D. 10; Guthrie'sville, S. C., Rev. P. E. Bishop 20; Rev. John Pryse 6; Frankford ch, Pa., 10; J. W. Luokie, Parksburg, Pa., 1.50; Mrs. M. F. Smith, Chippewa, O., 1; New Berlin Sab sch, Pa. 18; John Hibbard, Bainbridge, Ga. 5, 111 50
- \$8,353 90  
WM. RANKIN, JR.,  
Treasurer.
- DONATIONS IN CLOTHING, ETC.**—Ladies of Brandywine ch Pa., one box clothing for Rev. W. H. Templeton, Kowetah; Mrs. K—, New York, 92 Garments; a lady 23 Garments.

# THE FOREIGN MISSIONARY.

## Missions of the Board.

### A MISSIONARY MANUAL:

OR, SKETCHES OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

[Continued from page 205.]

#### MISSIONS IN NORTH INDIA.

ONE of the earliest of the missions to which these pages are devoted, was formed in North India. It has also become one of the largest missions; so that a full account of its history cannot be given in this work. Referring the reader for more particular information to two books by missionaries of the Board,\* I would aim here at giving merely a general view of India as a missionary field, and of the Presbyterian missions in its north-western provinces.

The country, to which the title of India is now commonly applied, forms a well-defined part of south-eastern Asia. It is bounded on the north-east by the Himalaya Mountains; on the north-west by the river Indus, and on other sides by the Indian Ocean, and the Bay of Bengal. From Cape Comorin, in north latitude 8°, to Cashmere, in 34°, its length is about 1,900 miles; and its greatest breadth, from

the mouth of the Indus to Burmah, is about 1,500 miles. Owing to its irregular figure, its area may be stated at about 1,280,000 square miles, being nearly the same as that of the old twenty-six States of our confederacy.

Some parts of this vast territory are mountainous, though they are under cultivation to a considerable extent. At the north-west some districts are nearly deserts of sand, while extensive deltas at the mouth of the Ganges and some other rivers, are also uninhabitable. The greater part of the country, however, possesses a rich soil, which is mostly under cultivation, and which, under the heat and moisture of a tropical climate, produces a large supply of food and clothing for its own inhabitants, and some of the most valuable articles of commerce with foreign nations. The people of India, estimated at 150,000,000, are clothed to a great extent from the cotton grown in certain districts; and the production of this important article of modern commerce might, no doubt, be greatly increased. Sugar, indigo, opium, and rice, are all leading staples of Indian commerce. Rice forms a large part

\* TWO YEARS IN UPPER INDIA: by John C. Lowrie. New-York: Robert Carter & Brothers. 1850.

MISSIONS IN HINDUSTAN: By James R. Campbell. Philadelphia: George H. Stuart. 1852.

of the food of the natives, and is exported to foreign countries. In the northern provinces, wheat and other grains are cultivated.

The Hindus differ from each other in their appearance, and probably in their origin. Commonly they are of a dark complexion, but the wealthier classes are of a lighter color. In some provinces, as in Bengal, they are a slightly-built, effeminate race; in others, as in Rajpootana, and other north-western provinces, they are a muscular, vigorous people—the men looking quite warlike, with their match-locks, shields, and swords. They are by no means a savage race. A certain kind of civilization has existed for centuries. They are found cultivating the soil as their chief employment, but carpenters, blacksmiths, weavers, dyers, gardeners, groomers, cooks, barbers, teachers, learned men, soldiers, priests, and other classes show a civilized state of society—though these terms do not describe occupations or professions at all so advanced as we meet with in western nations. Their habits of life are simple, and for the most part regular. Two meals a day, chiefly of vegetable food, with no other beverage than water, supply their wants. There are some men of wealth, but the most of the people are extremely poor. Hard-working men, in the fields or on boats, are glad to obtain three rupees a month for wages, or less than a dollar and a half, out of which they must find themselves. Their hope of better circumstances depends on Christianity. This will relieve them from the heavy burdens of idolatry and superstition, which now consume much of their time and property. It will break the yoke of caste and allow scope for enterprise. It will substitute the holy day of rest for numerous festivals, demoralizing and expensive. It will teach them truth, integrity, contentment, domestic happiness, so needful to all men, but especially to the poor. Religion will then be their best support, instead of being, as it surely is now, their greatest burden.

It is difficult to describe clearly the religion of the Hindus. Conflicting views are given in their sacred books. Some writers maintain

the unity of the Divine nature; others, pantheistic notions; others still, polytheism; many are fond of metaphysical subtleties; more delight in foolish legends and corrupting histories—such as the amours of the god Krishnu with several thousand dairy-maids. Their sacred writings are very voluminous, and contain many just sentiments and good precepts; but they contain also greater quantities of nonsense and depravity than could be found in the literature of all other nations.

Some authors have attempted to treat this religion as if it were a logical system. They speak of Brahm as regarded by the Hindus as a pure and original spirit, pervading all things, but existing in an unconscious state, until, suddenly awakening, he created in illusion (or caused their images to appear) the universe, and the seeds of things that should exist; he then gave existence to Brahma, Vishnu, and Shiv, and committing to them the further conduct of the world, he relapsed into unconsciousness. As a spirit taking no interest in the affairs of men, Brahm receives no worship whatever; but the triad, Brahma, the creator, Vishnu, the preserver, and Shiv, the destroyer, —supposed to represent the three conditions of all finite existence,—are worshipped over all India. Innumerable lesser divinities, gods and goddesses, are also worshipped in various places, at particular times, or for special jurisdiction over the affairs of human life, each by his own followers. A goddess is worshipped by thieves and murderers; another is invoked for the removal of the small-pox; a god presides over the fields, &c. Whatever theory may be advanced in order to systematize the religious belief of the Hindus, or however their learned men may speculate on the metaphysical and actual relations of the gods to each other and to human beings, it seems to be quite certain that practically this religion is neither more nor less than a heterogeneous compound of gross idolatry. The image of Shiv may perhaps help the learned worshipper to meditate on the object of his devotion, but it is itself the object of worship to nearly all who resort to its temple. Not only are images of various sizes and figures—constructed out of clay,

stone, wood, or metal—the objects of religious worship, but certain trees, stones, rivers, &c. The Ganges is considered a goddess, and receives worship from most of those who live on its banks, and from multitudes who resort to it from distant parts of the country. To bathe in its waters is a sure way to become free from sin; to die on its banks, drinking its water and invoking its name, is a passport to heaven. Thousands of worshippers may be seen every day paying their homage to this river, and in many places the sick and dying are exposed on its banks, under the burning sun by day, and in the damp air at night, in the vain hope of thereby ending life in peace, and going at once to a better world.

The doctrine of the transmigration of the soul, or its passage from one body into another, is a part of this religion. This idea of a succession of births into higher or lower beings, according to the conduct, has great influence over the Hindua. To deter men from killing Brahmans, for instance, Manu, the great law-giver, enacts, that “the slayer of a Brahman must enter into the body of a dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a low person, or a demon.” The common abstinence from meat as food, results theoretically from this belief; otherwise, men might kill and eat the bodies of their relatives or friends. One of the effects of this opinion is similar to that of a belief in purgatory—it serves as a sedative to the conscience; men may be punished for their sin by an evil birth, but they will hope to escape from it by some meritorious act,—it is not considered an irrevocable sentence.

Hardly any thing in Hinduism is more pernicious than the system of caste. The Brahmans were formed from the mouth of the deity, to expound his will; the Kahetriyas from his arms, to defend the Brahmans; the Vaissyas and Sudras from his body and feet, to provide for and serve the Brahmans—the whole doctrine being so framed as to exalt the priestly class immeasurably above all the others. Accordingly, Brahmans are held in the highest honor, are employed in all the functions of religion, are entitled to exact

large fees from the lower classes for their spiritual services, and according to native laws are in a great measure exempt from punishment for crimes. The four leading divisions of caste have become variously subdivided, so that now almost every occupation in life belongs to a separate class of people, who neither eat together nor intermarry. To violate any of the rules of caste, is to forfeit one's standing, and in most cases one's means of subsistence. This system interposes a formidable barrier, therefore, in the way of the spread of the gospel. For a Brahman and a Sudra to meet together at a meal, according to Hindu notions of caste, is an impossibility. But no distinctions of this kind can be recognized at the Lord's table, nor are there any hereditary privileged orders in the Church of Christ; the rich and the poor meet together there as brethren. Moreover, caste is a serious hindrance to the temporal improvement of the natives, forbidding them to adopt superior methods of agriculture or mechanical employment. In this respect, the severity of the system will eventually hasten its overthrow; it will be found to conflict with the self-interest of men of all classes.

Our limits will not permit us to describe the temples, festival-days, pilgrimages to holy places, ascetic religious orders, and other peculiarities of the Hindu religious system. The indecencies, suffering, and frequent loss of life at the worship of some of the principal gods; the sacrifice of widows on the funeral-pile of their husbands, and the destruction of infant children in the Ganges, until these atrocities were prohibited by the British authorities—deeds recommended as highly meritorious by the priests; the continued existence, though now nearly suppressed by the same authorities, of a class of murderers, pursuing their horrible life under the sanction of a goddess;—these things must fill every Christian mind with the deepest pity for those who practise or suffer them in the name of religion. Hinduism may be characterized briefly as a religion which teaches the worship of idols, and which sanctions by its examples the greatest immorality; a religion imposing few

restraints on vice or crime, oppressive to the poor, burdensome to the rich, degrading to woman, relentless to the widow, regardless of children, yielding no comfort to the afflicted, and to the dying imparting no hope of heaven. Such a religion, though its age be reckoned by centuries, and its votaries by hundreds of millions, must yet surely fall. God is merciful. His gospel must be preached to every creature in India!

The greater part of India is now subject to Great Britain. In this we are constrained to see the hand of a wonderful and wise Providence. To human view, nothing ever occurred in the affairs of men more unlikely to have taken place, than the present relations of these nations. Far apart, differing widely in language, social life, and religion, no one could have predicted that the Hindus and the British would ever live under the same government. Looking back to their earlier history, our surprise at this result is increased. Less than two thousand years ago, the inhabitants of the British Isles were a rude, unenlightened, powerless, pagan race; the Hindus were then as now a people of vast numbers, far superior to the Angles and Saxons, the Picts and Celts, in the arts and occupations of civilized life, but equally destitute of divine knowledge. The gospel was introduced into Great Britain by missionaries, and became the means of civilizing and elevating its inhabitants; the virtue inherent in the religion of the Bible is the true secret of Anglo-Saxon progress. The Hindus without the gospel became only more corrupt in morals, less able to oppose foreign invasion, and increasingly prepared to be the subjects of any despotism—native, Mogul, or European. See the influence of Christianity, by example and contrast!

Less than four hundred years ago, the Portuguese appeared to be more likely than any other Europeans to gain dominion in the East. They were the first to obtain a foothold in India; they acquired possession of the whole Malabar coast, with settlements on the Coromandel coast and the Bay of Bengal, and made Ceylon tributary to them. They were then one of the chief maritime powers of Europe;

but they were votaries of Romanism, a religion containing in itself the elements of decay. The connection of the English with India began a century later, and they were then feeling the new energy inspired by having the Bible open and free in their native islands. We have here an example of the power or weakness of nations, as the gospel has taken root amongst them, or has been supplanted by idolatry; Portugal, under the withering influence of the Roman Catholic Church, has steadily declined in political power and importance, until it is hardly reckoned among the nations. We see also God's gracious purpose. It was not his design to transfer the Government of India from Mohammedans to Romanists, equally shutting out the light of the gospel; but He wonderfully overruled the wickedness of man and made the wrath of man to praise him, and thereby opened the door for the missionary of the cross to nearly all parts of the country, from Cape Comorin to the Valley of Cashmere.

The political relations of the British to the Hindus are often the subject of remark and discussion. I shall not enter into this, farther than to state my belief that most of the Hindus themselves greatly prefer their present rulers to any that have preceded them. The native princes and their retainers, who have lost the power of enriching themselves, would no doubt like to see the former state of things restored. Some other classes may prefer the old régime, but generally the Hindus possess discernment enough to appreciate the advantages of a government in which law reigns, and not the despotic will of the ruler. But whatever opinions may be entertained about the relations of Great Britain and India, the reflecting Christian cannot fail to recognize the hand of the Great Ruler of nations, who is also the adorable head of the Church, in so disposing the events of his providence as to bring this heathen people within reach of the gospel of his grace.

Powerful causes are now at work, which will eventually overturn the huge fabric of idolatry in India. Amongst these, the influence of the government as administered by

the British, may be reckoned as of great weight. There has indeed been much to censure in the connection of the government with some of the idol temples, although the origin and nature of this support has been often misunderstood. In some cases, it grew out of the change of rulers,—the British succeeding native rulers, who had set apart public lands or funds for the endowment of certain holy places. They seem to have considered themselves bound to perpetuate these endowments, overlooking the obvious fact, that the State support of any religion must fall or change with the State itself. There is too much reason to fear, however, that the chief motive for continuing to support the native temples was the desire of conciliating the natives, thus doing evil that good might come. But now all this connection of the government with idolatry has ceased, or is about to terminate; and the Brahmans can no longer appeal to the presence of British officials at their religious festivals as the attestation of the government to their divine character. On the other hand, the administration of the government on those common principles of right and equity which prevail in Great Britain and our own country, tends silently but most powerfully to break down some of the cardinal points of Hinduism. Brahmans are tried, condemned and punished for crime just as if they were Sudras, the code of Manu to the contrary notwithstanding; the Thugs are executed for murder, though they have prayed to the goddess Bhowani for protection, and devoted to her a part of their blood-stained spoils; widows are not permitted to burn themselves to death with the dead bodies of their husbands, and if their sons or other friends are accessory to their cremation, they are punished for their unnatural crime, notwithstanding the glowing praises of the Shastras, so lavishly bestowed on those who on the funeral-pile purchase happiness for themselves and their friends. The Hindus see that the government of the country, a power which they consider to be little less than divine, is arrayed against their religion. Gods and priests and holy devotees all alike give way before this new dynasty.

The progress of correct knowledge among the natives of India is also gradually but greatly changing their religious belief. It is only a small number of the Hindus who receive any kind of education. The female sex are excluded by universal usage from learning to read or to write; and most of the laboring classes of men are equally ignorant. Some of the Brahmans, and a few others, have been at school, but have learned little more than the simplest rudiments; while those who desire to become learned men must devote themselves to works full of the idle legends of their gods, or containing metaphysical speculations not less unprofitable, or teaching errors long since exploded in the western world, including many most absurd "causes of things." These writings appear all to possess a sacred character; and works which teach that the earth rests on the back of a tortoise, or which ascribe an eclipse of the sun to an immense monster, who endeavors to devour the orb of day, are held in equal veneration with the histories of the gods or the precepts of the sages. A lesson in a common school geography will prove hostile to many of these sacred dogmas. Indeed, all knowledge that is adapted to emancipate the mind from superstition, will, among the Hindus, tend to overthrow their religion. The youth who are taught correct methods of reasoning, or of weighing evidence, will soon discard the greater part of their sacred writings. The effects of correct knowledge, however, if unaccompanied by Christian truth, is only destructive so far as religion is concerned. Hinduism is perceived to be false, pernicious, and every way oppressive, and may be altogether discarded, while yet the partially enlightened mind fails to perceive the truth of Christianity, and may even reject the claims of all revealed and supernatural religion. Precisely this is the state of mind of large numbers of Hindus who have come under the influence of European knowledge. They deny their own faith, but they equally disown religion itself, and foolishly boast of reason as their sole guide. This is a most serious state of things; and yet the first part of this process must be



undergone by the Hindu mind, before the Christian religion can be embraced. The government schools, from which Christianity is excluded,—as indeed every kind of religion must be in a country where the people are not of one mind; the newspaper press; the intercourse of Europeans with the natives; the progress of commerce, steam-boats, railways, and telegraph wires;—all tend directly to undermine the faith of the Hindus in their own system. They do not impart, however, any knowledge of Christian truth. It would not be surprising if these causes should lead to an entire abandonment of Hinduism—nay, such a result is inevitable; and to this extent, these agencies are doing an important work for the Church and the missionary. They prepare the way for the Bible and the Christian teacher. But at the same time, the Bible and the missionary are indispensable, in order to save the Hindus from infidelity. They are indispensable also to direct them unto the Lamb of God that taketh away the sin of the world.

The main cause of the overthrow of Hinduism as a religion is, no doubt, the preaching of the gospel. The religion of Christ will surely overturn all other systems of religion, whenever its divinely-appointed means of grace are made known to men. India will furnish no exception to this remark. Already it affords many exemplifications of its truth.

Protestant missions in this country were first commenced in South India by the celebrated Swartz and other Moravian missionaries. Considerable success followed their labors; and as there has always been a larger relative number of missionaries in that part of India than in the north or west, there is a much more widely-diffused knowledge and profession of Christianity among the natives than can be found elsewhere. It is within comparatively a recent period that missionaries began their work in the presidencies of Bengal and Bombay; while in the north-west provinces, the field of the missions of the Presbyterian Church, it is not more than twenty years since these missions were commenced. A few excellent men of the English Baptist and

Episcopal Churches had been previously employed at far-distant places in the same provinces.

There has been such an increase of zeal in the Christian world for the conversion of the Hindus, that now nearly all the larger missionary institutions and many of the smaller have their agents at work, preaching the gospel in various ways, supporting schools for the Christian education of the young, and employing the press in printing the word of God and other Christian books. From carefully-collected statistics published last year in a Calcutta periodical, it appeared that there were in India, at the beginning of the year 1852, missionaries connected with twenty-two European and American Societies, to the number of four hundred and forty-three, of whom forty-eight were native ministers; nearly seven hundred native catechists; three hundred and thirty-one churches, containing over eighteen thousand native communicants, with over one hundred thousand native Christians not communicants; upwards of thirteen hundred vernacular schools, in which nearly forty-eight thousand boys were scholars; ninety-three boarding-schools, with nearly twenty-five hundred native boys, and one hundred and two similar schools, with over twenty-seven hundred native girls; one hundred and twenty-six superior day-schools for education in English, with nearly fifteen thousand boys and young men; and three hundred and forty-seven day-schools for girls, containing nearly twelve thousand scholars—in all making over eighty thousand Hindu children and youth receiving a more or less thorough Christian education.

These are striking statistics. They show great progress already made. They betoken still greater progress in the next few years. Add to these returns the statistics of the press, the great auxiliary of the modern missionary, and it is with increased hope that we look for coming triumphs. We are informed from the same source, that twenty-five printing-presses are maintained in India by Missionary Societies; and that the Bible has been translated into ten languages, the New Testament

into five others, and separate Gospels into four others; besides numerous works prepared in these different languages for native Christians, and for Mohammedans and Pagans. The far greater part of this immense agency has been brought into existence, we are further informed, within the last twenty years. Well may the Church exclaim, in the view of such facts as these, What hath God wrought!

The missions of the Presbyterian Church in India were commenced in 1838. The first missionaries were the Rev. Messrs. William Reed and John C. Lowrie, and their wives, who arrived at Calcutta in October of that year. They were sent out by the Western Foreign Missionary Society, with instructions to select a station in some part of the northern provinces, if this should appear to be expedient, after consulting with Christian friends in that city; otherwise, they were at liberty to proceed to any other part of India, or of the Eastern world. They were greatly favored in obtaining information and counsel from several gentlemen who were largely acquainted with the country, particularly the Rev. Alexander Duff, D. D., of the Scotch mission, the Rev. William H. Pearce, of the English Baptist mission, and Sir Charles Trevelyan, K. C. B., one of the Secretaries in the political department of the government, who had himself resided in the Upper Provinces. As the result of these inquiries, it was considered advisable to proceed, as originally contemplated, to the remote north-western part of the country; and the city of Lodiāna, on the river Sutlej, one of the tributaries of the Indus, was chosen as the station to be first occupied.

The principal reasons for choosing the Upper Provinces as their general field of labor, were these: The urgent need of missionaries and teachers in that part of the country; its being in a great measure unoccupied as missionary ground; the superior energy of the people, as compared with the inhabitants of the Lower Provinces; the relation of the north-western parts of India to other Asiatic countries, west and north, which suggested the hope that the gospel might be eventually extended from

thence into the heart of Central Asia; the vicinity of the Himalaya Mountains, affording places of resort to missionaries whose health might become impaired by the hot climate of the plains. Besides general considerations of this kind, there were some special reasons, arising out of the liberal views concerning the education of the natives, which were held by European gentlemen of influence at some of the north-western cities, and the desire of some of the native chiefs to obtain for their sons the advantages of education in the English language. As an example of both, Sir Claude Wade, the political agent of the government at Lodiāna, had set on foot a school for the instruction of native youth in English, which was attended by sons and other relatives of certain Sikh Sardars or chiefs, and of the Afghan exiles then living at Lodiāna. This school was afterwards transferred to the mission, and the generous support of its founder was continued until his official duties called him to a distant part of the country. It is still in successful operation.

The missionaries recognized with grateful feelings the hand of Providence, in directing the time of their arrival in India at the precise juncture of circumstances, which had turned the attention of Christian observers with special interest to the north-western provinces. If they had reached India a year sooner, their choice of a field of labor might have been a very different one; or, if a year later, they would probably have found the ground at Lodiāna already occupied, and that perhaps by some educational institution from which the Christian religion would have been excluded. They also recognized with thankfulness the favor that was shown to them in the eyes of some of the most influential persons in the country; so that although they had landed at Calcutta feeling uncertain what their reception might be, they were cordially aided in their work by those who were in positions greatly to promote or to prevent its success; while nothing could exceed the friendly interest in their mission, which was manifested by all the European missionary brethren with whom they became acquainted. Thus,

having favor in the sight of God and his people, their missionary field was chosen and their plans of work were laid.

How often do we see that the Lord's thoughts are not our thoughts, neither his ways our ways! Signally was this shown in the early history of this mission. Only one of the first company of missionaries was permitted to see this carefully and well-chosen field of labor; two of the others were early called to their rest—Mrs. Lowrie and Mr. Reed—both by consumption; and Mrs. Reed had accompanied her husband on the voyage homeward, which he did not live to complete. The remaining member of this company reached the station at Lodiāna in November, 1834, and entered on his duties; but a few days afterwards he was taken with dangerous illness. For several weeks the mission seemed likely to become extinct, by his removal from the scenes of this life; and, on his partial recovery, he was told by his medical attendants that he must not attempt to remain in the hot climate of India. A year longer, however, was spent by him in the charge of a school, preaching, and making journeys and inquiries, to gain information for the use of the mission and the Church at home; thus doing the work of a pioneer. In January, 1846, he left Lodiāna, and Calcutta in April, on a visit to this country for health; but eventually the hope of returning to the mission was, for the same reason, reluctantly abandoned.

In the mean time, the Rev. Messrs. James Wilson and John Newton, and their wives, arrived at the station of Lodiāna in November, 1835, and entered upon enlarged labors in the service of Christ. Besides the school and other duties, they took charge of a printing-press in 1836, which has ever since been a valuable auxiliary in the work of the mission.

The third company of missionaries, the Rev. Messrs. James R. Campbell and James McEwen, and Messrs. Jesse M. Jamieson, William S. Rogers and Joseph Porter, and their wives, reached Calcutta in March, 1836. It was Mr. Lowrie's privilege to welcome these brethren on their arrival, and to aid them in preparing for their journey to the Upper Provinces.

Their meeting was of deep interest, as may readily be supposed, especially to one who had seen so severe bereavements and so many dark hours in the short history of the mission. It was now apparent that the afflictions which God had sent, were not intended to discourage his people, but rather to teach them their dependence on His grace alone; to purify their motives; to chasten and strengthen their zeal; and thus at the latter end to do them good, and by their means to impart the greatest blessings to those who were sitting in darkness and the shadow of death.

The brethren of this new reinforcement soon proceeded on their journey to Lodiāna, but Mr. McEwen was led, by what appeared to be indications of the will of Providence, to stop at Allahabad, a large city at the junction of the Ganges and the Jumna, which has ever since been occupied as a missionary station. Mr. McEwen's labors were crowned with pleasing success, and a church was formed in January, 1837, with thirteen members. Besides preaching, he gave a part of his time to the charge of schools, in which he was greatly assisted by his equally devoted wife; but they were not permitted to continue long in these encouraging labors. On account of the loss of health, he was compelled to leave India in 1838; and, after serving the cause of Christ as a pastor, in the State of New York, he was called to his rest in 1845.

On the arrival of the other members of this third company at the end of their journey, in 1836, two new stations were formed. One of these was at Saharunpur, 180 miles south-east from Lodiāna; the other was at Sabathu, 110 miles north-east from the same place, in the lower ranges of the Himalaya Mountains, at an elevation of about 4000 feet above the level of the sea. The un-ordained brethren of this company were graduates of colleges, in preparation for the work of the ministry. They went out as teachers, but with the expectation of prosecuting their theological studies, and after a few years they were ordained to the sacred office.

A church was organized at Lodiāna in 1837; and it is remarkable that its first three native

members have since become valuable laborers in the missionary work; one as a minister of the gospel, another as a teacher, and the third as a catechist. This must be viewed as a signal proof of God's favor towards this infant church, and as a happy example of the way in which the gospel is to be more and more extended in heathen countries. The schools at Lodiana, Saharunpur, and Sabathu, were vigorously carried forward, and the brethren were engaged in preaching, distributing the Sacred Scriptures and religious tracts, making journeys to places where large assemblages of natives were collected on festival occasions;—but it does not fall within the plan of this little work to give a continuous narrative of these labors. Little more will be attempted here than to present a chronological outline of the arrivals of the missionaries, with some of the leading facts in their work.

The fourth company of missionaries, consisting of the Rev. Messrs. Henry R. Wilson, Jr., John H. Morrison, and Joseph Caldwell, Mr. James Craig, teacher, and Mr. Reese Morris, printer, and their wives, arrived at Calcutta in April, 1838. There they met Mr. and Mrs. McEwen, on their return homewards, and were greatly aided by them in making arrangements for their journey. One of their number, however, had already reached the last days of her pilgrimage; Mrs. Morrison was taken to her rest before leaving Calcutta, after a brief illness of cholera. Her afflicted companions proceeded to their several stations: Mr. Morrison to Allahabad, to join the Rev. James Wilson, who had taken charge of the station on Mr. McEwen's removal; Mr. Morris to Lodiana; and Messrs. Caldwell and Craig to Saharunpur. Mr. H. R. Wilson, while proceeding to the station at Lodiana, was led by Providence to stop at Futtehgurh, on the Ganges, two hundred miles above Allahabad, a town which had been pointed out by some of the earlier brethren as eligible for a missionary station. Here, with an interesting family of orphan children, a part of whom were placed under his care by a pious English physician, and assisted by Gopeenath Nundy, the teacher previously employed in

their instruction, Mr. Wilson began important labors, which have been steadily prosecuted ever since, with evident tokens of the favor of Heaven.

In February, 1839, the Rev. Messrs. Joseph Warren, John E. Freeman, and James L. Scott, and their wives, arrived at Calcutta, and became connected, the first two with Allahabad, and the last with Futtehgurh. A printing-press was sent out with Mr. Warren, which, under his efficient superintendence, became an invaluable means of promoting the influence of the mission. In November of this year, Mrs. Caldwell, at Saharunpur, was called to her rest.

In December of the next year, the Rev. Messrs. John C. Rankin and William H. McAnley, and their wives; the Rev. Joseph Owen and Miss Jane Vanderveer, teacher, arrived at Calcutta. Mr. Owen joined the Allahabad Mission, and the rest of this company proceeded to Futtehgurh.

In this year, 1840, the work of translating the Sacred Scriptures and other religious books and tracts, began to be reported as occupying much of the time of some of the missionaries. One of these works was the Gospel by John from the original Greek into Gurmukhi, the language of the Sikhs; another was the Confession of Faith of the Presbyterian Church, with the Scripture references at the bottom of the page, into Hindustani.

In the year 1841, churches were organized at Saharunpur and Futtehgurh, and twenty-seven native members were reported at all the stations.

The Rev. Messrs. Levi Janvier and John Wray, and their wives, reached India in January, 1842, and were stationed—the former at Lodiana, and the latter at Allahabad. Mr. Morrison was married to a Scotch lady at Allahabad, and Mr. Caldwell to the daughter of a Baptist missionary at Delhi. Mrs. Porter was called this year to her rest. Dr. Willis Green reached India in November; spent a few months at Lodiana; and returned to this country, the climate of India not suiting his health.

Churches were organized at Saharunpur and

Futtehgurh, and the year was farther signalized by the organization of three Presbyteries under the direction of the General Assembly, composed of the ministers in each mission, and taking their names, like the missions, from the leading city, or the station first occupied, in the bounds of each: Lodiana, Furrukhabad, and Allahabad. The brethren at Saharunpur being ecclesiastically related to the General Synod of the Reformed Presbyterian Church, were constituted by their Synod into a separate Presbytery. Their relations to the Board as missionaries are the same as those of the other brethren, and the intercourse between them has been mutually pleasant and beneficial. A part of their support has always been furnished by churches connected with the Reformed Synod.

The year 1843 was marked by the arrival in India of the Rev. John J. Walsh and his wife, who were connected with the Furrukhabad Mission; the death of the second Mrs. Morrison; the return to this country of Mr. Rogers and family, on account of Mrs. Rogers' ill health; and of Mr. Morrison for the same reason; the forming of a new station at Mynpuria, forty miles west of Futtehgurh; the licensure of the native assistants, Golok Nath and Gopeenath Nundy, by the Presbyteries of Lodiana and Furrukhabad; and the steady advance of the missionary work. The church members reported at Allahabad in January were nine Americans, three Europeans, eight East Indians, and eleven natives; in all 31.

In 1844, Mr. Owen was married to the daughter of an English officer. Gopeenath Nundy was ordained by the Presbytery of Furrukhabad. The entire Bible, in a revised translation, was printed at Lodiana in Hindustani. A translation of the Koran into the same language, with an Introduction and Notes, refuting its errors, by the Rev. J. Wilson, was published at Allahabad, marking quite a new era in Mohammedan literature. A larger number of tracts and books were distributed in the Lodiana Mission than during any former year, and all the branches of missionary labor were faithfully carried forward. The number of church members reported at

Futtehgurh this year was twenty-seven, of whom sixteen were natives.

The next year witnessed the death of Mr. Craig, who had been a faithful and useful teacher at Saharunpur, and of Mrs. Jamieson at Sabathu; the return to this country of Mr. Morris on account of health; the destruction of the printing-press, book-depository, &c., at Lodiana, causing the loss of about \$10,000 worth of property, including upwards of 90,000 copies of parts of the Holy Scriptures and of tracts. In general, the labors of the missionaries were continued without change. In November of this year, the Synod of North India held its first meeting. The place of meeting was Futtehgurh. Important questions, concerning the kingdom of Christ in India, received the earnest consideration of its members.

In 1846, Mr. Jamieson visited this country, to provide for the education of his motherless children; Mr. H. R. Wilson and family also returned, on account of Mrs. Wilson's health; and Miss Vanderveer for the same reason. Mr. Morrison having regained his health, returned to India with his wife; Mr. Rudolph, a German teacher, and his wife, for some years living in India, became connected with the Lodiana Mission, and Mr. Rudolph was licensed to preach the gospel; while, by the same Presbytery, Golok Nath was ordained. A new station was formed at Agra; and a number of the members of the church at Allahabad having removed to that city upon the transfer of the government officers, they were reorganized as a church, with other members, making in all fifteen, under the ministerial charge of the missionaries. At Futtehgurh, the number of church members reported was thirty-four. At Allahabad, a church building, 78 feet by 45, was erected; while, to the communion of the church itself, it was stated that from its commencement seventy-four persons had been admitted, fifty-one of whom were received on the profession of their faith. The government college at Allahabad was transferred to the mission, and the Christian religion and books became a part of the daily studies of the scholars.

Early in 1847, the Rev. Messrs. Augustus H. Seeley and David Irving and their wives, and Mr. Robert M. Munnia, licentiate preacher, arrived at Calcutta, on their way to the Furrukhabad Mission. Mr. Jamieson, on his return to his field of labor, with his wife, reached Calcutta in November. Mr. Campbell with his family arrived in this country on a visit, on account of his wife's health. Mr. Rudolph was ordained as an Evangelist by the Presbytery of Lodiaua. A new station was formed at Jalandar, in the Punjab, about thirty miles west of Lodiaua, which was occupied by the Rev. Golok Nath and a native teacher. Churches were organized at Sabathu and Jalandar. Some new members were admitted to most of the churches; and the number reported from all the stations, except Agra and Saharunpur, was one hundred and seven.

In January, 1848, the Rev. A. Alexander Hodge and his wife, and the Rev. Charles W. Forman, arrived in India. The former joined the Allahabad, and the latter the Lodiaua Mission. In November, Mr. Campbell and his wife reached Calcutta, on their return to Saharunpur, accompanied by the Rev. John S. Woodside and his wife, of the Reformed Presbyterian Church, destined to the same station. Mr. Julius F. Ullman, a German teacher, for some years living in India, became connected with the Furrukhabad Mission, and was licensed to preach the gospel by the Presbytery. Mr. Porter returned to this country on a visit with his motherless children, and Mr. Rankin and his family came home on account of his ill health. Mrs. Scott was called to her rest while on her return to this country for her health. A new station was formed at Ambala, a city almost equally distant from Lodiaua, Saharunpur, and Sabathu, which was occupied by Mr. Jamieson and a native catechist. Some new members were admitted to the churches, and a few were suspended from church privileges. The second meeting of the Synod of North India was held at Agra, in December of this year. The Minutes of this meeting, and also of the first meeting, are published in the Foreign Missionary Chronicle of November, 1849. They will

be read in future ages, as well as at the present time, with deep interest.

In the next year, Mr. Porter returned, with his wife, to his field of labor; Mrs. Rudolph and Mrs. Freeman were taken to their rest; and Messrs. Irving and Wray and their families returned to this country on account of health. Mr. Ullman received ordination from the Presbytery of Furrukhabad, and John Hari, a native catechist, was licensed to preach the gospel by the Presbytery of Allahabad. A new station was formed at Lahor, the chief city of the Punjab, which was occupied by Messrs. Newton and Forman. A church was organized at Ambala, and a special work of grace was manifested at Futtch-gurh, as the result of which thirty-three members were admitted to the communion of the church. The whole number of church members reported this year was 167.

The year 1850 was marked by the arrival in India of the Rev. James H. Orbison, to join the Lodiaua Mission; the Rev. Messrs. David E. Campbell and Robert S. Fullerton and their wives, to join the Furrukhabad Mission; and the Rev. Messrs. Lawrence G. Hay and Horatio W. Shaw and their wives, to be connected with the Allahabad Mission; and by the return to this country of Mr. Hodge and his wife, on account of her health, and of Mr. Freeman, on a visit for the same cause. The number of church members reported this year was 209.

Messrs. J. Wilson and W. H. McAuley and their families came home in 1851, on account of health. Mr. Freeman, with his wife, returned to his field of labor, and Messrs. Rudolph and Ullman were married. The number of church members reported this year was 231.

In 1852, Mr. Scott made a visit to this country on account of his children, and Mr. Newton and his family came home on account of his health. The Rev. Robert E. Williams embarked for India, and arrived at Agra early in the following year. Schools were now established at this city for the education of East Indian youth. The buildings required for their use were purchased, with the aid of

very handsome donations from the late lamented Governor of the North-western Provinces, the Hon. J. Thomason, and other English friends.\* The members of the church, according to the report of this year, were 255.

In 1853, Mr. Scott with his wife returned to India; Mr. Orbison was married to the daughter of a Scotch gentleman; and Mrs. Seeley and Mr. Porter were called to their rest. The work of the missions continued to be carried forward with fidelity and zeal.

The preceding sketch conveys a very inadequate view of the work of evangelization, which our brethren in India have been permitted already to accomplish. Besides preaching steadily at their various stations, they are accustomed during the cold months of each year to make journeys into parts of the country not yet occupied, in order to make known the way of life by public discourses, conversation, and the distribution of the Scriptures and other Christian books. To thousands of towns and villages has the gospel been published on these tours. They are accustomed also to attend the Melas held at particular times and places. These are assemblages of the natives for religious ceremonies, but are attended by many for purposes of trade or amusement—so that they may be regarded as a kind of Fair. They are held at places accounted holy, such as Hardwar, where the Ganges enters the plains, and Allahabad, where the Ganges, the Jumna,

and according to the native tradition a third river, invisible, unite their streams. Immense crowds, amounting to hundreds of thousands, including many pilgrims and visitors from the most distant parts of the land, attend the more celebrated of these Melas; and there are numerous others of less note, attended by people from the neighboring towns and villages. They afford opportunities for widely disseminating the knowledge of the gospel. The good influence exerted in this way will not be known until the great day reveals it, but sometimes it is signally displayed. An aged Brahman had made a pilgrimage from Jubbelpore to attend the Mela at Allahabad, a journey of several hundred miles, to wash away his sins in the Ganges. There he heard a discourse by one of the missionaries, which shook his faith in Hinduism. He returned home without having had an interview with the missionary, and was led by the persuasion of a Qazi to study the Koran; but he found in Mohammedanism no rest for his troubled mind. Having by some means obtained a portion of the Scriptures, he carefully studied its lessons, and taught them to his only daughter. At this point, an English officer became acquainted with him, and found that he had renounced his own religion, and was sincerely seeking a knowledge of the Christian faith in the face of many difficulties. A Hindi Bible was requested for him from one of the missionaries at Agra, and thus his history became known to our brethren.

Another means of promoting a knowledge of the Christian religion has been afforded by the Press. Numerous tracts, catechisms, &c., in various Hindu dialects, and some larger works, have been published. The *Way of Life*, by Dr. Hodge, translated into Hindustani; another work with a similar title by a German missionary; a translation of the Koran into Hindustani, with Notes in refutation of its errors; the Westminster Confession of Faith; a volume of Hymns; revised editions of the Scriptures, in whole or in part; a translation of the greater part of the sacred volume by Mr. Newton into Gurmukhi—are examples of the larger works issued by the press. The

\* One feature of the missionary cause in India should be mentioned as truly gratifying. From the beginning our missionary friends have enjoyed the confidence of many of the English residents in that country—civilians, officers in the army, and others. They have seen our brethren at their stations, engaged in their daily labors. With the best knowledge of the work in progress, many Europeans have considered it their privilege to promote it by their sympathies, influence, and very liberal gifts. They have done this as a means of building up the kingdom of our blessed Lord; and thus have they greatly encouraged our missionary brethren, and gratified the friends of missions in this country. We are sure that our common Saviour will reward them richly for their cordial and efficient co-operation with his servants in these missions.

whole amount of printing at Lodiana and Allahabad from the beginning is over one hundred millions of pages, of which the Sacred Writings form a large portion. By means of these Christian books a large amount of truth, subversive of idolatry and Mohammedanism, and setting forth the true religion, has been widely diffused. Some striking examples of good which has been done in this way, sometimes in places far remote from the stations of our brethren, have been reported in their letters.

Still another important agency has been the schools of the mission. These have been supported from the beginning, and gradually increased until, as stated in the last Annual Report of the Board, upwards of two thousand three hundred of the native youth are now enjoying their advantages. A few of the scholars are in elementary schools, but most of them are in schools of a higher grade; and all of them have been brought in greater or less degree under the influence of Christian instruction and example. A large proportion of them have become convinced of the folly, and in some measure of the sin, of idolatry. Many of them are prepared to acknowledge that Christianity is the true religion; some of them have become the professed followers of our Lord, and a few are laboring in various ways—one as an ordained minister, two as licentiate preachers, others as teachers, catechists, and Scripture-readers—to bring their countrymen to the knowledge of Jesus Christ as the Saviour of sinners.

The preaching of the gospel in these missions has not been in vain, as the preceding statements have shown. It is with sincere thanksgiving that we can refer to still another and more impressive proof of the blessing of God on the labors of his servants,—the Christian life and the dying testimony of some of the converts to the power of divine grace. An affecting and beautiful little memoir was published by Mr. Warren, a few years ago, of Jatni, a member of the church at Allahabad. She was the daughter of a Brahman, but she became a child of God. In all the relations

and events of life, her deportment was exemplary. And when called at length to pass over Jordan, she was supported by a good hope through grace. Mr. Warren, with all caution, had apprised her of the probable termination of her disease; and he adds, "I was delighted to find that she had thought of it, and had come to feel willing that God should do with her, as to life, just as he pleased. I questioned her closely, and set death and the judgment before her plainly; but her nerves were firm, her eye clear, and her voice calm and steady: 'I know Christ, and can fully and completely trust him in all things. He keeps my mind in perfect peace.' I saw her often, and always found her the same." She was enabled to resign her soul, her husband and her child to the care of her Father in heaven, and at the early age of twenty-two, she departed joyfully to be with Christ. Another example hardly less striking was presented in the Christian death of a native catechist at Saharunpur. His missionary friend Mr. Campbell, who had frequent and most pleasing interviews with him on his death-bed, gives a very interesting account of his religious views and hopes: "I asked him, if he was afraid to die? 'No, Sir,' he said, 'I am not now afraid. . . . I am now fully reconciled to the will of God. I do not wish to live longer in this sinful world.' On being asked where his hopes for salvation were placed, he replied emphatically, 'On Christ alone: he is the *only* Saviour, and I know he will not disappoint my hopes;' and then, bursting into tears, he said, 'O Sir, how much I owe to you! You are the means of leading me to Christ, and of instructing me and saving my soul.' This was so much more than I had expected, it was too much for me, and we both wept together. At that moment I thought that this was more than enough to compensate me for all the little trials I have ever been called to endure as a missionary. I could have changed places with dear Samuel, to enjoy his happiness and assurance of hope." Examples like these are precious seals of the favor of Heaven towards the missionary work.



### State of Things at Shanghai.

JOURNAL OF REV. M. S. CULBERTSON.

(Continued from page 208.)

*Monday, Oct. 10th, 1853.*—Not being able to enter the city yesterday to preach, I walked out in the afternoon to the boats of the Imperial army to distribute tracts. There are men there from several of the remotest provinces of the empire. Yet I found it possible to converse with them to a limited extent, and they were all eager to receive the tracts. I distributed a large number, leaving one in each boat, until my supply was exhausted. I found so many foreigners on the ground, making this the limit of their Sabbath-day stroll, that I resolved to avoid in future the appearance of desecrating the day in the same way.

By the way-side in front of the boats, was lying the headless body of a man who had been beheaded during the previous night. He was a Shanghai man, and had been sent by the rebels, it was said, to endeavor to induce men to desert. He came in the guise of a beggar, but wore under his clothes a small piece of wood with characters written on it which proved it to be the badge of the insurgents. This, it seems, was deemed sufficient evidence of his guilt, and his head was chopped off without ceremony. The officers are doubtless anxious to report to their superiors a large number of executions, and are not very nice on matters of evidence.

Several new coffins in the adjacent fields showed that the army had met with some losses in their several attacks on the city. Many of the dead, however, are differently disposed of. In one place I saw some men carefully examining the dying embers of a fire, and was told that they were picking up the bones of a comrade whose body had just been consumed. They were placing them in a small bag to be carried back to the relatives of the deceased. This mode of restoring the ashes of the dead to the place of their nativity, to be deposited in the tombs of their fathers, seemed quite common. While the army is stationary, the bag containing the bones is attached to the stock of an umbrella. The umbrella being raised, the stock is stuck into the ground, and thus the bones remain protected from the rain. A number of these umbrellas covering the relics of the dead, were seen scattered along in front of the boats. The custom has its origin, no doubt, in the desire of the Chinese to be buried

near their friends, in order that they may have the benefit of the customary honors and offerings which are deemed essential to the happiness of the departed spirit.

*Thursday, 13th.*—The Imperialists make an attack about every other day on the city walls. These attacks, however, amount to little more than a shaking of spears and waving of flags, with an occasional musket-shot, until some of the party are killed by the cannon of the insurgents, when they retire. Yesterday, however, they placed two heavy guns in battery near my house, and to-day they have been cannonading the city from them most of the day. There is very little chance that any of these balls will kill any of the insurgents, though they keep the people within the walls in a state of alarm, and may occasionally kill or wound some of them. I have not heard, however, of any injury having been done in this way. A camp has been formed not far from my house. An embankment of earth has been thrown up around it, upon which there is a great display of banners. My house is precisely in the range of guns fired from the walls towards the encampment, and is thus in greater danger than before. We have reason to be thankful for a safe and pleasant place of refuge.

*Saturday, 15th.*—Having rented the house lately occupied by Mr. McClatchie, of the Church Missionary Society, I succeeded to-day in removing all my effects from my former residence. Firing was kept up during the day between the battery near the house and the guns on the wall. We could hear the whizzing of the balls at every discharge, but, not being in the line of fire, felt safe. An incident occurred which illustrates the character of the Imperial army. I had occasion to send a servant on an errand. He had scarcely left the house, when he met one of the soldiers. So good an opportunity was not to be lost, and the people's protector, in virtue of his office, no doubt, seized the man and began to feel for his money. He was, perhaps, surprised to find himself grappled by an arm as strong as his own. He then cried out that he had caught a rebel, and called to his comrades for help. My man dragged him into the yard, where the noise attracted my attention, and I was not a little astonished to see a servant of mine, and one so quiet and inoffensive, struggling desperately with a man flourishing a most formidable knife. My appearance proved sufficient to end the strife. The Imperialist had the face to

avow in his defence that the servant was the aggressor, and had tried to cut his head off. What he could have done it with did not appear, but a slight touch of his own blade satisfied me that it was in perfect order for such an operation.

17th.—An Englishman lately attempted to reach Chin Kiang-foo, bearing a letter from Lew, the insurgent chief at Shanghai, to the commanding officer at that place. He was seized by one of the Imperialist fleet, while attempting to pass through it, and carried before the Taou-tae of Shanghai, who was on board. He narrowly escaped being beheaded, and probably owed his life to the interference of the foreigners in the fleet. His Chinese boatmen were beheaded without ceremony.

18th.—The Imperial camp near my late residence proves to be within range of the guns from the city walls, and several men have been killed and wounded in their tents by cannon balls.

20th.—On Sunday last a conspiracy was discovered by the insurgents, the object of which was to deliver the city into the hands of the Imperialists. In consequence of this, some thirty or forty men, many of them from Ningpo, were decapitated. I have had some acquaintance with two of them, and one of these was in command of some three or four hundred men. Further investigation will probably lead to further executions.

A special service was held to-day in the English church, within the limits of the foreign community, and in the midst of the service a cannon ball struck the building.

25th.—The insurgents have just had the good fortune to find a large amount of money carefully concealed in one of the public buildings of the city. The amount is variously stated, but probably amounts to several hundred thousand dollars.

Nov. 1st.—The conduct of the Imperial soldiers has become exceedingly oppressive. The foraging-parties are continually prowling over the country in search of plunder, and there seems to be nothing too worthless to tempt their rapacity. On complaints being made to the officers, they issued a proclamation authorizing the villagers to defend themselves when attacked. Some of them did so, but larger bands were brought against them, and some of them were ruthlessly murdered, and their wives and daughters abused.

Foreigners have been warned not to go to the Imperial camp, except on business; and

there seems to be a determination to enforce the prohibition. Several persons walking in that vicinity have been deliberately shot at.

5th.—Having occasion to go into the eastern suburb, I found the lower part much crowded, and presenting an appearance of considerable business. All the business done is crowded into very narrow limits, and the upper part of the suburb is nearly deserted.

7th.—The Taou-tae's fleet yesterday sailed up the river to attack that of the insurgents, but unaccountably returned without giving battle. It is said that the first shot from the leading vessel passed over the French war-steamer, Cassini. This was much resented by the captain, who made preparations for returning it. This may have been the cause of the precipitate retreat.

This afternoon there was a great commotion on the Taou-tae's fleet, which is anchored near my present residence. The cause of it proved to be the capture of a boat from Ningpo, full of men coming up to join the rebels. Several of them were killed in the capture; some jumped overboard, but were picked up by the Imperialists, and ten were beheaded as soon as they were taken on board the Taou-tae's vessel.

Tuesday, 8th.—The men captured yesterday were taken to the Imperial camp to-day, and beheaded to a man. The number is variously stated, but it probably does not much exceed ninety. What proof of guilt there was, I do not know. It is not improbable they were entirely innocent.

10th.—The fleet moved up the river at 8 o'clock this morning to attack that of the insurgents. The latter have two foreign ships and a few small boats. The Imperial fleet also has two foreign-built vessels, and from thirty to forty junks and smaller boats. The insurgents' vessels were soon surrounded and taken. Most of the crews, however, escaped by swimming ashore. The eastern suburb was then fired by the Imperialists, and a fearful conflagration has been going on during the whole day. The object of this seems to have been simply to give the Imperial troops an opportunity for plunder. They carried off every thing of value they could find, including opium from the shops of the retailers of the drug. Some of the fleet were said to be piratical junks.

11th.—The conflagration continued during the whole night. The value of the property destroyed must be immense, as an extensive business was carried on in that locality. To-day every thing is quiet.

14th.—The latest accounts from the insurgents place them, early in October, at Ching-ting, within one hundred and fifty miles of Peking. The Emperor was exceedingly indignant that these "rebellious wretches" had been allowed to trespass on "*the Imperial domain*," and degraded the viceroy whose duty it was to prevent it. Two thousand five hundred horses had been brought from Tartary to the neighborhood of the capital, which, it is conjectured, are designed for the flight of the Emperor and his household, should the emergency render it necessary. The Government was in the greatest straits for money.

15th.—Last night a sad tragedy occurred on the grounds occupied by the foreign community. It seems that an English merchant was removing some cannon, with a design to deliver them to the rebels, who had purchased them. The Imperialists had previously heard of his intentions, and sent a large body of men to intercept them. This was contrary to an express arrangement with the English consul, and a guard of marines has, from the first, been maintained to prevent armed men of either of the parties from entering the limits set apart for foreigners. This party, however, had got in among the foreign residences, and attacked the coolies who were carrying the cannon before they were discovered. Two of the guard charged bayonets, and stopped the whole band of three or four hundred men. The Imperialists fired upon them, but they did not return it until the officer on duty arrived to give the order. A number of gentlemen rushed from the dinner-table, (it was 8 o'clock P.M.) and did good service with their canes; and four additional marines of the guard were soon on the spot. The Imperialists fired a number of shots, but without effect. They were soon in full retreat, leaving six of their number dead on the field. One of them, who aimed a deadly thrust with a spear at one of the sailors of the guard, was instantly cut down by the sword of his antagonist, and fell dead at his feet.

It is sad to think of the pillage and bloodshed, and the murderous and barbarous executions that are going on around us. Yet we, personally, are preserved from all evil, and with scarcely less a sense of security than when all was peace. We trust that even these fearful scenes of blood are designed to prepare the way of the Lord among his people.

### The Burmese in Siam.

Bangkok, Aug. 30th, 1853.

MY DEAR YOUNG FRIENDS:—Have you ever met with a small, unpretending pamphlet, entitled "*The Burman Village*," by a Missionary at Bangkok, Siam?" If you have, you will have already nearly all the information I purpose to give you concerning the Burmese in Siam. It was published some years ago, and I think never had a wide circulation. I shall take it for granted, therefore, that few of my readers have seen it, and write accordingly.

Previous to the acquisition of the Tenasserim provinces of Burmah by the English, frequent and devastating wars were carried on between the Burmese and Siamese. These wars were prosecuted after the manner of barbarous tribes. There was no ransom or exchange of prisoners, but all who had the misfortune to fall into the hands of the enemy were carried into perpetual captivity. Indeed, these wars were often undertaken for the sole purpose of plunder, and the securing of captives; not for the acquisition of territory, or the redress of wrongs. The Burmese have generally been the most successful in these contests, and at two different times, ravaged nearly the whole of Siam; and some eighty-five years ago, they took and destroyed the capital, either killing or carrying into captivity the royal family and many of the nobles. There must be large numbers of these Siamese, the descendants of captives taken in these wars, now in Burmah. At a later period the Siamese gained some advantages over their enemies. And the few thousand Burmese now in Siam are the captives taken in these wars, or their descendants.

The greater part of them live in a village by themselves, on the Meinam, a little below Bangkok, and about a mile only from the station of the Baptist Mission. In religion they are Buddhists. But if their religion has made them no worse than they would have been without any, it certainly has done little to elevate and bless them. The men are obliged to work for the King two-thirds of their time, for which they receive a trifle from the government treasury, far from sufficient to subsist themselves and families. The deficiency must be made up by their wives and children, or by their own labor in the remnant of time allotted for their own use. They are, as you might expect, poor; but with all their disadvantages, in this cli-

mate, where men's wants are so few and so easily supplied, with industry, economy, and virtue, they and their families could live comfortably. But with indolent dispositions, and nothing to stimulate them to industry beyond their actual necessities, they have contracted habits of idleness and improvidence which have brought others in their train of a still more vicious character. They are, if possible, sunk to a lower depth of wickedness than most others even among this depraved people; so that the Burman village is notorious even in this land for the vicious character of the people.

They are specially noted for their boat-stealing. The boats are torn away from their moorings at night, or even by day, if it can be done without immediate detection. They are then taken to some obscure canal, where they are sunk or otherwise concealed, till a bargain can be struck with the original owner or some other person for about half the price of the boat, when they will discover the place of its concealment. Some of the missionaries have suffered from their depredations in this line, and even the nobles themselves are not exempt. And there appears to be no redress for the grievances; so that men expect to pay a small sum for the return of their own stolen property.

It is said that one of the highest officers of Government, under whose control the Burmese are placed, protects them in these thefts, or at least refuses to restrain them, on the ground that they are so constantly employed in government work that they have no other means of subsistence. This will serve to give you an idea of government in a heathen land. The laws are continually broken by the connivance and under the protection of those appointed to see them enforced. And either directly or indirectly, they often share in the gains obtained by the breach of the laws.

From what I have said of these Burmese, you will say that they present a very unpromising field for Christian effort. But one evidence of the divine mission of Christianity is, that to the poor the gospel is preached. And it is the glory of that gospel that it takes men lost and ruined, men in the very lowest condition of moral degradation, and transforms them into upright men and good citizens, into sons of God and heirs of glory. And we have evidence that this has been done for some even at the Burman village in Siam.

Some of the earlier Baptist missionaries to this country had previously spent some time in Burmah, and were acquainted with their language. Finding themselves located at no great distance from the Burman village, they devoted a portion of their time to labor for that people. Mrs. E. G. Jones, the author of the little book mentioned at the commencement of this letter, visited them frequently for nearly a year and a half. Taking her Burman Bible, she collected as many of the women as she could, and read and explained to them the word of God. She had the satisfaction of seeing some attending to what they heard, and giving evidence of a change of heart. The happy death of one after a distressing illness, she records. Some four or five years ago, an aged man from the same village was numbered with the disciples of Christ, who still lives, giving evidence by his life that he is a child of God.

Thus you see that there is hope for the lowest classes among the heathen. The gospel can elevate their social and moral condition, and save them from eternal death. And without it no change in their worldly circumstances would be of any essential and permanent benefit.

As ever, yours,  
S. MATTOON.

## Missions of other Churches.

### English Episcopal Mission in Sierra Leone.

#### *Importance of Sierra Leone as a Missionary Field.*

THE importance of Sierra Leone as a seed-plot for the evangelization of the Afri-

can continent—from whence, in due time, and as the providence of God opens a way, Christianized portions of distant tribes may be restored to the lands from whence, by the action of the slave-trade, they were originally severed, and there act as leaven in the lump—has long been recognized by the Society. Until recently, however, we have not been aware of the number of African

tribes with which the Sierra Leone colony is thus singularly connected, and of the great extent of territory over which its beneficial influences may eventually spread. For more correct views on this subject we are indebted to the Rev. S. W. Koelle, who, by his philological investigations, has ascertained that there are collected at Sierra Leone representatives of no fewer than 200 different nations, speaking 151 distinct languages, besides numerous dialects of the same. These nations lie along 4000 miles of coast, from beyond the Senegal to the south of the Portuguese settlements. Tribes far distant in the interior have also their representatives in the colony; and we are thus afforded the opportunity of carrying on a preparatory work on behalf of nations with whom no direct communication has as yet been opened.

The object of the Society is to prepare this singularly-constituted population for the important functions on behalf of Africa which it may yet be called upon to discharge. We desire to be instrumental in imparting to the liberated Africans that essential prerequisite for future usefulness, the knowledge of the one true God, as revealed to sinners in his Son Jesus Christ; and our missionaries have labored faithfully and prayerfully that they may become, both themselves and their children, a truly Christian people. It is our desire, also, to afford to them, under the safe guidance of Christian truth, all such intellectual training as they may be enabled to receive, and to lead forward the *élite* from amongst them to the higher branches of educational attainments, with a view to ordination. The Christian character of the liberated Africans has been amply tested, and has been found capable of sustaining with consistency the pressure of service and responsibility. Many of them have acted with fidelity and intelligence for years, as catechists, while a few have been admitted to holy orders. It is no "profitless mission" that the Society has been enabled to establish at Sierra Leone. The time has come when a new impulse and movement ought to be given to the whole work. . . .

We now refer to the educational department of the mission, commencing with

#### *The Fourah Bay Institution.*

The Rev. E. Jones continues to act as principal, assisted by the Rev. G. Nicol. The Rev. C. Reichardt, who reached the

colony in October, during the latter months of the year has given instruction in Hebrew and Arabic. Mr. Jones has forwarded the following

*"Report for the half-year ending April 12, 1863.*

. . . "The first class, of four students, have completed their course of study in the Institution. The entire New Testament in Greek has been read by them, and the two most important Epistles, Romans and Hebrews, have been perused three several times. Burnet has been brought to a conclusion; and the practice has been continued of causing them to write abridgments of each article as they proceeded. They see the benefits of this plan, as they have now in their own language an epitome of that large and heavy, yet not-to-be-superseded work.

"Time did not allow us to do more in Church history than the first five centuries in Spanheim. Instruction in writing sermons was constantly given; and on Thursday evening, a written discourse, as in the last term, was read by one of them in turn. I trust this exercise will have given them some preparation in the practice of expounding the word of God.

"Their formal dismissal from the institution took place on the 29th ult. The scene was novel and striking. The bishop had kindly and readily promised to be present, and address a few words of parting advice to those who were now to be regarded as candidates for holy orders. Accompanied by Mrs. Vidal, he went into the hall about seven P.M., when all the students, and others connected with the institution, were assembled there. After singing a hymn, he called upon Mr. Reichardt, the senior tutor, to offer up the introductory prayer. The tenth chapter of Matthew was then read by me, after which the bishop delivered his address to the four young men about to leave us. It was simple, earnest, and eminently practical; and I hope the night will prove one much to be remembered by us. A prayer was then offered by me, after which the bishop pronounced the blessing. It were to be wished that scenes like the above could more often be witnessed.

"The second class contains three students. Two have read, during the half-year, from Romans to 2d Timothy in the Greek. The other is only reading the Delectus and Arnold's Greek Accidence. All three read Hebrew with Mr. Reichardt. They have read with me in Keightley's Ge-

neral History from the 63d to the 168th page, and in Horne's Compendium from the 80th to the 250th.

"In January we had an accession of three youths from the grammar-school. An interesting feature about one of them is, that he was supported altogether by his father while in the grammar-school. Two students have been admitted on probation.

"The other students are more immediately under the instruction of Mr. Nicol, except in grammar and composition. While their conduct is very satisfactory, their progress in study is not at all promising; and in the course of the next three months I shall recommend their being employed in spheres of labor adapted to their capacities and attainments."

#### *The Grammar-school.*

We introduce the last report of the late Rev. T. Peyton. It refers to the first six months of the year under review. Shortly after his preparation of it, this valuable missionary was removed from his earthly labors to the presence of the Master whom he served. This his last official document will be read with melancholy interest.

*"Report of the late Rev. T. Peyton for the half-year ending March 31, 1853.*

"As the Parent Committee will justly expect to know what has been done during the past six months in the Society's department of labor at the grammar-school, I beg to submit the usual report of this establishment.

"I am thankful to be able to state that the school continues to enjoy prosperity. The number of pupils now in the school is 78; of these, 46 are boarders, including those from Gloucester.

"During the past six months, fourteen pupils have been received. One of these came from the Gambia, and another from Liberia. Two promising youths from Kisey, and two others from the mountains, have also been received on the Society's foundation. Eight have left the school, most of them to fill situations of usefulness; three have been removed to the Fourah Bay institution; and two have been sent forth as laborers in the Lord's vineyard, in the capacity of schoolmasters. The ages of the pupils range from six to twenty years.

"Our studies have been pursued, in the main, on the same plan as set forth in the last report. In a few respects, however, those plans have been modified as experience

aids us in their more successful application.

"The senior pupils have been employed in the following branches: Scripture and general history, arithmetic, algebra, Euclid, mensuration, English grammar and composition, geography, book-keeping, music, and a few, Latin and Greek.

"In Scripture history they have read the Acts of the Apostles, and in general history from the history of the Greeks to the close of the Roman empire (Class-book, Barth's General History). In arithmetic, tare and tret, simple interest, and revised vulgar and decimal fractions. In Euclid they have got up the first twenty propositions in the first book; and in mensuration the first class has advanced to the mensuration of regular polygons, problem xii. in Nesbit's Mensuration.

"This class has also revised the greater part of Allen and Cornwell's English Grammar, and read to complex sentences in Cornwell's Young Composer. They have a general acquaintance with the geography of the world, and the physical and political geography of Europe. The class-book we use in the school is Cornwell's School Geography.

"In book-keeping they have learnt to post the ledger.

"Sixteen pupils are studying Latin. Ten of these are reading the Delectus and grammar, and six, Cornelius Nepos. Nine study Greek; six of whom are reading the grammar, and three the grammar and the Analecta Minor.

"The junior pupils have been principally employed in the preparatory course, embracing geography, English grammar, reading, writing, and arithmetic. I have had, in many cases, to devote to these subjects one or two years, in consequence of the absence of previous information in boys who enter the school, and who have not been trained in our day-schools.

"In addition to these branches of learning, I have also addressed a series of familiar lectures to the students on natural science.

"Amidst much to try the temper, and the toil and labor common to establishments of this kind, it is my privilege gratefully to report that the past half-year has presented, in no ordinary degree, very gratifying indications of the Divine blessing on our labors.

"The conduct of the pupils has, on the whole, given me much pleasure, though there are exceptions; and many, when they

first enter the school, are rough, noisy, and disorderly in their habits.

"The original design of this school, of giving to the native youth an intellectual, moral, and religious education, has been kept steadily in view, and every opportunity has been watched to impress on the minds of the pupils the duty of engaging in the missionary work. The Lord has heard our prayers in this respect. Last December, the father of one of the pupils, who had paid for the education of his son for two years, wrote me a letter, desiring to give up his son for the Lord's work.

"The youth is a communicant, and was sent to the Fourah Bay institution last December. This is the first instance of a pupil whose education has been paid for, who has given himself up to missionary work. Since that time four others of the same class have offered themselves in the same way—that is to say, when they have finished their course of study here.

"One of the pupils from Gallinas is also a youth of some promise and hope. He has often spoken to me about the state of his country, and the desire he often feels for the good of its people. The other day he wrote me the following letter on that subject—

*"Grammar-school.*

"DEAR PRINCIPAL—I beg respectfully to inform you of the present state of my mind with regard to my native land.

"I thank God that He has chosen me from my native land, and brought me here that I may receive a sound education, both spiritual and temporal; and, moreover, that I may be one of the laborers of his vineyard to evangelize my heathen brethren, who are 'sitting in darkness, and in the valley of the shadow of death.' Now my thoughts are running into my country, I wish to let them know that God whom I have known.

"In the year 1850, one of the missionaries here was sent there, together with other Christian friends, to view the land, and to see whether the inhabitants were willing to receive the gospel; and they brought a good account of the inhabitants—that they were willing to receive the gospel; but since then I have never heard any thing respecting its evangelization. May I be allowed, Sir, to ask, Why is it so?

"When I consider how many of my heathen brethren are dying, and passing from time to eternity without the knowledge of the true God, my mind is greatly pained

within me, and I earnestly pray that missionaries will soon be sent to them, to teach them the way of salvation. On seeing missionaries sent to the Ibo country, Sherbro country, &c., I am in some measure persuaded to think that my countrymen are partly forgotten at present. I hope this will not be the case; for as it is all the working of Providence, I hope He, of His great goodness, will hasten the time, and put in the mind of Christians here and elsewhere to send the gospel to my brethren who are perishing in the heathen land. I do really feel for my brethren in my native land.

"Some of my country-people wish to write to the Committee here concerning this matter: they wish me to be among them. I wish to ask you whether I will be allowed to do so."

"The pupils are now hard at work in preparing the land for cotton and other native productions. About six acres have been cleared, and 3000 lbs. of seed-cotton cleaned by them. My great difficulty in these matters is to get persons to carry out my plans, and to superintend the pupils out of school-hours. As the master has to be the main-spring of every thing, it sometimes becomes a great labor."—(*Church Miss. Record*, Feb. 1854.)

### Mission of the American Board in Assyria.

#### Progress.

DR. LOBDELL, stationed at Mosul, on the river Tigris, near the ruins of ancient Nineveh, writes, under date of Dec. 2, 1853:

Three men have recently been examined for admission to the church, though two of them were advised to re-examine themselves. Their intellectual views were thoroughly orthodox; but their spiritual perceptions were less clear. We are not anxious to swell our numbers at the expense of purity. It is well understood in the city that the Protestants will not make use of bribes and falsehood for the enlargement of their civil community. It is getting to be remarked also, that even members of our community are not all entitled to the privileges of the church. This must have a tendency to produce a belief in our honesty. Already the old stories about the licentiousness and corruption of the Americans, whenever repeated, die away on the ear without an echo. The Moslems often say they are not Chris-

tians; they are vastly better; or, in their own phrase, "There are none like them; they love their enemies, just like God."

Some of the Jacobites confess that they are not good enough to be of us. One of them told me a few days since that Protestantism advanced by day and by night; and he expressed the conviction that Archbishop Behnam himself was very sorry that his past course towards the Americans precluded the possibility of any union with them. This functionary talks very differently at different times. Last Sabbath he preached most eloquently, one of his audience informs me, on regeneration. His sermon was purely evangelical. At another time he preaches baptismal regeneration. At one time he encourages his people to persecute all Protestants, and justifies it by the doctrine of those "whose damnation," Paul says, "is just." Again he admits that they try to follow the Bible; but he advises "to let them alone severely." He is all things to all men; in private, declaring that he is himself almost a Protestant; in public, threatening all his people who dare to bid us God-speed with excommunication.

#### *A Marriage.*

Last week the teacher of our boy's school was making a bargain with a Jacobite for one of his daughters. When it came to the Muphrian's ears, he used all his power with the Cadi to prevent the "sale," and even threatened the whole family with the extreme penalty of the Church. But Butrus succeeded in obtaining the girl, the Archbishop having been led to withdraw his threat by the intimation of the father that, if he did not, he and all his house would join the Protestants. The civil marriage was performed at the time the forty-five dollars were paid down, neither bridegroom nor bride being present! The money in such cases generally goes to the bride, and not to her father. The bridegroom's agent joined hands with the father of the girl; a mysterious question was asked in English; to which they assented in the presence of three Moslem witnesses, as Christian testimony is not yet admissible in Turkish courts; a prayer in Arabic was offered; and the ceremony ended. The religious service was performed last Sabbath in so quiet and solemn a way as to impress the assembly, gathered in the court of the bridegroom's house, with a good degree of respect for our mode of marrying. Many have thought that our railroad sys-

tem of doing the business, without "sounding brass and tinkling cymbals," and a terrific shouting, must necessarily be very insignificant and unsatisfactory. When a marriage occurs in a native church, the noise of the multitude drowns the voices of deacons and priests. Its religious character is entirely lost sight of; and it is generally a disgusting scene. It is now ascertained that Protestant young men can get wives from among the other Christian sects. This was doubtful a year since.

#### *Gross Ignorance.*

A man from Bartulli called upon me for medicine a short time since, when the following conversation took place: "Which is the more diseased, your body or your soul?" "Thank God," he said, "my soul is clean; I only wish my body was as well." "How do you know your soul is clean?" "I have just confessed to the priest." "But who cleanses the soul from sin?" "The priest." "But how can he do it?" "Why, I confess to him, and lay all my sins on his shoulders; and then he says, 'Thy sins are forgiven thee.'" "Who can forgive sins but God only?" "But when we take the communion, do we not say, 'O priest, forgive me?'" "No doubt you do; but you are taught to say so, that the priests may have you think of them rather than of the Saviour, whose blood cleanseth us from all sin." "How many houses of Protestants have you in Mosul? Ten?" "About that number." "How much do you give a month?" "Not a para." This answer greatly astonished him; for the poor villagers are taught to believe that we buy our friends. They cannot conceive why a man should change his creed, unless he hopes to make money by it. The Papists openly act on this principle, among the Nestorians and the Jacobites, though it is gratifying to learn that there is a deficit in their purse of late. Our interview ended by my giving the man his pills, with an exhortation to attend to his soul himself, and not leave his eternal destiny in the hands of a poor, sinful priest, who must himself be saved by faith in Christ, like the most ignorant of his people.

#### *Labors in the City.*

The gospel is daily preached to the patients at the dispensary, even when the great majority of them are Moslems. Few listen more calmly and attentively to our doctrines



than the followers of Mohammed; and we apprehend no alarm from them. Of course, we avoid offending their prejudices as much as possible, while at the same time we preach justification by faith in the crucified Jesus. Our service is appointed for the Christians.

The average attendance on our Sabbath services is now twenty-five; yet it is still considered a great shame for a Papist or a Jacobite to be caught going to our chapel. Persecution by threats and stones is not so powerful as the scornful finger and chuckling laugh. I was told by a Jacobite last week that he and ten of his associates were deterred from joining us in our Sabbath services only by the contemptuous tones of their less enlightened relatives.

Many are kept from joining our civil community from the disgrace which attaches to the sundering of old connections; many from fear of an increase of their taxes; some because they are indebted to persons of their own sect, who on their uniting with us would demand immediate payment; others because they are too stupid to see that they are against us, if they are not openly for us.

It is pretty certain that the Jacobites are the most hopeful class in Mosul. They are constantly battling among themselves. By their own confession, their priests are ignorant and avaricious; and it is not without its effect that a peaceful band of Protestants are daily preaching that financial and moral honesty which the people will speedily find to be the characteristic of orthodoxy rather than of heresy.

#### *Effect of the War.*

[The friends of missions will be anxious to know what effect the war between Russia and Turkey is likely to have upon the labors of our brethren. The subjoined extract will throw some light upon this subject.—*Ed. M. H.*]

"The rumors of war which reach the people are very exciting; and to some extent they interfere with our work. Many of the Christians are thinking of self-defence, instead of making God their refuge. In some respects the present is a good time to preach Christ, the stone which shall grind to powder all on whom it falls. A few months since, the Christians were in great dread of an outburst of Moslem fanaticism. The chief Mohammedans all carried huge dirks in their bosoms; and it was not till after an

order came from Constantinople to the Pasha, enjoining that foreigners and Christians should be well treated, that the proud Moslems laid aside their daggers, and the trembling Christians regained their courage. This order was read to fifteen thousand Mohammedans in front of the palace; and, until its import was fully known, the people were in a state of the greatest excitement. What effect the defeat of the Turkish troops at Erzroom and along the Danube would have in these distant parts of the empire, we cannot tell, though we have many apprehensions. We pray that the Turk may triumph, feeling sure that Christians in his empire will thereby secure more immunities and greater freedom than they have ever enjoyed since the crescent rose over the land.

#### *Moslem Intolerance.*

Just before the arrival of the order from the Porte, of which I have just spoken, a Jewish Rabbi, with whom we have often had discussions, was seized by the orders of the Ulema, and brought before the Cadi on a charge of having, four years previously, reviled the Prophet! The Cadi declared that he found nothing worthy of death in the man; but when the Ulema threatened to kill the Cadi himself, if he did not sign a paper for the execution of the Jew, and actually seized the judge, he consented, Pilate-like, to the Rabbi's death. The man was sent to prison; and the Ulema are now expecting an order for his death by every post. Capital execution must have the previous sanction of the Sultan.

This Jew has been living peaceably in Mosul four years since the alleged crime is said to have been committed. And now, when fanaticism is stronger than law, this charge is brought against him; and unless Lord Stratford uses his powerful influence in his behalf, he will soon be beheaded, and his trunk lie three days in the market-place, a warning to all infidels!

I visited this poor Shiloam, loaded with chains, and his haggard look went to my heart. For one word must he die? He and his people insulted by a Moslem boy! Must he die for a sharp retort? He promised to preach the gospel to the ends of the earth, if I would aid in his liberation. He has since sent to me for poison, that in case an order comes from Constantinople for his execution, he may disappoint his torturers. This may show how great is his regard for

the gospel! Still, his case is truly pitiable, and may, with other illustrations of Moslem fanaticism, serve to awaken more prayer to God that he will so overrule the present war that freedom of speech, as well as freedom for God's word, may be enjoyed throughout the Orient.

### *Apostasy.*

I have frequent visits from Moollah Yussuff, a fine looking man, about fifty years of age, who was formerly a Syrian priest. All priests in the Jacobite and papalized eastern churches are forbidden to marry, after they are ordained; and as this man some time subsequently to the loss of his wife wished to marry again, he was persecuted; so that he was obliged to abandon his sect entirely. He was even excommunicated with horrible anathemas. He wanted to join the Jacobites; but they refused to receive him. Meanwhile an order, secured through the French, came from Constantinople for his forcible removal from the city. The cavass that was conducting him to Bagdad, beat him so cruelly on the way, that when they arrived at Arbeel the priest exclaimed, "There is no God but God, and Mohammed is his prophet." Whereupon the cavass confessed that he had been hired to kill him before they arrived at Bagdad, but that now he was his best friend. He was received

with much kindness by the Governor of Arbeel, and conducted back to Mosul with great honor, to the chagrin of his oppressors. He now receives an annual stipend from the government, and bears the title of Moollah. He tells me that he knows Jesus is the only Redeemer, and longs to confess him before men. But he thinks that God will accept his silent, heart-felt service; since an open confession of his regard for Christianity, in spite of all the rights guaranteed by the *tunzimât*, would cause his head to drop instantly in the streets.

[That the fears of this unhappy man are not groundless, appears from the fact that a woman was hung last summer at Mosul for reviling Mohammed. And at the very moment when Dr. Lobdell was writing this letter, a Moslem was under the sentence of death for the same offence. But the era of complete toleration would seem to be at hand. It is not to be supposed for a moment that England and France will assist Turkey in its war with Russia, and at the same time suffer such enormities to continue. There is much reason to hope, therefore, that when this contest shall have terminated, the door will be fully open to preach the gospel to Mohammedans, as well as to Christians. For this result let us hope and pray unceasingly.—*Ed.*]—*Miss. Herald, March, 1854.*

## Miscellany.

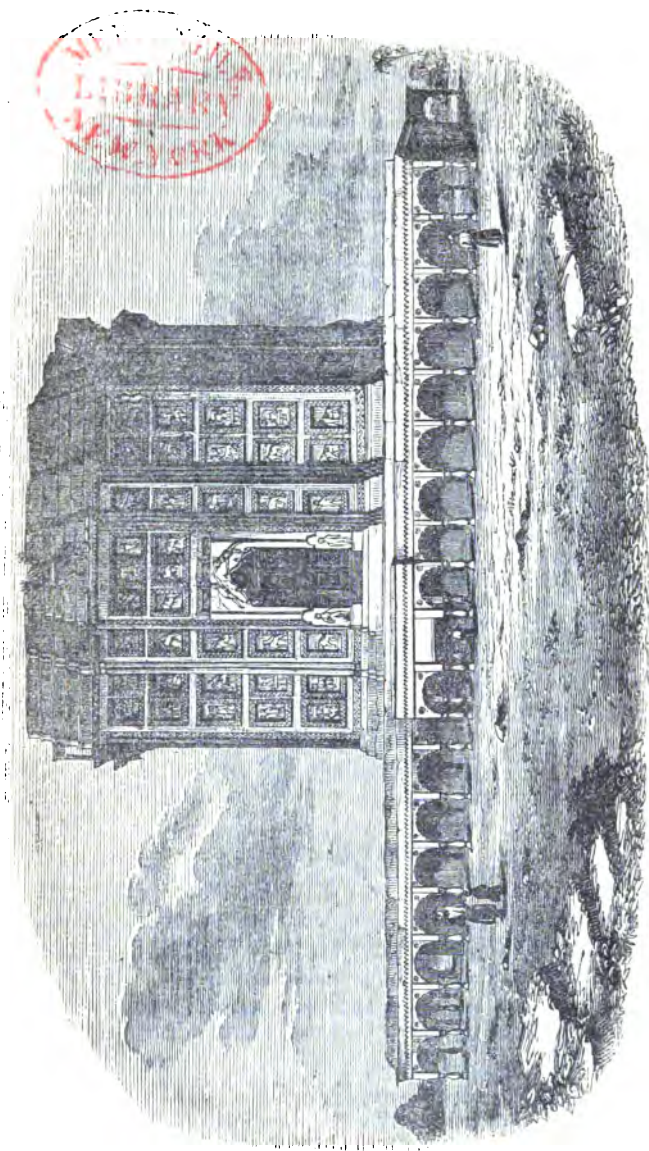
### **Hindu Temple at Ramnuggur.**

We insert here a view of another Hindu temple. Its appearance is very different from that of most temples in India. It stands on an elevated basement story, and its walls contain figures of animals, flowers, fruits, &c., elaborately sculptured in tiers of panels.

A former Raja of Benares began this building some seventy or eighty years ago, but did not finish it, and a superstitious feeling among the Hindus has prevented its being completed by any of his successors. "The

man who began to build, but could not finish, is thought to have been the sport of an evil destiny, which tainted all his works, as it has marred his fortunes."

A large amount of money was expended on this temple, which happily proved a useless outlay. The day will come when wealthy Hindus will liberally spend money in building churches for the living God. Nor shall they run any risk of being liberal in vain, for the Lord will reward their desire and purpose to glorify him, whatever may



HINDU TEMPLE AT RAMNUGGUR.

become of the churches they erect, while there shall be temples to the true God, and his worshippers will cherish the very stones thereof.

### The Tea Party at Stonham.

I wish to give you a sketch of the annual missionary tea-drinking at Stonham, a village in Suffolk. It is named in the maps as Stonham Aspal, but is more commonly called by the people of that part "Stonham Ten Bells," because its church has ten bells, whilst other places bearing the same name have not their churches so richly furnished in this respect.

These bells are rung when any thing out of the way takes place—on any joyful occasion or holyday; and what day so full of true joy, and so holy, if rightly spent, as the day when people come together to hear what great things God is doing by the preaching of his gospel among the heathen nations? You may be sure, then, that the bells rang out a merry peal on this day. I don't think more than eight of the ten were set going, for fear the old tower of the church should come down; but these eight were quite enough to tell all the people round that something was going on in the parish of Stonham. If you had driven up to the church, you would have noticed, in a field opposite, a large tent which had been put up, and beautifully ornamented with evergreens, and flowers, and flags; and all down the tent were long tables, loaded with plates of cake and of bread and butter, teapots, and teacups, all ready for the tea, which was to begin at four o'clock. I noticed, also, a great many missionary boxes on the table: wherever there was a set of tea-things there was a missionary box. There could hardly have been less than fifty of these boxes altogether. Perhaps you think they were put here to receive subscriptions. No, not for that; but every person who made tea—there were about fifty tea-makers altogether—had the charge of a box, which she was to get some one of those who sat with her party to take, and set up in his house. Some begged, and begged, and begged, and no one would take their box; some were more fortunate, and had those at their table who were willing to begin the good work of helping on missions; and so, out of the fifty, between thirty and forty boxes were given away. The names of those who took them were written down, so that the minister of the parish might know where to

go and get them before the tea-drinking of the next year.

Now you would like to know who came to drink tea in this tent. There were people from all the parishes round about. Tickets of three colors, and at three prices, were sold to them, some at one shilling each, others at eightpence, and to all the laboring classes at sixpence each; and then, if any thing was over from the tea-drinking, it went to the Church Missionary Society. No fewer than six hundred tickets were sold this year; and when all the people had collected together, it was quite nice to look inside the tent. There were the evergreens and flowers above their heads; there were the flags with such nicely-chosen texts of Scripture on them, reminding the people of their duty to God and to one another; there was the tea, and the cake, and the bread and butter, as much as they could eat and drink. Not one face looked sad; all seemed to be enjoying themselves in a rational manner. After some little time the tea began to grow weak; the mountains of cake had dwindled down to molehills; and the people settled themselves to hear the speaking. Very nice it was to hear Mr. Venture, and Mr. Zealous, and the good minister of the parish, exhort the people, and encourage them "unto love and to good works." A great many good words were spoken, and I hope they will cause a great many good works to be done. But the speeches were not to be long, because the missionary meeting was yet to come; so it had been arranged by the minister that at six o'clock the bells of the church, which was close by, should be set ringing, for he well knew that if only eight of the ten were to ring, no one could make his voice heard in the tent. Well, Mr. Zealous was just finishing his speech when the bells set off, and nearly drowned his voice, and some of the party in the tent broke up.

In a little time we went to the church, and found it was quite full. Some of the people who had been in the tent at the tea-drinking had gone away, but their places were more than filled up by the people of the parish, who liked to come to their own church. Here, after praising God in a hymn, and calling on His holy name in prayer, the speaking began. I can't remember all that was said, but I know that there was quite enough to show that it was the duty and privilege of all to help to send to the heathen the good things which we ourselves enjoyed. I think no one could have gone away from that

meeting without feeling that he ought to strive more, and give more, and pray more, for the spread of the gospel on the earth; and I hope that many prayers will be offered, that all who go forth on this blessed errand of mercy into heathen lands may have their hands strengthened and their hearts comforted in their hard work. And I hope that you, children, will think of the heathen more; and if you are not called yourselves to go and speak to the heathen for God, mind this—you can go and speak to God for the heathen, praying Him to open their eyes, and turn them from darkness to light, and from the power of the Devil unto God.

And now there is only one thing more I want to tell you: it is not about the grown-up people, but about the children. Their school-treat came a few days after, and all the bread and butter and cake, and the buns, that are not eaten up on the great tea-drinking-day, are brought up by the minister for the children's treat. Last year—1852—there was a quantity of bread and butter, and the difficulty was, how to keep this good from the Friday till the Monday, when the children's treat was to be. So some said one thing, and some another; and at last one said, "I tell you what—let the bread and butter have some milk put to it, and be baked, and it will be bread-and-butter pudding, which the children will like very much." "What a capital idea!" said they all. "And let us add some good eggs," said one; "And let us have some nice raisins," said another; and so the bread and butter was turned into puddings, and a capital treat the children had of it. I saw them at their treat, and a happier party I could hardly see. They heartily enjoyed themselves; and after their feast they were spoken to, and an account was given them of a little Chinese girl whom they support in Miss Aldersey's school at Ningpo. Then they were let loose from the schoolroom, and had a capital game of play—the boys in the field and the girls in the garden. I don't know which made the most noise, or had the merriest time. What a happy country is England to afford such joyous scenes as these! It all comes to us through the mercy of God. Oh for the time when all shall enjoy the same blessings, and every nation partake of the rich feast of the gospel!

The parish of Stonham contains less than eight hundred people; and yet, with a little help from three or four neighboring villages, its remittance this year is £138. Thank-

offerings are, happily, very common; and thus large sums are raised. We subjoin the list of these for 1852:

A temporal mercy	5 0	Peace of mind at a particular time	1 0 0
Ditto .....	5 0	Property recovered	2 6
Kindness received	10 0	Precious gift from the Lord	10 0
Answer to prayer	10 0	Protection in a storm	5 0
Answer to fervent prayer	5 0	Recovery of three sick children	7 6
Answer to prayer	10 0	Religious privileges	10 0
Answer to prayer	2 6	Recovery of a sum of money	10 0
Anxiety removed	5 0	Small tradesman's offering	2 6
Blessing of health through the year	10 0	Safe journey	10 0
Blessing on business	1 0 0	Special mercy in a time of need	1 0 0
Countless mercies	1 0 0	Suffering removed	2 6
Ebenezer	1 0 0	Success granted in an important undertaking	1 0 0
Fine hay harvest last year	2 6	Sunshine after a dark season of sorrow	10 0
Family meeting	1 0 0	Strength afforded in critical circumstances	5 0
First-fruits of a farm	10 0	Singular deliverance on a journey	2 6
First-fruits of a small farm	13 6	Sundry mercies since last year	5 0
God better than my hopes	1 0 0	Spiritual and other great mercies	1 0 0
God's gracious presence vouchsafed on a special occasion	10 0	Safe journey of one very dear	10 0
Great mercies to the giver, his wife, & family	1 0 0	Strength in a time of need	5 0
Great support under a great trial	1 0 0	Successful meeting last year	10 0
Good health	5 0	Success in a negotiation	10 0
Good tidings	5 0	Strength afforded in an emergency	5 0
Happy Christian meeting	10 0	Sabbath and other privileges	1 0 0
Help in time of need	10 0	Small offerings for many mercies since last meeting	3 4 0
Journeying mercies	2 6	Small offerings for spiritual assistance	1 10 0
Kindness to a poor friend	5 0	Termination of a time of much anxiety	10 0
Little boy's thank-offering for preservation from drowning	1 0	Two children preserved in accident	5 0
Life of a dear friend spared in imminent danger	1 0 0	Temporal request granted	5 0
Lost property recovered	2 6	Threatened illness of a dear child speedily arrested	2 6
Long wished-for object obtained	10 0	Thank-offering	5 0
Mercy upon mercy	1 0 0	Thank-offering	10 0
Many mercies vouchsafed to a family	10 0	Thank-offering for health	5 0
Poor man's offering of fruit	2 6	Unexpected relief	2 6
Poor woman's offering for kindness received	1 0		
Poor man's offering for help in difficulty	2 6		
Poor man's offering for a safe journey for his child	0 6		
Poor man's offering from a sick-bed	0 6		
			£ 39 9 0

Oh that such thankful people were more

numerous! and that thank-offerings were more common amongst them!

We heard the other day of a little girl whose missionary-box had more in it than those of any of her brothers and sisters; and on inquiry, it was found, that whenever she obtained a kiss from her mamma she expressed her thankfulness by a gift to her box!—*Church Missionary Juvenile Instructor*, Sept., 1853.

### "Tis Buts."

A LADY who had known little about the heathen, or missionaries carrying the gospel to them, attended the anniversary of a Missionary Society, and became interested in the good cause by what she there heard.

The next year she attended again, and presented to the treasurer a beautiful little box, on which were inscribed the words, "Tis But." On opening it, it was found to contain about thirty pounds sterling. She had formerly been accustomed, like many other persons, when she saw any thing she desired, and could get for a small sum, to buy it, even if she did not much need it. She would say, "Tis but a sovereign," or, "Tis but ten shillings," and purchase it. But during the last year, when tempted to make such purchases, she had saved her "Tis buts," and found they amounted to *thirty pounds* for the missionary cause. Reader, is there not some one, not very far from you, who may do well to imitate her example?—*Juvenile Missionary Magazine*.

## Board of Foreign Missions.

NEW YORK, APRIL, 1854.

### Annual Meeting of the Board.

THE Annual Meeting of the Board of Foreign Missions will be held at the Mission House, New York, on Monday, May 8, at 4 o'clock P. M.

The Annual Sermon will be preached before the General Assembly by the Rev. John C. Backus, D. D. The Rev. J. L. Kirkpatrick, D. D., is the Alternate Preacher.

A sermon for the Board will also be preached in this city, previous to the Annual Meeting, by the Rev. Alexander Duff, D. D., of the Scotch Free Church Mission at Calcutta, at present on a visit to this country. The Rev. Stuart Robinson is the Alternate Preacher.

### Recent Intelligence.

MISSION HOUSE, March 13, 1854.

INDIA.—Letters have been received from Lodiana, January 5; Agra, January 7; Allahabad, January 2; from Mr. Seeley, of December 27; and from Mr. Warren, January 2, both at Calcutta. The examination of the schools took place at Agra on the 17th of De-

cember, and gave much satisfaction. The prizes were distributed by a gentleman of the Civil Service, who expressed his pleasure at the work in progress, in connection with our missions in the Upper Provinces. Mr. Seeley had engaged his passage to New York in the Paragon, and Mr. Warren was making arrangements for his voyage.

CHINA.—Letters have come to hand from Canton, to December 24; Shanghai, December 16; Ningpo, December 8. The state of things at Shanghai continued to be unfavorable to missionary labor, daily conflicts occurring between the Imperialists and the Insurgents. Mr. Culbertson was engaged in the work of translating the Scriptures without interruption. Mr. Wight's health was still feeble. He was on a visit to Ningpo.

AFRICA.—Letters have been received from Monrovia to the 18th of January. Mr. Wilson is expecting to visit this country, partly to recruit his health, and partly to accompany his wife on her return to Monrovia. From Messrs. Williams and Clemens we have heard at Fernando Po, December 16, within a day's

sail of Corisco; all well. From Corisco, the latest date is November 24, when the missionaries were all well and engaged in their usual labors.

**INDIAN TRIBES.**—Letters have reached us from the Choctaw mission to February 1; Seminole, February 9; Iowa and Sac, February 8; Otoe and Omaha, February 7; Chippewa mission, January —. The health of the mission families was generally good, and their duties were steadily prosecuted. Only a small portion of the applicants for admission to the new boarding-school in the Chippewa mission could be received, for want of means. Earnest requests are made for the enlargement of this school.

**SOUTH AMERICA.**—The Rev. Thomas L'Hombrol, a member of the Presbytery of New York, has been appointed as a missionary to Buenos Ayres, and has recently embarked for that city. Missions in different parts of South America have been under the consideration of the Committee for some time. This appointment is in some degree an experiment, but it is hoped that an open and important field of labor will be set before Mr. L'Hombrol amongst the somewhat large French population at Buenos Ayres, and also amongst other classes. The prayers of the churches are requested for the success of this mission.

### More Missionaries wanted in India.

THE Rev. J. E. Freeman, of the Furrukhabad mission, says:

"At Bro. Seeley's departure we lose one of our best men, whose place will not easily be supplied. . . . We hope that you will make a strong appeal for more men to help us in this country. If you cannot send us men, there can be but little hope of prosecuting our work successfully. The burden is too great to be carried. We may drag it along, but it must be slowly."

Mr. Campbell, of the Lodiana mission, after referring to the peaceful death of Mr. Porter, says:

"May it not also be looked upon as a call

to the churches at home, to send us out more missionary assistance, and to the young men in the Seminaries, to offer themselves to supply the place of our departed brother, and the many places in such want of laborers? We would not only call on the churches annually for *means*, but also for *men*. We would say, Send us out at least twenty missionaries, and the means for their support. We are sure the professed Christians in so many wealthy churches are well able to supply the money, and we trust the qualifications and devotedness are not wanting among the students in the Theological Halls. We were never before in such want of missionaries. All our stations are weak-handed; and loud and pressing calls from many quarters are made to us which we are unable to supply. There is no standing still in our present position. We must either go forward or appear to go back. To stand still is to dishonor Christianity before the heathen, and to sin against the Saviour. Much is expected of us by both. Shall we meet these expectations? Put this question *strongly* before the churches."

### The Native Missionary at Jalandar— More Missionaries called for.

A FEW days ago—on the day in which many of the churches in our land were engaged in prayer to the Lord of the harvest, that he would raise up more laborers, and send them forth into his harvest—I received a letter from a native brother in northern India—the Rev. Golok Náth—whom it was my privilege, many years ago, to admit to the sealing ordinances of God's house, to instruct afterwards in theology, and finally to assist in ordaining to the gospel ministry. As this letter contains some things of general interest to the friends of missions, and shows, in some measure, what need there is of an increase of laborers in that part of the great field, I have determined to send you a few extracts from it for publication. The

writer is so well versed in the English language as to be able to read almost any English book intelligently, and with as much ease as the mass of English readers. Still, it will be perceived that he is not sufficiently master of our idioms to be able to write our language with perfect accuracy.

JALANDAR, December 15, 1853.

MY DEAR BROTHER:—This is the first letter that I have had the privilege to write [to you] since you left India; and this I do on the receipt of your most kind and affectionate letter a few days ago. . . . Our school at Jalandar is in a most good condition. We have a large number of boys in daily attendance. Sometimes we have nearly two hundred and fifty to teach. We have some most promising lads to deal with. Many seem to have a decided preference to Christianity. I can hardly call them Hindús, for they believe Hindúism to be falsehood. But why they do not come forward, to make a public profession of their conviction, is a matter which you are not altogether ignorant of. We need much the Spirit of God to bless our labors here. A few months ago, a member of my Bible class went over to Amritsar English Church missionaries, and received since the baptism at their hands. This is certainly a most interesting case. The young man told me that he must leave Jalandar, in order to confess Christ before men. He could not do it before his friends. Several other inquirers have followed him. [From a communication of Mr. Warren's, lately published in the RECORD, we learn that the thing dreaded by the young man here referred to was persecution.] . . . I do not mind this. I wish and pray that men may become Christians: it matters little where they live, and by whom they are baptized. . . .

You know, I believe, the Rajah of Kapurthala. [This is a heathen king, or chief, whose capital is about twelve miles from Jalandar.] I have become intimately acquainted with him and his young brother. They both seem to have a great partiality towards Christian religion. I see them frequently, and read Scriptures and religious books to them. The Rajah sahib has promised, on certain conditions, to place a large sum of money into our hands, to establish schools throughout his own territory, to be conducted entirely on Christian principles. I humbly trust that the conditions of the

grant may be soon fulfilled, and we get the schools in active operation.

In the city of Jalandar our influence has so far enlightened a few, as to make them renounce idolatry at once; and their love for our religion has been evinced by various ways. They attend our preaching regularly.

I need hardly say how happy I became to learn, from your letter, the intentions of your Board, to send a missionary out to take charge of this station. . . . It will give the place a new interest; and we hope to labor together, in renewed zeal, for the good of my people. We have here many fair buds and blossoms. May they not be blighted for want of culture by superior hands! . . . The station will bear rich and ripe fruits, that will endure unto everlasting life, if you can manage to bring out a good missionary, whose [heart] is deeply into the work of the Lord. . . .

I dare say you will remember the claims of my school. I should rather say the *wants* of these institutions. I need both books and philosophical apparatus. You know how much good has been done by the few things we have in our school. I had Rajahs and Sirdars [kings and chiefs] in my house, to witness the operations of a small electrical machine, and a little air-pump, without a receiver. . . .

I cannot conclude this letter without telling you something about myself. For the present, all quiet and happy within. I have many mercies, heaped up and running over me. It seems that I am singled out to be a witness for my God, that his mercies are above all his works. I find fresh matter of praise and thanksgiving every day. I have a wide circle of friends, to countenance and encourage [me] in my labor; and willing people to hear me talk about Jesus Christ and his salvation. All glory be to free grace! . . .

I long to see a female school opened, when Mrs. Newton returns, established in Panjáb; where *female infanticide* has recently been suppressed by the order of Government, issued before a large mela, [collection of people,] assembled for that purpose, at the city of Amritsar, on the 29th of November last. . . . My daughter will assist Mrs. N. in her school. . . .

Most affectionately yours,

GOLOK NATH.

The writer of this letter has for several years been our only missionary at Jalandar;



and for about three years prior to 1849, he was the only missionary in the Panjáb. He occupies a post of great interest. The city of Jalandar—having a population of about 60,000—is the capital of one of the most fertile and most populous districts in north-western India. Within fifteen miles of it, besides numerous towns of smaller size, there is one city supposed to contain 20,000 inhabitants, one containing about 15,000, two containing 10,000 each, and two or three other towns, having each from 4,000 to 6,000. All these, to say nothing of other places in the district, at a greater distance, depend for the preaching of the gospel on this one missionary, and one or two lay assistants.

But besides preaching, he has a school to attend to, which of itself demands almost the whole of a missionary's time. It is no wonder that the prospect of having the station reinforced by a missionary from this country is viewed with so much pleasure. Yet, after all, I fear this dear brother is destined to be disappointed. The Board, it is understood, are anxious to meet his wishes, if a person of the proper qualifications can be found, beyond the number required more urgently for other posts: but no one has yet offered.

The importance of this station is enhanced by the fact mentioned in relation to the Rajah of Kapúrthálá. The conditions on which he proposes to give his money are not mentioned: but as the hope is expressed that they will be fulfilled, we may conclude that they are not impracticable. How would it be possible for Golok alone, in addition to his present duties, to take the oversight of schools throughout the territory of the Rajah? And yet how painful to be compelled to decline such an offer! Is it not God who is moving the heart of the King thus to favor his cause? Who will go?

Lastly: If any Christian friend, or friends, would like to aid our native brother's work, by giving fifty or one hundred dollars to purchase philosophical apparatus for his

school, and something for books, I will rejoice to convey them to him, and offer thanks on his behalf.

JOHN NEWTON.

Princeton, March 9, 1854.

## Donations

TO THE

## BOARD OF FOREIGN MISSIONS

IN FEBRUARY, 1854.

**SYNOD OF ALBANY.**—*Pby of Londonderry.* Antrim oh 19.50. *Pby of Troy.* Troy 2d st ch, of which 91.37 mo con coll's, 364.49. *Pby of Albany.* Mayfield Central ch 30; Little Falls ch, to con Rev. H. W. MORRIS 1 m, 64.76; Windsor, N. Y., Rev. A. Craig, 1, 469.75

**SYNOD OF NEW YORK.**—*Pby of North River.* Marlboro' oh mo con 1.50; individual contributions 15.50; Highlands ch, of which 75 cents from class in Sab sch 8. *Pby of Bedford.* Rye ch 7. *Pby of New York.* Yorkville oh mo con 7.21; Sab sch to ed Mary Briant at Ningpo 6.25; Wallabout ch mo con 6.52; Eighty-fourth street ch mo con 6.25; Forty-second street church annual coll, of which 100 to con LEBBEUS B. WARD 1 d, 134; New York First ch addl 40, mo con coll 155.69, less 10 for *Foreign Missionary*; Fifth Av and 19th street ch mo con 49.19, John Knox Jr. for Bible distribution by the Waldenses 1000; Madison Av church mo con 10, less 5 for *Home and Foreign Record*; Chelsea ch mo con 25; Williamsburg oh mo con 25; University Place ch ann coll, in part, 731.20; Brooklyn 2d ch ann coll 402.28. *2d Pby of New York.* Sing Sing ch 75; Canal street oh mo con 3.74; Scotch ch, two mo con coll's 150, Sab sch for Spencer Academy 113.06; Staunton street ch 18.71; Peekskill oh ann coll 91.59, mo con coll's 50, Sab sch miss assoc 14, 155.59, less 6 for *Foreign Missionary*, and 12.50 for *Home and Foreign Record.* *Pby of Connecticut.* Hartford oh 10, 3123.33

**SYNOD OF NEW JERSEY.**—*Pby of Elizabethtown.* Elizabethport oh 19. *Pby of Passaic.* Paterson 1st ch mo con coll's 48. *Pby of New Brunswick.* Middletown Point ch 25.73; Princeton fem miss soc for fem education in Northern India 13; New Brunswick 1st st oh 160; Trenton 1st ch 145.14; Bound Brook oh mo con 15; Pennington ch, of which 10.62 from Sab sch to ed George Hale 49.25; *Pby of Newton.* Greenwich ch, in part to con. Rev. A. H. HAND 1 d, 78; German Valley ch, of which 30 to con. GEORGE NEIGHBOUR 1 m, 35; Newton oh 61; Hackettstown ch 100. *Pby of Raritan.* Amwell United 1st and 2d oh's 37. *Pby of Susquehanna.* Orwell ch 20; Wysox ch 10; Wyalsburg 2d ch 5.22; Monroeton ch 2.66; Troy ch 7; Warren ch 2.41; Towanda ch 8.45. *Pby of Luzerne.* Kingston oh 17.50, 559.36, less 25 from Manafield ch, Newton Pby, acknowledged last month in error, 25.00, 834.36

**SYNOD OF PHILADELPHIA.**—*Pby of Philadelphia.* Kensington oh Sab sch 30; Ninth ch 56.58; Sixth ch, Ro. Creighton, 20; Spring Garden ch "H." 20; Eleventh oh 31.25, individ contributions 163.50, three children 63 cents; Scots ch ann coll 318, mo con coll's 67, juv miss soc 47; Gloucester ch 13.90. *2d Pby of Philadelphia.* Newtown ch 15.10. *Pby of Baltimore.* Washington F street ch 37.11, mo con coll's 21.32, a friend 10; Eliott's Mills oh

20; Bladensburg ch 8; Baltimore 1st ch 841.95. *Pby of Carlisle.* Gettysburg ch Sab sch, to con Rev. ROBERT JOHNSON l m. 30; Carlisle ch ann coll, of which 50 from James Hamilton to con Mrs. ANNA POWERS l m, and 30 from Andrew Blair, to con. his granddaughter, MARY E. MURRAY, l m, 171.57, mo con coll's 13.93. *Pby of Northumberland.* Orangeville ch 5; Briers Creek ch 5; Lewisburg ch 87. T. H. Wilson, M.D. 5; Lycoming Centre ch 43, less 3 for *Foreign Missionary.* *Pby of Eastern Shore.* Monokin ch mis: soc 6,

2084 83

**SYNOD OF PITTSBURGH.**—*Pby of Blairsville.* Unity ch 56; New Alexander ch 28.18; Beulah ch 45.90; Concord ch 9; Bethel ch 10; Parnassus ch 5; Plum Creek ch 18; *Pby of Redstone.* Connells-ville ch Sab sch 52.62. *Pby of Ohio.* Canons- burg ch Sab sch to ed Alex. Brown at Spencer 10; Pittsburg 2d ch addl 4; Alleghany City 2d ch Sab sch bal to con Rev. E. B. Swift l m. 10.81; East Liberty ch, of which 10 in part to con Mrs. MOLL-VAINE l m, 50; Pittsburg 4th ch, of which 2 for Jewish Mission, 5. *Pby of Alleghany.* Butler ch 54.10; Middlesex ch, ladies, 8.24; Centre ch 15. *Pby of Beaver.* Pulaaki ch 9; Beaver ch 13. *Pby of Erie.* Cool Spring ch 5; Sandy Lake ch 2; Klags Hill ch 10; Meadville ch 30. *Pby of Clarion.* Callensburg ch fem mis soc 13,

483 85

**SYNOD OF WHEELING.**—*Pby of Steubenville.* Anna- polis ch 8.10; Amsterdam ch 3; Steubenville 2d ch 50. *Pby of St Clairsville.* Short Creek ch 7. *Pby of New Lisbon.* Poland ch 10; Madison ch 12.75,

90 85

**SYNOD OF OHIO.**—*Pby of Columbus.* Truro ch, fem mis soc, 27.52; Columbus ch 12, mo con coll's 42.30; Lithopolis ch 13.50; Hamilton ch 5.40; Mt Pleasant ch 49; Blenden and Miffin ch's to con Rev. E. WASHBURN l m, 31.45; Tarlton ch 15. *Pby of Zanesville.* Newark ch 22; Zanesville 1st ch 55; Zanesville 2d ch 65; Duncan Falls ch. 20, Sab sch 2; Muxkingum ch bal 3; Salt Creek ch 17. *Pby of Richland.* Jeromeville ch, of which 10 from Rev. W. W. Colmery and lady 16; Water- ford ch 6.50. *Pby of Wooster.* Lafayette ch 15; Guilford ch 10; Congress ch bal to con WALTER FERGUSON, l m, 9; Mount Hope ch 22.95; Jackson ch 18.31; Northfield ch 10.70; Wooster ch 2.62,

491 28

**SYNOD OF CINCINNATI.**—*Pby of Chillicothe.* Chilli- cothe 1st ch, for sup Rev. S. R. Fullerton, 132, Sab sch to ed Irwin Carson at Agna 50; Rocky Spring ch 10.11; Harmony ch 15.75; New Market ch 14; Belfast ch 6; White Oak ch 6. *Pby of Miami.* Xenia ch, ann coll in part 26.30, Sab sch bal to con Dr. T. S. TOWLER l m, 18; Harmony ch 16.75; Dick's Creek ch 30. *Pby of Cincinnati.* Cincinnati 1st ch 82.43; High street ch mo con 1.05; Seventh ch mo con 22. *Pby of Oxford.* Oxford 3d ch Sab sch to ed girl at Wa-pa-nucka 25; Hamilton ch 85.50. *Pby of Sidney.* Sidney ch 8. *Pby of Findlay.* Van Wert ch 8; Delphos ch, of which 1.27 from Master Elcock and sister 11; Lima ch Sab sch 2,

509 89

**SYNOD OF INDIANA.**—*Pby of New Albany.* New Phila- delphia ch 7.25; Owen Creek ch 8.10. *Pby of Madison.* Hanover ch mo con 6. *Pby of Palesti- ne.* Palestine ch 8,

29 35

**SYNOD OF NORTHERN INDIANA.**—*Pby of Logansport.* Logansport, Ind., John Callahan, a family offer- ing for Africa, of which 1 from children for Bible distribution 5; Monticello ch Sab sch to ed John M. Wampler 20; Roseville ch 15, Rev Joseph Platte 25. *Pby of Lake.* Goshen ch 7; La Porte 1st ch in part to con Mrs. F. A. CUMMINS l m 9. *Pby of Fort Wayne.* Fort Wayne German ch 1; La Grange ch 6; Fawn River ch 5, Ro Dykes 5,

93 00

**SYNOD OF ILLINOIS.**—*Pby of Kaskaskia.* Hillsboro' ch 16.74. *Pby of Sangamon.* Union ch 10. *Pby of Schuyler.* Oquawka ch Sab sch to ed Alex

Phelps, and in part to con Rev. W. K. TALBOT l m 10. *Pby of Peoria.* Brunswick ch 6; Farm- ington, Ill's, Mrs. Margaret Simpson 3; Peoria ch 72.27. *Pby of Rock River.* Rock Island ch mo con 12. *Pby of Chicago.* Chicago North ch ann coll to con R. H. MORFORD, Rev. J. L. LYON, Mrs. MARIA BUTLER, Mrs. CLARISSA B. BLANEY, Miss ELIZABETH R. BLANEY, DAVID H. LYMAN, GEORGE ARMOUR and B. WHEELER l m's 240, Sab sch to ed R. H. Richardson 25; Jefferson Grove ch 5, 400 01

**SYNOD OF WISCONSIN.**—*Pby of Dane.* Westminster ch Sab sch for So Western Indian Missions 4.25. *Pby of Milwaukee.* Waukesha ch 5. *Pby of Winnebago.* Fort Winnebago ch mo con coll's 30 less 6 for *Foreign Missionary*, Sab sch to ed Regi- nald Heber 20; Burnett and Horicon ch 4.35; Dodge Centre ch 6.65,

64 25

**SYNOD OF MISSOURI.**—*Pby of Missouri.* Booneville ch 50, Sab sch to ed John G. Miller 25; John Cal- houn 7 35,

82 35

**SYNOD OF KENTUCKY.**—*Pby of Louisville.* First ch mo con 31.75, a member 5; Second ch mo con 8.60. *Pby of Muhlenburg.* Hopkinsville ch 13.15. *Pby of Transylvania.* Bethel ch 28; Hanging Fork ch 42. *Pby of Ebenezer.* Covington 1st ch 73.50,

202 00

**SYNOD OF VIRGINIA.**—*Pby of Lexington.* Staunton ch 44.50. *Pby of East Hanover.* Norfolk ch 125.56; Petersburg ch 96.41, individual contribu- tions 273, mo con coll's 60.91, Sab sch to ed Robert Ritchie 25; High St. ch, Petersburg, mo con coll's 21.28, Sab sch 33 57,

660 23

**SYNOD OF NASHVILLE.**—*Pby of Nashville.* Bedford Co, Tenn., individual contributions 6. *Pby of Maury.* Zion ch, of which 6.55 from colored members, 80.55. *Pby of Knoxville.* Knoxville 1st ch 20. *Pby of Tusculumbia.* Courtland ch mo con 4.05,

110 60

**SYNOD OF MEMPHIS.**—*Pby of Memphis.* Somerville ch 60. *Pby of Chickasaw.* Oxford ch Rev. John N. Waddell, D. D. to ed Martha Waddell 25, 85 00

**SYNOD OF SOUTH CAROLINA.**—*Pby of Bethel.* Lan- casterville, S. C., Rev. A. J. Witherspoon for Chickasaw Mission,

50 00

**SYNOD OF ALABAMA.**—*Pby of South Alabama.* Selma ch 102.50 less 4 for *Foreign Missionary*; Union- town ch 22; Friendship ch 10,

130 00

**SYNOD OF MISSISSIPPI.**—*Pby of Mississippi.* Nat- chez ch ann coll 948.93 less 14 for *Foreign Mis- sionary*, mo con coll's 150.98, Sab.sch 23.80, colored members 9.40. *Pby of Louisiana.* Jackson ch 42 less 2 for *Foreign Missionary*,

1159 11

**SYNOD OF THE PACIFIC.**—*Pty of Oregon.* Clatsop ch,

5 10

**SYNOD OF NORTHERN INDIA.**—*Pty of Lodiana.* Lodi- ana ch mo con coll's 26.42; Jalandhar ch mo con 89 etc,

27 31

Total from churches, \$11,252 00

**LEGACIES.**—Indiana Co., Pa., Balance of Montgomery Estate,

14 82

**MISCELLANEOUS.**—New York, Rev. James V. Henry 25; Two Ladies for Chippawa Mission 1000; A friend for China 1000; A friend for India 1000; A friend for Africa 1000; One who would aid in the advancement of the Redeemer's Kingdom 40; New Orleans, La., W. A. Violet & Co. 25.26; New York, George Sampson 50; Agnew's Mills, Pa., Jos. R. JUNKIN to con himself l m 30; Edwards Co., Illinois, George Curtis for Mission to Black Hawk Indians 20; New York, James E. Goddard for Seminole Mission 4; Jas. Pannell, near Church- ville, Md., 5; A Pastor's child 50 etc.; Shirley- burg, Pa., John Brewster 50; Chulahoma, Mi., Mrs. M. J. Reid 10; Williamsport, Pa., A. D. Hepburn 5; Sheets Mills 5; Moorefield, Va., Donors 10;

Dry Creek, Mi., J. C. Baldwin 10; A friend of Missions 10, 4329 76

Total Receipts in February, \$15,596 58

**SPECIAL CONTRIBUTIONS FOR THE WALDENSES.**—

Amount previously acknowledged, \$8353 90

Geo. Douglas, Douglas Farms 500;

Mrs. Dustan 20; A Lady 50; Miss

L. P. Baxter, Lexington, Va., 5;

H. Raymond 5, 480 00

\$8,933 90

WM. RANKIN, JR.,

Treasurer.

**DONATIONS IN CLOTHING, ETC.**—Muddy Run ch. O., Fem benev soc, one barrel clothing and one barrel dried apples for Chickasaw Mission to con Rky. SAM'L HAIR 1 m 64.17; Ladies sewing soc of Ballston Centre, N. Y., one barrel clothing; Ladies of Belvidere ch., N. J., one box clothing for Chipewa and Ottawa Mission.

## Donations received in India.

(Continued from *For. Miss. for May 1853.*)

### RECEIVED DURING THE YEAR 1852-3

#### AT LODIANA.

**For General Purposes.**—Major A. Knyvett, Rs. 37.10, Lt. Gen. Richards 60, H. B. 100, J. Lawrence, C. S. 160, H. D. Battye 50, Dr. H. Clark and others 117, Lt. C. Mackechnie 6, Maj. W. J. Martyn 100, Capt. J. N. Sharp 100, E. D. 50, Dr. H. Clark 50, Rs. 770.10.0

**For Dissemination of Scriptures.**—Through Dr. H. Clark, 124.0.0

**For Repairs of Chapel.**—C. W. F. 10.0.0

**For Orphan Girls' School.**—Lt. Baillie 20, Col. A. Mountain, C. B. 42, Maj. Dawes 25, Capt. Raban 50, 143.0.0

**For Beneficiary Fund.**—H. J. H. 1, R. Vaughan 10, H. D. 108, 119.0.0

**For the Poor House.**—Rev. A. Rudolph 24, Rev. L. Janvier 24, Rev. J. Porter 24, Haldar Ghose 1, M. S. N. 12, H. J. H. 3, Lt. P. Hockin 22, H. D. 18, E. K. 6, J. F. S. 4, Col. Goldney 20, Proceeds of sale of Assembly Room in part 100, 258.0.0

#### AT JALANDAR.

Brigadier Penny 80, Capt. Smyth 45, Maj. H. B. Edwards C. B. 50, H. B. Henderson C. S. 45, Col. A. H. E. Boileau 40, Capt. O. J. McLe. Farrington 50, Dr. F. Corby 8 S 100, Capt. W. R. Cunningham 100, 25, Rajah of Kapurthala 100, Capt. G. Newbolt, 50, H. Scott C S 50, 735.0.0

#### AT SAHARANPUR.

Maharaja Duleep Sing 100, S. Frazer C S 100, Col. Gwatkin 25, G. R. Playfair M. D. 47, J. Farquhar, Ass. Surgeon 30, J. Powell Senr 24, Capt. Boswell 20, Mrs. Kay 10, Saharanpur Mission ch m con coll's 57.12, Native Christians con coll's 5.4, 419.0.0

#### AT AMBALA.

**For School House.**—Dr. Corby S S 32, Dr. Jackson S S 20, Rev. A. Rudolph 10, Maj. Kindleside 10, Maj. Pratt 10, Dr. St. John 20, Brig. Gen. Breton 20, Dr. Grant 10, Maj. Nuthall 10, Aug. Darling 10, Dr. G. G. Brown 15, E. C. Collinit 5, Col. Mountain 10, Capt. A. J. Guise 5, B. Maj. Scott 5, F. W. Cooper C S 16, J. Taylor 10, A. Levian C S 16, Wm. Basten 4, P. S. Melville C S 174, R. N. Cust C S 50, J. Muir C S 50, G. Barnes C S 50, Maj. Yule 20, G. Edmonston C S 50, Rev. J. Caldwell 15, J. Lawrence C S 50, Capt. Brind 20, Maj. Dunmore 5, Capt. Roberts 5, Mrs. Simpson 5, Mrs. Greenwood 5, Friends in America 600, 1337.0.0

#### AT LAHORE.

A. C. S. 537, W. Agnew C S 3, Dr. P. Baddeley 42, T. Bailey 16, Capt. Baker 2, Mrs. Bampfylde 15, Ensg. Battye 7.8, Maj. Cheape 4, Lt. Christopher 18, H. Cope 36, C. W. 15, Maj. Drake 10, Gunner Easton 8, Dr. Farquhar 25, W. A. Forbes C S 10, Rev. C. W. Forman 120, A friend 11, Col. C. Grant 24, C. Grome 3, Corpl. Hiff 6, I. B. M. 1, J. N. A. W. 2, Ladies of Jalandar, sale of fancy articles 66, Sir Hy. Lawrence 325, J. Lawrence C S 200, Major Lennox 16, P. Lennox 4.8, Dr. W. Lucas 33, Mrs. Ludlam 40, Maj. W. J. Martin 100, J. E. Medley 25, P. Melville C S 150, R. Montgomery C S 160, H. Moncton 20, Dr. A. C. Morrison 70, Rev. J. H. Morrison 20, Maj. Nuthall 10, J. O'Brien 124, Col. Raikes C S 70, Gen Sir W. Richards 20, Lt. J. B. Ryley 13, Capt. J. N. Sharp 60, Maj. Shortrede 50, Dr. Smith 5, Gunner Smith 24, Mrs. Vaughan 10, J. Wedderburn C S 80, 2678.0.0

#### For Dehra Station.

M. B. Thornhill C. S. 50, Gen. Vincent 100, Col. Cantley 100, Capt. Baird Smith 50, John Muir C. S. 100, J. Mackinnon 50, Col. A. S. Waugh 50, Col. Railley 50, Capt. Goodwyn 20, Tho's Login 24, Col. Cox 20, Wm. Kay 50, J. Phillips 50, Rev. J. R. Campbell 50, A. Ross C. S. 100, Col. Blackford 100, J. Todd 30, Wm. Blackburn 10, A. O. Hume C. S. 20, Capt. A. Turnbull 20, J. W. Johnston M. D. 100, G. D. Turnbull C. S. 50, Maj. Ferguson 25, Capt. Mackechnie 50, D. B. Morrison C. S. 50, E. D. F. Lewis 5, F. J. Alexander 5, a friend 20, Martin R. Gubbins C. S. 50, Capt. Renny Tailour 16, The Superintendent of the affairs of His Highness, the Maharajah Duleep Sing 250, Proceeds of two Lectures delivered at the Maharajah's residence by Rev. J. S. Woods 100, J. S. Login M. D. 25, James Powell 25, John Powell 25, H. B. Breer 20, Maj. Freeth 20, Wm. Ford 20, Capt. Chilcott 10, W. Greig 32, Rev. R. N. Maddock 10, Capt. Hulston 25, Maj. Talbot 10, Brig. Lloyd 20, Mrs. Jackson 20, Lt. Bagge 16, Col. E. F. Bryant 16, Col. Sibbold 20, Capt. Dennys 5, Rev. J. B. D. Angilar 20, H. G. Scott 16, X. Y. Z. 5, W. Guise 25, Capt. Boswell 50, Lt. Archer 2, H. G. Keene C. S. 10, P. C. French C. S. 25, Capt. Dudley Hill 16, Col. Steel 16, Brig. Horne 32, Capt. Capel 20, Maj. Fraser 20, Capt. Hall 10, J. H. S. 10, J. S. Campbell C. S. 16, Capt. O. Campbell 5, Rev. C. W. Forman 50, Rev. J. M. Jamieson 16, Nanak Chund 25, Asa Rain 3, Khushal Sing 2, Maj. S. Fisher 50, Capt. Anson 5, R. S. Mackay 15, T. S. Anderson 5, Maj. MacDougall 8, Mrs. Watson 5, Maj. Dickey 25, Capt. Reid 10, James Peyton 50, S. Fraser C S. 100, Rev. J. H. Morrison 10, R. M. Edwards 20, Ali Bakhsh 5, Gobind Singh 3, 2759.0.0

#### AT AGRA.

Subscriptions to aid in purchasing Girls' School House, 5500.0.0

#### AT FUTTEGHUR.

Donations and Subscriptions for Cantonment Boys' School, 1093.1.3

Donations and Subscriptions for Cantonment Girls' School, 664.9.6

#### AT MYNPOORIE.

**For School.**—Lt. Gov. Thomason 200, S. S. Brown C. S. 150, M. Smith C. S. 100, C. Raikes C. S. 150, H. Unwin C. S. 105, a friend 150, R. Montgomery C. S. 50, G. J. Christian C. S. 50, G. Angus M. D. 50, Brig. Parsons C. B. 50, Maj. Richardson 50, H. M. MacPherson M. D. 20, Lt. Whiting 25, Capt. Johnston 25, H. S. Reid C. S. 25, Lt. Hume 21, Lt. Hodgson 20, a friend 25, A. Simpson M. D. 16, Rev. R. W. Kellner 10, C. R. Lindsay C. S. 10, Adj't Cox 16, Ensign Kennedy 5, Hulsi Roy 5, G. Parshad 2, J. E. F. 60, 1380.0.0

Total received in India during 1852-3, Rs 18,020.4.9

or, \$ 9010 30

# THE FOREIGN MISSIONARY.

## Missions of the Board.

### A MISSIONARY MANUAL :

OR, SKETCHES OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.\*

[Continued from page 241.]

#### MISSION IN SIAM.

THE missionary field in Siam is not a large one, viewed either as to the extent of its territory or the number of its inhabitants; yet, as will appear in the sequel, it is one of more than ordinary interest.

\* A MANUAL OF MISSIONS: or, Sketches of the Foreign Missions of the Presbyterian Church, with Maps showing the Stations; and Statistics of Protestant Missions in unevangelized Countries. By John C. Lowrie, one of the Secretaries of the Board of Foreign Missions of the Presbyterian Church. New York: Anson D. F. Randolph. 1854.

The general Contents of this work are: Introduction; Board of Foreign Missions; Missions among the Indian Tribes; Missions in West Africa; Missions in North India; Mission in Siam; Missions in China, and among the Chinese in California; Missions among Roman Catholics; Missions among the Jews; The unevangelized Nations; Statistics of Protestant Missions. *Maps:* I., II. The World, showing in colors the prevailing Religions; III. The Indian Tribes in the Territories of the United States; IV. Africa; V. India and Siam; VI. China.

This volume will be published about the 1st of May. The avails of the author's labor are devoted to the missions described in this book, which, it is hoped, will be found useful for reference by ministers, and other persons, and be acceptable to Sunday-schools and Christian families. Its design is the reason for this note.

Siam is a long, narrow country, lying between Burmah and Cochin China, and extending from the Gulf of Siam to the borders of China. It is watered by several rivers and by numerous canals; and as the soil is generally quite fertile, it is capable of supporting a large population. Having been distracted by wars, however, until within comparatively a modern period, the actual number of inhabitants is estimated at not more than from 3,000,000 to 5,000,000. Of these some hundred thousands are Chinese, and there are many Peguans, Burmese, Shans, &c. This diversity among the inhabitants imparts the greater interest to Siam as a sphere of missionary labor. Some races may be reached here who cannot be visited in their own lands. Numerous Chinese, for instance, from the island of Hainan are now living in Bangkok, who keep up a constant intercourse with their own country; and through whom a Christian influence might readily be exerted on the 1,500,000 inhabitants of that island.

In Siam the inhabitants live chiefly on the banks of rivers and canals,—a circumstance worthy of being noted, as it renders them

easily accessible by missionaries in boats—the common mode of travelling. The principal city is Bangkok, of which the population is estimated at 300,000; it is situated on the Meinam, about twenty-five miles from its mouth. The people of this country are hardly inferior in civilization to other nations of South-eastern Asia. They carry on various kinds of industrial occupation. Many are able to read, and schools are commonly connected with the *wats*, or places devoted to temples and idolatrous worship, where education is given without charge by some of the priests; yet the knowledge thus acquired by the youth is little more than that of the simplest kind.

The government of this country is a despotism. The king is chosen, however, on some basis of hereditary descent, by the principal nobles, which must give them influence in the administration of public affairs. In no other country in the East, and probably in no country in any part of the world, is the influence of the king more controlling over all the opinions and conduct of his subjects; the servility of all classes is most abject, and is fitly shown by the prostration, with the face to the ground, of even the chief men when they appear in the royal presence.

The religion of the Siamese is Buddhism, which may be characterized as a kind of atheistical idolatry; for Budh, in his most common form, Gaudama, is not supposed to take any concern in the affairs of men. Some of the practical precepts of Buddhism are good,—murder, theft, adultery, falsehood, intoxicating drinks are prohibited; yet it sanctions polygamy, and the morals of its votaries are the morals of the heathen everywhere. As a religion it makes no provision for the pardon of sin, nor for the purifying of a depraved nature; and it yields neither support to the afflicted, nor hope to the dying. Its highest doctrine teaches the perpetual transmigration of the soul, until at length it becomes annihilated,—that is, swallowed up in the being of the apathetic Budh. This religion prevails more widely than any other, having under various forms its votaries in India, (which many consider the original seat of Buddhism,)

Burmah, the Chinese Archipelago, Cochinchina, China proper, Chinese Tartary, and Thibet. It is one of the reasons for regarding Siam with special interest as a missionary field, that it is the head-quarters of this widely-spread system of false religion, so far as this bad preëminence can be assigned to any country. It is a religion held here in great honor. The king is its subject; the revenues of the kingdom are to a large extent devoted to the *wats*, the support of priests, processions in honor of Gaudama, and other religious ceremonies. If Budh were dethroned in this country, his downfall would doubtless be felt in other parts of Asia.

The mission established by the Board in Siam was resolved upon in 1839. It was formed at first with reference to the Chinese rather than to the Siamese. The door into China was not then open, and Missionary Societies adopted the policy of supporting stations among the large numbers of Chinese emigrants who were found in the neighboring countries. The Rev. Robert W. Orr, one of the first missionaries to the Chinese, whose station was at Singapore, made a visit to Siam in the autumn of 1838; and upon his favorable report it was deemed expedient to form a branch of the Chinese mission at Bangkok, and also a mission to the Siamese at the same place. The Rev. William P. Buell and his wife, appointed to the latter mission, arrived at Bangkok in August, 1840. A physician and his wife were appointed to this field of labor in 1841, and a minister and his wife in 1843. They were led, however, to proceed to China instead of Siam, so that Mr. Buell was not joined by any associate. After learning the language, he was able to preach the gospel and distribute the Holy Scriptures and other religious books, explaining them to the people. He was encouraged in his work; but in 1844 he was compelled to return to this country by the state of his wife's health.

In March, 1847, the Rev. Stephen Mattoon and his wife, and Samuel R. House, M. D., licentiate preacher, arrived at Bangkok; and in April, 1849, they were joined by the Rev. Stephen Bush and his wife. These brethren

found ample employment in preaching and distributing the Scriptures and religious tracts. The medical labors of Dr. House were of the greatest benefit to large numbers of patients; while they brought many persons within the reach of the gospel, whose attention could not otherwise have been gained; and they also tended to conciliate the confidence and goodwill of persons of all classes towards the missionaries.

The year 1850 was marked by vigorous labors in preaching and tract distribution in Bangkok; by missionary tours to several distant parts of the country, which were made without hinderance, and afforded many opportunities of publishing the gospel; by the printing at the press of another mission in Bangkok of 422,000 pages of books of Scripture history; and by faithful and successful medical-missionary practice. This year was also marked by a singular exigency in the history of the mission, which for months threatened its existence.

The missionaries had lived in houses formerly occupied by missionaries of the American Board. On relinquishing Siam as a field of labor, the American Board transferred these houses to the American Association, and it became necessary for the brethren to seek other places of abode. After long search and many disappointments, they found it impossible either to purchase or rent new quarters. The increasing bigotry of the King was the obstacle in their way. He did not openly oppose their wishes, but it was soon understood among his abject people that he was unfriendly to foreign teachers; and no man was willing to sell or lease real estate to those who at any hour might be ordered out of the kingdom. The strange issue was apparently reached, that Christian missionaries must withdraw from a heathen land, where their life and liberty were still safe, and where their labors might be carried forward in many ways, solely for the want of houses in which to live! The question had been viewed in every aspect; referred home to the Executive Committee; reconsidered after obtaining the sanction of the Committee, given fully, but with

deep regret, to their removal to some new field of labor—and still the necessity for this removal appeared to be unavoidable.

Towards the end of the year matters grew worse. The teachers of the missionaries were arrested and thrown into prison, their Siamese servants left them or were taken away, and none of the people dared to hold intercourse with them on religious subjects. In the meantime prayer was offered without ceasing on their behalf, and in answer to the requests of his people, God interposed for the help of his servants—but in a way not expected by them. The King was attacked with disease in January, 1851; and, though he had the prospect of many years of life, he was cut down by death in April.

His successor, the present king, had much intercourse with the missionaries before his accession to the throne, and he has since shown himself to be their friend. The difficulty about a site for mission premises was soon removed; suitable houses have been erected, and the work of the mission can now be prosecuted with greater freedom than at any former period.

The little company of missionaries have since been called to meet with trials of a different kind—to see their number diminished, instead of being increased. Mrs. Bush was removed by death in July, 1851. Her last days were full of Christian peace and joy, and her associates could say, that “in the full possession of all her faculties, without one cloud to separate between her and a present Saviour, she went down into the Jordan of death, singing Hallelujah, in the triumph of victory. The Siamese have lost in her a faithful, praying friend; the mission, an exemplary fellow-laborer; and her bereaved husband, an affectionate and beloved companion.” The health of Mr. Bush afterwards gave way, and it became necessary for him to return to this country, in 1853, for its recovery. He has not yet become sufficiently restored to return to his field of labor.

With the single exception of the embarrassment growing out of their small number, the missionaries have reason to be much en-

couraged in their work and its prospects. They are permitted to preach the gospel in stated services and by the way-side; and the Word has not been preached in vain. Besides the testimony thereby held forth for God and against idols, and the secret convictions and impressions of many hearers, which may yet result in the open confession of Christ before men, two hopeful converts have been admitted to the church. They are both Chinese, and one of them is a native of Hainan. Their walk and conversation are exemplary, and both of them are engaged in efforts to make the gospel known unto their own people. Some progress has been made in giving the Scriptures to the Siamese in their own tongue. The New Testament and the books of Genesis and Exodus have been translated by the missionaries of other Boards; but the translation will require revision, and it may be expedient to make altogether a new translation. Mr. Mattoon's biblical scholarship and his knowledge of Siamese will enable him to perform good service in this work. Schools have been opened on the mission premises, and a small number of boarding-scholars are under daily Christian instruction. It seems to be not unlikely that a Christian element may be largely introduced into the education of many of the children. The distribution of the Scriptures in Bangkok and in the interior is going forward, and many of the people are not only able to read and willing to receive Christian books, but give a cordial welcome to the missionary, and have many inquiries to make about this new religion. Mrs. Mattoon and the wives of the other missionaries have been requested by the King to give instruction in English to some of the female members of his family; and they can in this way bring before persons of the highest rank—in Eastern countries commonly secluded from intercourse with foreigners—the all-important lessons of the gospel of Christ. These engagements are still in progress, and may result in the greatest good to some of the ladies of the royal family, and by their means to many others in high and low stations. One of their pupils, a princess of amiable disposi-

tion, who had given pleasing attention to the instructions of the missionary ladies, was suddenly removed by death. Her serious interest in listening to the story of the cross would lead us to hope that her trust in her last hours may have been placed in Jesus.

In connection with this brief sketch of missionary labors, the character of the present King of Siam should be taken into consideration. He is a Buddhist in his religious profession; and he is an absolute monarch. He might on any day banish every missionary from his kingdom. The Church must ever remember that her dependence is not on the kings of the earth, but on the God of heaven. This being deeply felt, it is still allowable to survey things future in the light of present providences. Now he who, contrary to human expectation, has been elevated to the throne of Siam, possesses a considerable degree of Christian knowledge. He is a much more enlightened and liberal man than his predecessor. He has learnt the English language. He has paid some attention to the history of our country, probably led to this by his acquaintance with American missionaries, and he is a warm admirer of Washington. He is disposed to adopt the improvements of western civilization. He has under consideration the opening of a ship-canal to connect the Gulf of Siam with the Bay of Bengal—a measure which would prove greatly favorable to commerce between India and China, and would bring his hitherto secluded country out upon one of the highways of the world. He is surrounded by the priests of Budh, but Christian ministers are living at his capital, and their wives are giving lessons of Christian truth in his palace. Reasons of state policy may commend Buddhism to his pride, but the Spirit of God may easily constrain his heart to bow unto Him who is the King of kings and the Lord of lords. The influence of the King and Court in Siam is almost unbounded, especially in all religious matters. If the King should embrace Christianity, a large part of his subjects would follow his example. They are in some degree prepared for this, by their acquaintance with the general truths of the Christian religion;

the circulation of the Scriptures and Christian books, and other labors of the missionaries, have been the means of widely disseminating a knowledge of the gospel. It is, therefore, in the power of one man, not only to make his own reign an era in the history of his country, but to lead his people from the wat to the church—from a miserable paganism to the profession of Christianity; and if the Spirit of the Lord were poured out from on high, we might soon see in Siam "a nation born in a day." "The king's heart is in the hand of the Lord; as the rivers of water, he turneth it whithersoever he will."

The short but marked history of this mission, the work now in progress, the prospects of widely-extended influence, and the hope of remarkable success, should lead the Church to look with deep interest on this missionary field. More laborers should be sent out. Faith should be in exercise, and prayer should be offered, in the hope of speedy and signal displays of divine grace. On these conditions, with God's blessing, we may soon be permitted to see a Christian nation in the heart of south-eastern Asia.

### The Seminole Indians.

OAK RIDGE, Feb. 17th, 1854.

MR. EDITOR:—Perhaps your young readers may be interested in an account of the Seminoles. I need not tell you, that they are a small remnant of a brave tribe of Indians who were driven from their homes in Florida, and forced to settle among the Creeks in the Indian territory west of the Mississippi. Some of them were brought here in irons. A few are still there. The people in Florida are anxious to get them away. But they love their homes, (who does not?) and do not want to come away. We sincerely hope no more blood will be spilt to force them from the place where they were born, and the graves of their fathers and mothers.

A short time ago, I was informed that over five hundred have died since they were brought to this country. Alas, almost all of this large number have passed into eternity without learning the way of salvation through Jesus Christ!

For the most part they have no religious knowledge, are very superstitious, and much addicted to drinking whiskey. A few evenings past, one of our largest school-girls came in the house in a great state of alarm, saying she heard an owl screech that eats people's hearts out. Poor girl! she thought she was in great danger. One of the children was taken sick; she said a rabbit that runs wild in the woods had made her sick. They will take a burning stick and burn their arms, to keep snakes from biting them. We sometimes discover sores on the arms of the children; upon inquiry we are told it is burnt, so that the snakes shall not bite them. They believe their enemies can poison them or make them sick without ever coming near them.

On the 18th of January died Nō kō sē Etē, (his name means Bear-foot,) the head chief of the Seminoles. He was thrown from his horse. His mouth and neck swelled very much. But after some time the swelling went away. A fever came on, and he suffered a great deal. At one time he said a fire was burning him up; he continued to grow worse, and on the above date, he went the way of all living. His wife, according to a custom among the tribe, is made a widow for four years. The mode of doing it is to take the woman to some water and dip her under four times. But if it is cold weather, some water is put into a small vessel and poured or sprinkled on her head four times. The ceremony is always performed by the nearest relations of the deceased. As soon as the husband is dead, the wife has to lie down with the corpse until they get ready to convey it to the grave. Even there, she has to sit close to the body till it is put into the ground. The relations then lead her back to the house, where she remains shut up four days, conversing with no one, and so covered up as not even to be seen. During the long period of four years she is not allowed to comb her hair, and she is generally ragged and dirty. Those that I have seen (I suppose all are so) were miserable, distressed-looking objects indeed. Four days after the death takes place, the people come together—all who had any thing to do for the deceased during his last sickness. Not having eaten any thing that day, they all drink a strong decoction of a plant which grows in the prairie, which causes them to vomit. After which they cut down some timber and enclose the grave. Oftentimes their dead are laid on top of the



ground, and a few rude logs are placed around the body to keep away the wolves and other things that would destroy it. Not unfrequently they bury in hollow trees. A short time ago, we passed by a large sycamore tree, and saw something had been there. Upon examining it, there stood a dead man straight upon his feet in it. Sometimes they kill a horse, and they have been known to kill black people for the use of the departed spirit in the other world. For four days after the death of any one, the relations and friends go very early to the grave to weep. They make a very lamentable noise. One sad thing connected with their bereavements is, that in their afflictions they apply to whiskey, and try to drown their sorrow by drinking. Oh, when will this people learn to look to the Lord Jesus Christ for consolation in times of affliction and sorrow? Will you not pray for these poor heathen, who are deprived of many comforts, both temporal and spiritual, which you enjoy? Will not the sad state of this people lead you to love God more and serve him better in time to come? When you pray, don't forget the lone missionary, who, amidst many discouragement, is trying to obey the last command of our blessed Redeemer, Go teach all nations. JOHN LILLEY.

#### **A few Facts about Liberia.**

*To the Children of the Sabbath-school of the Presbyterian Church, Mercersburg, Pa.*

MY DEAR YOUNG FRIENDS:—It is now several years since it was my delightful privilege to meet with you from Sabbath to Sabbath, and to engage with you in the study of God's holy Word. Some, who were then my pupils, it has rejoiced me to hear, have given themselves up to Jesus Christ, as their precious and adorable Saviour; and have, no doubt, become themselves the teachers of others in the great things of God. Others of you, who were then very young, are now grown to be large boys and girls; and, although you may have almost forgotten me, I often think of you, and my prayer and hope is, that you are also growing in the knowledge, and the fear, and the love of God, and his Son Jesus Christ, our merciful Redeemer.

For nearly three years I have been on the shores of poor, benighted, miserable Africa. Frequently I have thought of writing to you

some things about Liberia, and the poor heathen around; but I have been able only to send you a few words through your kind pastor, and one or two of your teachers. It has occurred to me that, while I address this letter specially to you, some things in it might be interesting to the children of other Sabbath-schools belonging to the different Presbyterian churches, scattered all over our beloved land, and among the Indians of the western wilds. And therefore, while writing to you, I may write to them also, by sending my letter to be published in the "Foreign Missionary," which, I suppose, pays you a visit every month, and which I hope you are in the habit of reading very carefully, and with a great deal of pleasure.

Now, children, there are many things that I would like you to know about this country, and the people of Africa; but I must content myself with giving you only a few facts at present. Liberia, you know, is a country on the western coast of Africa, but a few degrees north of the equator; and between 4000 and 5000 miles in a south-easterly direction from Philadelphia or New York. It was first settled about thirty years since, by persons of color, who came from the United States, under the patronage of the American Colonization Society. Some of them were noble spirits, panting for liberty; and they came hither that they might enjoy privileges which were denied them in the land that gave them birth; that their children and their posterity might be free and have a country of their own; and that they might spread the knowledge of the "glorious gospel of the blessed God" among their heathen brethren in this part of Africa. It was a great undertaking for them to come so far over the wide Atlantic, and with so few men and little means to begin a settlement on this wild and barbarous coast; where was only a dense and almost unbroken wilderness. For many years the slave-trade had been carried on all along the coast. The chiefs and others, for a few dollars' worth of cloth or tobacco, or for a few gallons of rum, would capture men, and women, and children, often killing many to catch others, and sell them to the slave-dealer to be carried in a crowded ship, and sold again in some part of the western continent. Now these chieftains, and indeed all the people along the coast, had become so degraded that they disliked, yes, hated the presence of the American settlers who interfered with their selling slaves. And so it was not long before they

made war upon the few and sickly persons with Gov. Ashmun, at Cape Mesurado, on which Monrovia, the capital of Liberia, now stands, and came very near destroying them all. But God had brought these people here, and He did not forsake them in their peril. He enabled them to defend themselves against fearful odds, and to put the enemy, with the loss of many of their savage warriors, to flight. And thus a kind Providence continued to watch over and protect this people, every year sending them new emigrants from the United States, and raising up one good man after another to act as Governor for them; until at length, when Governor Buchanan died, in 1843, one of their own number, General Joseph Jenkins Roberts, was chosen Governor by the people, and their choice confirmed by the Colonization Society. This noble man continued to discharge the important duties of Governor over the several colonies and the native tribes in the adjacent territories, until 1847. In that year the American colonists, having declared themselves an independent people, and having framed and adopted a constitution, as the basis of a government like our own, almost with one voice, chose Roberts their first President,—an office which he has filled with much ability and honor ever since. But not only is the President a colored man; the Vice-President, the members of the Cabinet, Senate and House of Representatives,—like our Congress at Washington City,—the Chief Justice and judges of all the courts, and the lawyers, physicians and ministers of the gospel, all are colored men. Indeed, no white man has any thing to do either with the making or execution of the laws; and, in fact, there are only two or three white persons besides myself in the whole Republic of Liberia.

Now don't you think, children, that this is very like something "new under the sun?"

I am sure you never saw anything like it in our country; for there the black man is not considered competent to any of these things; and so he can seldom become any thing higher than a barber, or a boot-black, or a waiter. And as this is so, do you not think that the building up of Liberia is a most important enterprise for the good of those poor colored men and women, and especially for their children, who have no proper rights or privileges in our country, that here they may have a country and government of their own, and enjoy all the advantages that white persons and their child-

dren do in the United States? And do you not think also that it is very important that the youth in Liberia should have the benefits of a good education, so that they, when their turn comes to fill the places which their fathers now occupy in Church and State, shall be prepared to discharge these high duties to the honor and the welfare of their country? I am sure, if you will think of these things, that you will pray and do all you can for the people and schools here; and you will also tell the little colored boys and girls in your neighborhood about Liberia, and do all you can to teach them to read and write, and to become good, so that they too may be prepared to come here, and be good citizens. Thus they would become a blessing to Liberia, and through it to the whole colored race, and to the world.

I wished to tell you some things also about the native Africans and their heathen customs—their superstitions and their miseries in this life, and that awful retribution to which they are hastening in the world to come. I have, however, written you so long a letter, that I must leave all this for another time.

I will just say, in conclusion, that it was partly with a view that they might receive the gospel, with its precious blessings, that I left my home, and friends, and country, and am living here. I came to teach the youth in Liberia, that they may be qualified for serving their country, and be prepared for spreading the blessed gospel of Jesus Christ in Africa. Some—most of my scholars are learning very well. All of them are studying the Scriptures, Geography, Arithmetic, Latin, and Music; and some of them have commenced Greek, and will begin Algebra in a few weeks. And some of them, let me say to you, would require you to study late at night and early in the morning, to keep up with them as they go.

And now, my dear children, I ask you, will you not think sometimes of the Alexander High School, and pray that its teacher may be sustained and blessed in his work; and that the scholars, all of them, may become wise and good men, and faithful Christians: that so they may help to make their country prosperous and happy; and hasten the time when "Ethiopia shall stretch out her hands to God."

I am, dear Children,  
Affectionately yours,  
DAVID A. WILSON.

*Monrovia, Liberia, Dec. 12th, 1853.*

### Memoir of A-jing.

*To Mrs. H——'s Class, in the Forty-second street Presbyterian Church Sunday-school, New York:*

MY DEAR YOUNG FRIENDS—A few years ago you undertook the support of a pupil in our female school. An interesting girl, named A-jing, was selected by the former superintendents for this purpose, and you have from time to time been informed of her welfare during her continuance in the school, as well as since her connection with it has been dissolved. I doubt not that you have watched her course with interest, and have offered up many prayers in her behalf. But I have now to tell you that she no longer needs our prayers and sympathies, for she is, I doubt not, safe with that Saviour whom she loved here on earth. It will be painful news to you that A-jing is no more, though, viewed in this light, you cannot but rejoice. She died on the 11th of October, from an attack of cholera. A few days previously she had been seized with this dreadful disease, but seemed to be improving until a day or two before her death, when she experienced a second and fatal attack. She retained her senses to the last, though her illness was so short that there was hardly opportunity to exhibit any marked development of Christian character. To Dr. M'Cartee, who attended her through this brief period, she expressed, in view of her approaching end, peace in believing. Her funeral was attended on the 13th ult. by the members of the schools and many others, who were addressed by Mr. W. Martin, after which the body was deposited in the burying-ground belonging to our mission.

As I know you will feel an interest in every thing relating to A-jing, I will mention a few circumstances of her life and character. She entered the female boarding-school in September, 1847, and remained four years, at the expiration of which time she was married and returned home. During this period, though not very proficient in her studies, she was always diligent and persevering. In her disposition she was ever modest, amiable, and kind-hearted. She was beloved alike by her teachers and associates, and, indeed, I have never heard any of this people speak otherwise than with commendation of her. From the year 1849 she had shown much interest in religious things, and she was known to be a praying girl; though it was not till a year or two

later that she professed a change of heart, and applied for baptism. Shortly after being admitted to the church, she was married to a young man to whom she had been early betrothed. The ceremony was, by the consent of his friends, performed with Christian rites in the chapel. During these two years of her married life she has been much deprived of religious privileges, having no pious friend near her, and sometimes even being hindered by her husband from attending Sabbath services. On communion occasions, however, she, when able, has been always present with us, and always seemed to enjoy this precious means of grace.

The visits which she made upon these occasions were especially gratifying in the evidence she gave of growing piety. She was attentive and eager in listening to religious instruction, and faithful in her devotional exercises. She seemed, indeed, much to enjoy prayer. Her husband, upon one occasion, of his own accord testified to the fact that A-jing, while at home, was accustomed regularly to retire for devotion, and that he often overheard her in this exercise.

Her influence over the girls in the school and others during these visits was good, and her affectionate, amiable disposition won the esteem of the wayward no less than the more sober-minded. She was not ashamed of her faith, and urged the claims of religion upon her associates and others. An aged woman, who has applied for baptism, referred to the religious conversation of A-jing with her with much interest. I remember well, during the seven shocks of the earthquake which we experienced a year ago, when several of the children were greatly frightened, how seriously she admonished them to trust in Jesus, and then they would have no cause of fear. In general, however, her influence was rather silent than active, and in this her natural modesty and amiability helped much to make her useful. Thus we have reason to believe that she was a true disciple, and we sorrow in her loss not as those who have no hope.

Two of our little church, Ming-geen and A-jing, the one formerly connected with the boys' and the other with the girls' school, have in early life, and with the promise of usefulness, been removed by death. You cannot regret any prayers that you have offered, nor sacrifices that you have made, for the good of one of these disciples; nor can any one regret such prayers and sacrifices. Once they were heathen, bowing

down to dumb idols, and ignorant of the way of life. Now we believe their ransomed souls are in glory. Not only so, they have been taken away from much evil to come, and have left a fragrant memory in the hearts of their instructors and associates, and a good example, which, for aught we know, may yet prove of saving benefit to others.

It is, my dear young friends, a privilege to labor, in however humble a position, in the cause of our blessed Master; and when we see these fruits of labor, we feel doubly encouraged in the promises He has given us. The missionary sows the seed, and toils on day by day, watering and caring for it. By-and-by he sees first the blade, then the ear, then the full corn in the ear. But before he is aware, the ripe fruit is gathered by the Husbandman into the garner; and with sorrowing though confident heart the tired laborer returns to the field again to toil, hoping that the Holy Spirit may give that increase which will bring forth other fruit to the

glory of God, and seeing in these first-fruits an earnest of a glorious harvest.

During the year which is now drawing to its close, we have been permitted to welcome seven individuals, all in the springtime of life, and with good education, into communion with our little church; and it is an interesting coincidence that the last who was baptized, upon the first Sabbath of this month, a pupil of Miss Aldersey's school, bears the name of A-jing, which was the name of our departed sister. I trust that you will pray often for these followers of the Lamb, who have been converted from heathenism, that their faith may not fail, and that each one of you will seek to make your own calling and election sure. Indeed, if any of you are out of Christ, now can you pray for others? Let me then entreat you, each one, to seek first for yourselves an interest in the Saviour, and remember that "Now is the accepted time, now is the day of salvation." Affectionately yours,

Ningpo, Nov. 1853.

H. V. R.

## Missions of other Churches.

### American Baptist Mission in Assam.

#### *Painful Trials.*

SIBSAGOR, June 4, 1853.—Our mission is passing through a severe trial just now. The Lord's hand is on us. We still, however, try to live by faith, looking for a blessing to come out of our present troubles. Batiram Dass Peck, my right-hand man and a brother dearly loved, has gone to his rest. We had many times taken sweet counsel together, and looked forward to a common work. I know it was Batiram's desire, as it was my own, to preach the gospel. I shall always remember the twenty-eight days spent at Jorhat the last cold season. (See preceding journal.) They are the brightest days of my life.

What is before me I cannot tell. I am trying to follow the will of God so far as I know it. My liver-complaint troubles me so much that I cannot sit long at a time with any comfort. Sometimes I feel very sad at the prospect before me, but if I have any thing to do in Assam, the Lord will help me to do it. And if he has nothing for me to do, I hope he will in some way take me out of the field.

### *Obituary of Batiram D. Peck.*

Man often devises, with much care, plans to promote the interests of religion, but not unfrequently the great Head of the Church breaks up such plans and brings to naught the wisdom of his servants. The mission in Assam has recently had this experience. The death of bro. Däuble, at Nowgong, at once set aside those arrangements which the brethren were fostering, and which they had hoped would add to the efficiency of the mission. Not less are the plans which had been cherished for the preaching of the gospel in the vicinity of Sibsagor broken, by the removal of our much-loved brother, Batiram D. Peck. It is not in a murmuring spirit that the writer alludes to this. His design is rather to express a firm belief in the wisdom of Divine Providence, which has reference always to the end as well as to the means.

#### *His Religious Experience.*

The subject of this notice had been a professed Christian for more than eight years, having been baptized on the 9th of March, 1845. In February of that year, Batiram

was brought to the borders of the grave with a disease similar to that which finally closed his earthly life. At that time he declared his belief in Christ as the Saviour, and, to the surprise of all, testified to the fact that for two years previously he had been a secret worshipper of God. One evening, soon after his recovery, he called to his house the workmen in the printing-office, and publicly declared to them his renunciation of Hinduism and his abandonment of caste.

From the day of his baptism Batiram kept a journal, which, so far as I have perused it, appears to be worthy of publication, in Assamese if not in English. A brief portion is written in imperfect English; the remainder is mostly in the Romanized Assamese character. The young Assamese convert's feelings were identical with those of young converts in more favored lands. Thus he commenced his journal on the day of his baptism:

"Ah! how I am glad because our Lord Jesus Christ gave me Holy Spirit. Before, I was very bad, and had given my mind to the Hindu religion. I always prayed to idols and any image. Now our heavenly Father gave me new heart, take my sins away, and cleanse my mind and body with his holy blood. Therefore I happy in my mind and always rejoice, and I am baptized in the name of our [Lord] Jesus Christ, and in [the name of] the Father and the Holy Ghost. Now I very much desire to believe and trust in Jesus. When I went to Mr. Brown's bungalow to pray our Lord God, then I was very glad and joyful, and on the road I got great joy, and my mind went for singing. At four o'clock we met again. Mr. Brown read a chapter of Bible and told, to whatever native people came to see, all the Christian religion's words. Then I spoke a little while. After that, Mr. Brown prayed again and baptized me in the name of the Lord Christ. It seemed as if the houses, birds, every thing were praising God."

His spirit overflowing with his new love, Batiram improved every opportunity to tell others what a Saviour he had found. Soon after his baptism he had occasion to go to Dibrugar, and his journal records how much pleasure he took in speaking to the boatmen every evening about his Saviour. Throughout the journal are many expressions of joy and peace, and affecting prayers to be kept faithful. One entry is as follows: "The servant of our Lord, Batiram, Assam Christian." Fragmentary as it is, it expresses

much, and to a missionary's heart calls up reasons for thankfulness to God.

Batiram encountered much opposition from his former associates. Having broken caste, he was hated and despised. The conversations recorded in his journal exhibit, on the part of his opposers, the utmost bitterness and hatred; while on his part, he speaks with great tenderness of the mercy and peace obtained through his Lord and Saviour.

On the baptism of Kolibor, July 13th, four months after his own baptism, he writes, "I am thinking that the Lord has heard my prayers." And this leads him to speak of all his friends and enemies, praying that the Lord would pour out his Spirit upon them. In the same spirit he speaks, in the following December, of the baptism of his cousin, Ramsing, who bitterly opposed Batiram when he renounced his caste. The Lord turns the wrath of man to his praise, according to his gracious purposes.

For several years Batiram was foreman in the printing-office, going out frequently with the other disciples into the neighboring villages to preach the gospel. He also made several visits with the missionaries to Gowa-hati and Nowgong. During all this time his conduct was very satisfactory, and he was regarded as a model among the natives. His journal for the same period also indicates internal peace of mind, though he frequently alludes to his sinful heart and to his constant need of divine grace. Much of his journal, also, is made up of what he had heard and studied, and gives proof of an active, inquiring mind. During this period he wrote several hymns, which still remain in our collection. They are chiefly of an awakening character, expressive of the loathsomeness of sin and the richness of Christ's mercy.

#### *His Fall.*

Until 1849 Batiram appears, from his journal, to have been a growing Christian. On the 21st of June, 1849, he says, "My mind is not as it was." Soon after, he writes, "My mind is very hard." He has much to say of Satan's temptation into which he had fallen. In one place he adds, "I cannot write down what my temptation was, but the great God knows it all." For a long time the heavens seem to have been brass. Christian exercises lost their charm. There was no peace in his soul. His conscience was restless, and his prayers, written down, continually implore the favor of God. No

one in the mission suspected Batiram's faithfulness. Often was it said last year, when the Spirit of the Lord was among us, opening a fountain of sin, "We have one disciple whom we can rely on." But no one who was present one Sunday evening at the meeting of the church will forget the manner in which Batiram started up from the corner in which he was sitting, and advancing to the middle of the room, fell on his knees, covered his face with his hands, and confessed that he had been guilty of the sin of licentiousness. The sin had been pent up, unconfessed, for three years. During this period he had been struggling in darkness. He could not renounce Christianity. He at heart really loved his Saviour. But he had not strength of character to come out and openly confess his sin. He had, however, somewhat soothed his conscience by confessing to the partner of his guilt the sense of sin that lay as a burden on his heart, and praying with her to God for forgiveness. For more than half an hour Batiram poured forth his confession with groans and tears. There was not a dry eye in the room. Every one saw before them a true penitent. They saw a heart overburdened with guilt struggling for its removal. As the church believed that God had forgiven the sin, so they forgave him and received him again to their fellowship. From that time he was a new man. Now he is dead, it is affecting to look over his journal and read his account of mental darkness. But it is a consolation to know that his sins were confessed before men, ere he was called to meet his Lord.

#### *His Character as a Preacher and Assistant.*

Batiram was classed as an assistant in the mission reports from 1846, but he was never regularly appointed as such till October, 1851. He remained as foreman in the printing-office until July, 1852. At that time the mission thought that he would be of more use to the cause of Christ as a preacher of the gospel than in any other way. At that time he commenced, under the care of the writer, a course in theology, church history, and biblical interpretation. This he continued to pursue, when not otherwise engaged, till his death. His long service in the printing-office made him very useful last year, in filling the vacancy which now exists. For this reason he has not been able to study or preach as regularly as could be desired. In the cold season of 1852-3, he made a tour

with two of his brethren, and preached the gospel to many hundreds of people.

In September, 1852, for reasons that have been stated, and as an example to others, he was suspended from his work as an assistant for four months. He felt this suspension very keenly. But his own good sense showed him its necessity. During these four months he never took part in any religious meeting, desiring to humble himself, and to check by his example of repentance the influence of his former conduct.

The effect of his sin, both before and after his confession, on his preaching at Sibsagor was very marked. He was cold, formal, dull. Every one got tired when he preached. About a month before his confession, I gave him as a text Romans viii. 5, requesting him to prepare a written sermon and deliver it when next called on to preach. He did so, but his efforts appeared to be forced. His heart was not engaged in the work. I did not then understand the cause. He was overburdened within. He knew something of the wages of sin. No one acquainted with Batiram's experience can help understanding better the loathsomeness of sin. Oh that all burdened souls might find relief as he did, by casting away the burden at the feet of Sovereign Mercy!

It was my privilege to be with Batiram in the brightest era of his life. On the 8th of January last, we left Sibsagor for Jorhat, and were absent about twenty-eight days. During this period Batiram's soul was in the work. Before the rich and the poor, the high and the low, he stood fearless and firm. He preached the gospel to not less than 5000 people, and on all occasions seemed to preach under the influence of the Spirit.

One evening, as I distinctly recollect, Batiram was talking with us about the delightful work he was now engaged in. "Something," he said, "whispers to me that 'the time is short.'" He spoke it in such a tone of voice that I have frequently recalled it to mind, although I had never the least anticipation of the event that has so soon occurred.

#### *His Sickness and Death.*

Batiram had not been well for a month previous to his last illness, but we thought he would soon be better. It was not till the 9th of May that we discovered symptoms of inflammation in the liver. On the 15th his symptoms became very unfavorable, and he seemed to be dying. I alluded to his worldly matters, and he gave me directions about

his mother and other members of his family. He spoke of death and heaven, and gave us abundant evidence of being prepared to quit his mortal frame. Some of the questions asked were as follow :

"Have you any fears of death?"

"None; the will of the Lord is my will."

"Do you think you will get well?"

"I know that, if Christ wishes, he can remove all my pain and weakness and do it immediately, and restore me to health; but it is not my great desire to live—not my very great desire."

"You feel somewhat as the apostle said, 'to die is gain?'"

"Yes."

"As you look back on your work in Jorhat, how do you feel?"

"Oh," he replied with a pleasant smile, "that always makes me very happy; when I think of that," raising his hands, "my mind is so happy, I would again tell all of Christ, but I have not strength. I am not worthy—I am too unworthy. My work on earth is now all done."

The joys of heaven being alluded to, especially the prospect of being with Christ, he said, "It is my wish to go now to heaven." The thought of his family caused a struggle for a moment, but he soon became calm, and committed them all into the hands of God. Several of the native brethren being present, he requested them to sing a few hymns. His countenance, while the brethren were singing, indicated great intensity of mental enjoyment. Soon after this, the members of the church came in, and he bade them all an affectionate farewell.

On the 17th he revived, and we all had hopes of his recovery. On the 21st, by the physician's advice, I took him in a boat to the Brahmaputra river, hoping that the cool, bracing air of the river would recruit his strength. But his life was fast running out, and I turned homeward. Batiram died at four o'clock A. M., May 28th, about half a day's journey below Sibsagor. He was buried in the mission cemetery. His grave was made under the shade of a beautiful *nahor* tree, and there may his dust repose undisturbed until the Saviour calls us all to meet him in the air!

It is well worth the trial of leaving friend and home, to see such a triumphant death in a heathen land. It makes a missionary's heart glad when a convert renounces his caste and becomes a disciple. But that joy is somewhat clouded by the

thought that, possibly, the convert may prove unfaithful. Not so with the dead. "Blessed are the dead who die in the Lord." We have no more anxiety for Batiram. Grace has done its work in his soul, and the Lord has gathered up his treasure.—*Baptist Miss. Mag.*, Dec. 1863.

### Scotch Free Church Mission in Bengal.

#### THE SCHOOL AND THE PULPIT.

WHEN the missionary first steps upon the shore of a heathen country like India, the question which naturally suggests itself to his mind is, How can I bring this lost land to the knowledge of salvation? He takes a mental survey of the country; he thinks of its great cities, containing in some cases half a million of men; he thinks of its countless towns and villages, with populations of from seventy thousand to two hundred thousand each; he thinks of the countless swarms of its people, an hundred and fifty millions in all. He puts again the question to himself: How can I bring these many millions to the knowledge of Christ? My efforts may be so aimless, and they may be spread over so wide a field, and that field so utterly unprepared for the seed that I am to sow in it, that all my labors may be lost. I may go down to the grave worn out with the very intensity with which I have labored, without seeing any fruits of my labors. Others may succeed me, and, after the same laborious and fruitless course, pass away, and leave the dark cloud still hanging above India. I am commanded to preach in faith, and to look for the Spirit whose work it is to convince and convert; but that does not release me from the obligation of adopting that particular course which, in the whole circumstances, is most likely to conduct to success. That is the course which the Spirit will bless.

The question then returns, How can I convert this land? It is plain that I, by my own personal labors, will never be able to evangelize it; nor can I expect such a number of preachers from my own land as would suffice ever to evangelize it. It is plain that I must work through a native agency. How can I obtain such an agency? Not simply by dealing with men in the mass. I may so address myself to the mass of mankind as to miss the *individual man*. I must take one man, or two, or three men, and bring the Word of God to bear upon

them *especially, directly, and daily*. I shall thus make sure that they understand it, that they are intellectually convinced; and having gone as far as human agency can go in the work of conversion, I shall leave the rest to God, not doubting but that his Spirit will, when it pleases him, perfect what I have begun. Thus I shall, in the course of a few years, obtain a native agency; these preachers will go forth and create other preachers; and thus the process will go on till there shall not be an idolater in all India, to whom salvation through the Son of God has not been proclaimed.

This is a plan which has no show, but it is possessed of a great deal of substantial power. It gives a special direction to the missionary's labors; it confines his efforts within the limits of a soil prepared in some degree for them; it husband his strength; and it contains, in a larger amount than almost any other plan, the elements of ultimate success. The leadings of the Divine hand, we think, have been abundantly evident, in that our Church was guided to the adoption of this particular plan in India,—a plan combining the school with the pulpit, the missionary catechist with the missionary evangelist. We have been confirmed in these views by the following notes which we have received from Dr. Buff, and which contain a brief but clear statement of the plan, with the reasons on which it is founded, of evangelistic operations in India, prosecuted for the conversion to Christ of that mighty country, and destined, we feel assured, to result at no distant day in that glorious consummation:

*"A few Rough Notes.*

"1st. It is notorious that one definite object, contemplated by our mission from the outset, was, by the use of appropriate means, to raise up, through God's blessing, a superiorly qualified race of native teachers and preachers of the gospel.

"2d. In the course of years, the means have been so far blessed, that there has been a real beginning in the attainment of this grand primary object.

"3d. Converts, having a view to the Christian ministry, are first set aside, after examination and probation, as catechists. After a sufficient period of trial, they are licensed as preachers.

"4th. It was always designed that these catechists and preachers should devote a

large proportion of their time and strength to the making of the gospel known to adults, in all practicable ways.

"5th. With regard to extensive itinerancy, there are certain seasons of the year when it is impracticable in India. Indeed, this may be said of nearly the whole of the *hot* and *rainy* seasons, amounting, in the aggregate, to about *eight months*. In fact, it is only during the *cold* season, of three or four months, that itinerating labors, beyond the circumscribed localities in the vicinity of mission stations, are at all usually practicable."

"6th. Again, all experience has proved that the teaching of the young in mission-schools may become a very effectual branch of purely evangelistic labor, in converting souls to God, apart altogether from the benefits of a more general kind accruing from such seminaries.

"7th. Moreover, it has been found that, as parents regard the instruction of the young as a boon conferred on them, they are ready to look with a more favorable eye on those who are known to be engaged in this department of labor. So that when such parties go out to address adults, they are apt to be received in a more kindly spirit, and their exhortation treated as that of friends, rather than resented as that of recognized antagonists.

"8th. Taking these premises, with sundry collateral views, into consideration, the system which, from the first, we adopted in Calcutta, as best suited to the peculiarity of our circumstances, was the following:

"Sending our educated catechists to an out-station, like that of Culna, for example, our instructions were, that they were to work that place and neighborhood, during the greater part of the year, on the territorial or localizing system; that, during the middle of the day, when out-door labors are impracticable from the heat and habits of the natives, they were to devote two or three hours to the training of the young in the Mission School; that, in the morning or evening, or both, as strength and other circumstances favored, they were to visit different parts of the town and immediately surrounding villages, for the purpose of conversing with the adults, and addressing them individually as well as in small social groups, or more publicly as miscellaneous audiences, according to the varying opportunities presented; and, finally, that during the cold season they were to engage, for a longer or shorter period, in more extended



itinerancies throughout the remoter villages, towns, and districts.

"9th. The foregoing is the system which has been actually pursued for some years past by our precious and beloved catechists and preachers, subject, of course, to such occasional variations as have been necessitated by unexpected contingencies, or the unforeseen exigencies of the mission.

"10th. As indicative of the nature and character of their more extended itinerating labors during the cold season, specimen extracts were a few years ago published in the *Record*, from the journal of Lal Behari De. And, as indicative of the nature and character of their localizing evangelistic labors, I herewith send you specimen extracts from the journal of Prasuna Kumar Chatterjya, which were furnished by himself some years ago, and forwarded to the Ladies' Association in Glasgow.

"ALEXANDER DUFF."

As confirmatory of the views stated above, we beg to quote the important testimony borne by the *Calcutta Christian Observer* for March, 1853, to the efficiency of our missionary institution in India:

"We believe that a great work is going on in connection with these educational labors; and while we have no desire to bestow exclusive praise upon any one branch of missionary operations, we would encourage those who have the means to prosecute such operations to the utmost. They open up to the missionary who happens to be stationed in large towns and populous districts, means of communicating direct Christian instruction to classes of the native community which he cannot reach by other means.

We say also to those who are engaged in promoting Christian education, Proceed with undiminished earnestness and unremitting vigor. So long as you can find multitudes of the youth of this land who are willing to receive your instructions, with the Book of Inspiration in their hands—nay, who are soliciting you to be allowed to enter your Bible classes—go on. The Holy Scriptures "are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness." The Bible is the direct means of communicating religious truth; and so long as you can appeal to the fact, that you have numerous classes of ingenuous youth, daily listening to the instructions which ministers

of the Word are communicating to them from the oracles of truth, you can well afford to bear with patient forbearance the taunts of those who represent you as bringing into operation the indirect means of education, instead of the direct preaching of the Word. In this part of India, the ablest preachers of the gospel in the vernacular language are now also the strongest advocates of missionary schools, wherever they can be established and kept up with vigor; and they are so, just because such schools afford one direct means of teaching and preaching the blessed gospel. One year has scarcely yet elapsed since we heard from the lips of a brother missionary—who generally spends a portion of every year in itinerating, for the purpose of proclaiming the gospel of the grace of God throughout the towns, villages, and hamlets of Bengal, and who is, without dispute, the most powerful preacher of the gospel in the vernacular language on this side of India—words to the following effect:—"I have just returned from a very extensive tour, and it will not be supposed that I wish to say one word in disparagement of the direct preaching of the Word to adults, whenever and wheresoever that can be done; but I must say, that I am more and more impressed with the vast importance of our great missionary institutions in Calcutta and its neighborhood; and I say to my brethren who are spending their strength in these, Go on, with all the energy you can. You are engaged in a work of mighty importance for this land and its vast population." The time has been when doubts were expressed, even at the Missionary Conference, whether those who gave themselves chiefly to Christian education could be called missionaries at all. This era has happily gone by, and we believe that, at the present time, the prevailing feeling among all missionaries in this part of India is, that all departments of labor by means of which the consciences of perishing sinners can be awakened, and their souls brought into contact with the all-powerful remedy for the malady of sin, proclaimed in the Bible, ought to be carried on with all possible vigor and efficiency. May the grace of the Holy Spirit of truth descend upon his servants, and upon those to whom they address their instructions, and cause that the good seed may fall into the soil of good and honest hearts, and bring forth a rich and abundant increase!"—*Free Church Record*, Nov. 1853.

## Miscellany.

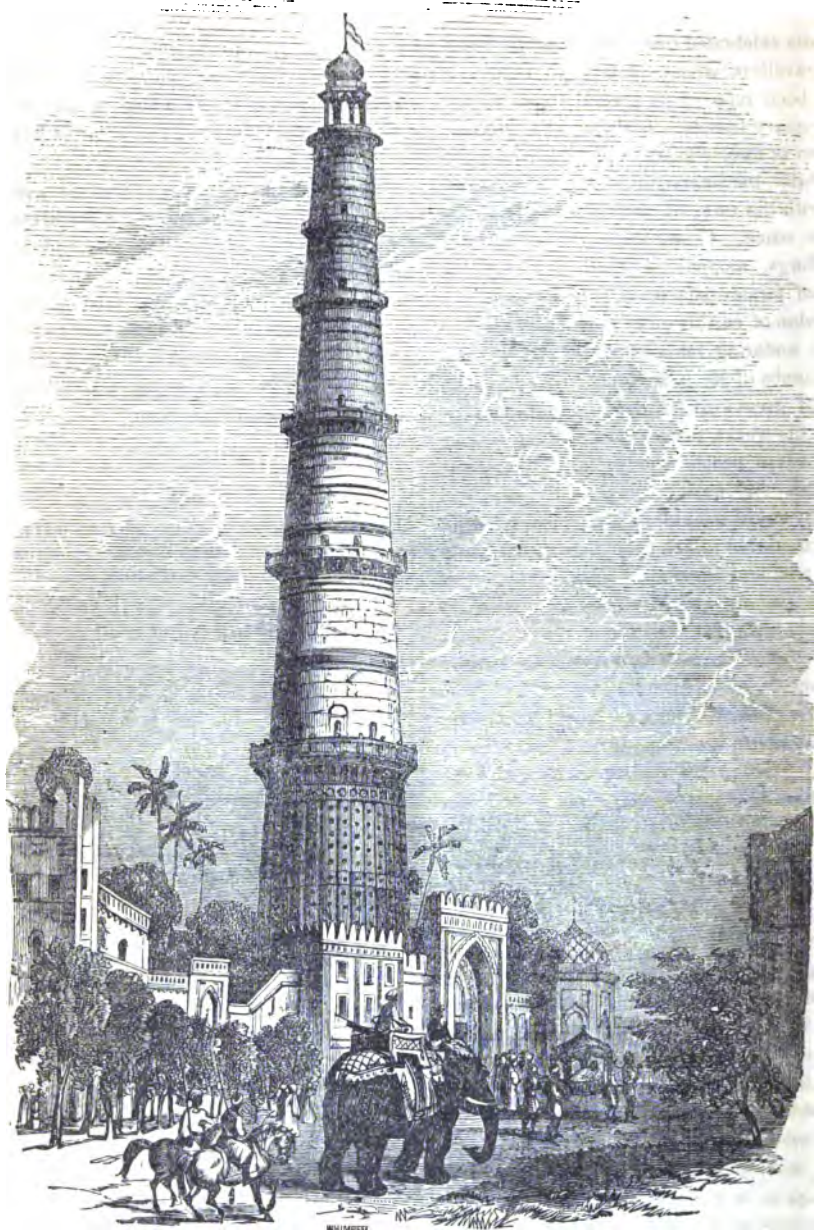
### The Starved Lion.

SOME years ago, the English went to war with the King of Burmah. They soon conquered his soldiers, and took some of his towns. Good Mr. and Mrs. Judson were missionaries in Burmah, and at that time they were living at Ava, the capital of the kingdom. The king and his great men were so very angry at having been beaten by the English, that, because Mr. Judson was a white man, they cast him into the death-prison with murderers and other wicked people. Here he was kept for a long time: and it is impossible to tell you how shocking a place that prison was, and how very much the good missionary suffered while he was there. But I am not going to write about Mr. Judson, but about a lion which was sent to the same prison where he was. But what had the lion done? It was supposed that he was a friend of the English people, and that in some way or other, but nobody knew how, he had helped them to conquer Burmah. This is the story:

About a year before the war began, a foreigner had sent to the king this fine lion. The king was very much pleased with the present. The noble beast became a great favorite. It was known, however, that the English standard had the figure of a lion upon it; and, therefore, some fancied that the lion and the English were great friends of each other. Now, there had been a warrior called Bardoola, who had never been conquered before, but who was conquered by the English. This seemed very wonderful to the Burmans; and they could not tell how it could happen that so powerful a general should have been beaten. At last, one person after another, in the palace, began to whisper into each other's ear that perhaps the king's pet lion was at the bottom of it. This notion soon spread amongst the nobles. At length many believed it, and said that the lion was a foreign demon, and that he had helped the English. From that time the noble creature was viewed by them with dislike and fear. At last, some of the chief counsellors told the king what they thought about the beast. But the king did not take notice of what they said, and considered them very foolish for thinking such a thing. By and by, however, his counsellors were so

convinced that the lion was the enemy of their country, that, to satisfy them, the king ordered poor Nero to be sent where other traitors and great criminals were kept,—to the death-prison. Still his Majesty commanded that the lion should not be killed. But the brother of the queen, who had a very bad opinion of the beast, told the keeper of the prison that, although he must not kill him, he was to give the poor fellow nothing to eat; and the keepers did not dare to disobey this man, even to please the king. The lion's cage was therefore made stronger than ever with new iron bars, and it was fastened to the wall of the prison-yard, as if they expected that the starving creature would try to break out of his confinement to get food. And now the struggle began; and it was a dreadful thing for Mr. Judson and the other prisoners to see. They had seen *men* starved to death in that dreadful place; they had seen them beaten, and smothered, and strangled, and thrust into a pit, and left to be eaten by dogs. But there was something new and very shocking in the starving of a lion. It was terrible to see; it was awful to hear him. Day after day the noble beast, parching with thirst and pining with hunger, struggled to get free; but he only bruised and tore his bleeding flesh against the bars of his iron-bound cage. And his roaring!—it seemed to shake the foundation of the prison. It made the prisoners and jailers fear and tremble. They said it was the British lion struggling against the conquering Burmans. Sometimes, hid by the darkness of night, a kind-hearted woman, pitying the starving creature, would creep to the cage, and put a little food through the bars; but such small morsels only made the poor brute roar and rave more than ever.

At length the struggle was over. Death came to the relief of the suffering beast. His skeleton was dragged out of the cage, and was buried with more care than many a human body receives in that dark land. How ignorant, superstitious, and cruel must the Burmans have been to have had such thoughts about a poor lion, and to have treated him so barbarously! It is true, indeed, that the dark places of the earth are full of the habitations of cruelty. Brutes, as well as men, give proof of this.—*Juvenile Missionary Magazine.*



**KUTAB MINAR, DELHI.**

### Kutab Minar, Delhi.

THIS celebrated tower is commonly visited by travellers who pass through Delhi. It has been referred to several times by our missionary friends. It stands at a distance of ten or twelve miles from the modern city of Delhi, the intervening space being covered with the ruins of the ancient city of the same name. Crumbling walls, dilapidated buildings, mounds of earth marking the site of former palaces, convey a painful impression of earthly glory passed away. The most enduring remains of the vast city are the tombs of its inhabitants, some of which are of great size and cost. Man himself is like his works, feeble and perishing. The myriads of people who thronged the streets of this city have also passed away, and hardly any of their kings and princes have left a memorial by which even their names could be known in succeeding ages. Alas! they were pagans and Mohammedans, and we cannot hope that they are of the righteous, who "shall be held in everlasting remembrance."

One of them, Shum ud Deen, erected this pillar, about six hundred and thirty years ago. He was the second sovereign of the Afghan or Patan dynasty, his predecessor having established his throne in Delhi at the end of the twelfth century. Little is known of the character of its builder, or of the object to which this noble column was devoted. It has been supposed that it was designed to commemorate the victory of the Mohammedans over the Hindus, but it does not bear marks of this purpose. A more probable opinion makes it a part of an unfinished edifice in honor of the first Patan monarch, Kutab ud Deen, revered as a Mohammedan saint, whose shrine and relics are said to be preserved in the ruinous village in its vicinity.

This pillar is one of the noblest works of the kind, and indeed it has few equals in the world. "Its base is a polygon of twenty-

seven sides. The exterior part is fluted into twenty-seven semicircular and angular divisions. At various heights are five balconies, which are reached by a staircase within, numbering in the whole to the top 384 steps. The height of the pillar is 242 feet."

This also shall pass away. But the cup of cold water given to a disciple in the name of Christ, the two mites of the poor widow, have an everlasting memorial; so have the prayers, the gifts, the personal labor of the followers of Christ in spreading his gospel in the world. They may die, but they shall live again; "they may rest from their labors, and their works do follow them."

### Germany—Sweden—Norway.

*Efforts to promote the Cause of Evangelical Religion—The German Kirchentag—Return to the Augsburg Confession.*

THE hour is come when the Reformation must progress and triumph, or be driven back and perish. But in order to triumph, or rather, we should say, to exist, union among its friends appears at this hour to be absolutely essential. But how is union to be attained? Christians have spent three centuries in learning to divide. How can they in a day learn the lesson of uniting? The first means is prayer—prayer for the descent of that blessed Spirit whose work it is to open all eyes to the apprehension of truth, and all hearts to the love of it. Truth is one, and Christians knowing and loving the truth will be one. The second way of attaining union is by returning to first principles. In the history of the past three centuries there is much that needs to be forgotten. Party conflicts and party symbols are of this sort. But there is also something which it is worth while to remember and hold fast. The Reformation placed aloft two unchangeable and eternal principles. A return to these would lay a solid basis for union of doctrine and union of action among all Protestants. These two principles are,—the Bible the Church's only rule, and Christ her only king.

A great movement has just taken place in Germany. It is a movement towards union, on the basis of the most venerable symbol of

the Reformation—the Augsburg Confession. The movement is not an hour too early. Nowhere has the Church been so fearfully rent, and nowhere have her divisions produced more lamentable consequences, than on the native soil of the Reformation. It gladdens us the more, therefore, to mark the return of a better spirit, and a disposition among the Germans to terminate the long and bitter feuds which have divided the Lutheran and Reformed Churches. The bold advances of Rome have hastened this result. That great enemy of Christianity is laboriously intriguing in Germany to acquire political supremacy. She dare not, in that country, employ the dungeon and the sword to suppress the truth, as she does in Italy; but the supremacy she is now laboring to acquire would, if attained, be but the precursor of violence. That violence would fall impartially upon all the branches of the Protestant German Church. Alarmed by the imminency of the danger, the Protestant pastors from all parts of Germany assembled in September last at Berlin, in order to devise, if possible, some common ground on which they might unite in resisting the common enemy. That great ecclesiastical conference is styled the *KIRCHENTAG*.

This is the sixth annual meeting of the *Kirchentag*. It was attended by upwards of two thousand persons, the great majority of whom were ministers. The *Kirchentag* is not confined to Prussia, but obtains in great degree in Wurtemberg, and in less degree in Baden and Nassau, and in some of the free towns, as in Bremen. Its three main constituent parties are the Lutheran and Calvinistic Churches, and the Union. This last party was founded by Professor Nitzsch, who drew up, in 1846, a doctrinal *consensus*, or Union creed, between Lutherans and Calvinists. In addition to these three parties, the *United Evangelical Church* of Germany recognizes the *Separatists*, chiefly of the Baptist and Methodist persuasion, as within her pale; but these latter were not represented by any delegates at the *Kirchentag*. The actual members of that conference consisted of Lutherans, Calvinists, and Unionists.

The sittings of the *Kirchentag* lasted nearly a week. They were held in the *Garrison Kirche* of Berlin, which was fitted up with a platform and rostrum. Every morning there was a sermon in the dom or cathedral, and at an earlier hour, auxiliary meetings on matters of various interest to the religious

world. Every evening there was divine service in several of the churches of Berlin, at which the more distinguished of the pulpit orators of Germany officiated.

The great aim of the *Kirchentag*, at its present meeting, we have said, was to rally all the scattered forces of the Reformation in Germany under one banner. The renewed attacks of the Romanists have shown the necessity of this. Dr. Nitzsch opened the proceedings with a speech strongly urging union, and at the same time condemning the views of those who sought to obtain union by dropping all definite forms of confession. He proposed the adoption of the Augsburg Confession as the common bond of the Protestant Churches in Germany, and as being the groundwork alike of the Lutheran and the Reformed Church.

Dr. Krummacher followed from the Reformed point of view. He cordially seconded the adoption of the Augsburg Confession as the common banner of evangelical Protestants. He argued that the Augsburg Confession contained the germs both of his own and of the Lutheran Theology. From that Confession the Reformed Church differed in not one point, and he could not but regard that Confession as a glorious national charter of the Protestant faith.

Dr. Stahl, who spoke for the Lutherans, advocated the adoption of the proposed symbol. These three speakers, the representatives of the three parties in the Church, were followed by others from different parts of Prussia and Germany, all with wonderful unanimity recommending the adoption of the Augsburg Confession. The Assembly was then called on by its President to pronounce for or against the following resolution:

“The members of the German Evangelical *Kirchentag* hereby will make known that they with heart and voice hold and profess the Confession presented by the Evangelical Princes and Estates to the Emperor Charles V., at the Imperial Diet at Augsburg, in the year 1530, and hereby publicly testify their accord with it, as the oldest and simplest common record of publicly acknowledged evangelical doctrine in Germany.

“To this testimony they subjoin the declaration that they all and each for himself hold fast to the peculiar articles of their separate Churches, and the Unionists to the *consensus* of both; and that no prejudice shall hereby accrue to the various positions of the Lutherans, Reformers, and Unionists, with reference to article X. of this Confes-

sion, nor to the peculiar circumstances of those Reformed congregations which have never adopted the Augustana for their symbol."

The Assembly declared in favor of the resolution by a majority of 2100 to 6. These six are the party referred to by Nitzsch, as seeking union in the way of keeping all Confessions in abeyance.

On the plains of Germany we hold the oldest banner of the Reformation, so long laid aside and forgotten, again lifted up. We see the Protestant hosts, hitherto spread over the field in rival and hostile encampments, beginning again to rally beneath that banner, and to form themselves into one united phalanx. Let us hope that the arms which have been turned against one another by the Lutherans and Reformists, may now be turned against Rome.

Before attempting to estimate the gain to the Protestant cause resulting from the declaration of the *Kirchentag*, let us refresh the memories of our readers on the Augsburg Confession.

At the Diet of Worms, Luther stood alone. But nine years later, on the 25th of June, 1530, the foremost of the German electors, princes, and cities, boldly confessed the same cause in presence of the Emperor, Charles V., at Augsburg. So prodigiously had the Reformation progressed in that short space. The day already indicated is the date of the Augsburg Confession. "This," says D'Aubigné, "was destined to be the greatest day of the Reformation, and one of the most glorious in the history of Christianity and of mankind."

The Augsburg Confession includes a summary of all the leading doctrines of salvation. This Confession contains one mighty defect, which we shall afterwards specify. With this exception, its enumeration of the leading doctrines of the gospel is characterized by clearness, simplicity, and soundness. Especially does it contain the Bible doctrine respecting the Trinity, the Fall, the Atonement, Justification by Faith alone, Remission of Sins through Christ's Satisfaction, the Renewing Grace of the Spirit, the Resurrection, and Eternal Glory. Such are the heads of the document drawn up by Melancthon, and read by the Chancellor Bayer, on the eventful 25th of June, 1530, before Charles V. and his assembled prelates, princes, warriors, and statesmen, in the chapel of the Palatine palace.

These doctrines were not new, though

they sounded as new to the men who listened in breathless silence to the reading of them in the Palatine chapel. They were fifteen hundred years old. They had been preached by Paul and Peter and John, long before they were taught by Luther, or written by Melancthon, or read in the presence of the empire by Bayer. Romanists have often maintained that the doctrines embodied in the Protestant Confessions are not older than the date of the Reformation. The great schism of the sixteenth century, they say, created all these doctrines. What an absurdity! Is the man who first discovers the stars after a long-continued fog the creator of the stars? When openings were made in the thick darkness of Popery, men saw once more the bright lights in the firmament of revelation. But it was not the Reformers who placed these lights there, but God himself. The Augsburg Confession did not create the truth; it only professed it.

The Word of God alone is without error. All creeds and confessions are fallible. One great error, we have said, lurked in this otherwise noble confession of the truth. Article X. is to the following effect—"that the body and blood of Christ are really present and administered in the Lord's Supper to those who partake of it." It is with reference to this article that the *Kirchentag* has added the explanation already quoted, to the effect that the adoption of the Augsburg Confession by the different bodies forming the *Kirchentag*, as their common symbol, shall not be held as prejudicing the peculiar views of these bodies with reference to Article X. of that Confession. It is well known that the Lutheran and Reformed Churches take different views on the subject of this article. The views of Luther were but little removed from the doctrine of transubstantiation; and the introduction of the corporal presence into the Augsburg Confession produced a schism among the Reformers which was one of the main causes of throwing back the progress of the Reformation. This great error is still the chief stumbling-block in the way of union. The attempt to get over this difficulty bears on the face of it something like a contradiction. It looks as if, at the moment of uniting in the same confession of faith, they declare that they still hold by all their distinctive views; but candidly construed, and with reference to all circumstances, the import of their declaration, we doubt not, is, that they agree in the substance of the Augsburg Confession,

and the truths it contains; and as to points not embraced in that Confession, or on which other Protestant Confessions hold a different language, they reserve to themselves the right of adhering to the articles of their respective communions.

Still, with all these abatements, we are disposed to think that the gain of the Protestant cause is considerable. The great duty of union has been recognized. The eyes of all religious bodies in Germany have been turned to the oldest and in some respect one of the noblest Confessions of Protestantism. A substantial agreement in the great truths of that Confession has been proclaimed by a body of more than two thousand persons, mostly pastors. A basis has been laid for cooperation, and, by the blessing of the Divine Spirit, agreement may in no long time be attained on those points on which there is still diversity of sentiment. In the present movement there has been nothing of State interference, and the declaration of the *Kirchentag* has the more weight that it is altogether voluntary. The spirit that has been displayed is even more encouraging than the progress actually reached. Altogether, there are grounds for the hopes entertained by the friends of the Reformation in Prussia that, in the adoption of the Augsburg Confession as a common standard, a new day has dawned on Protestantism in Germany.—*Scotch Free Church Record*, Nov., 1853.

#### *Religious Movement in Sweden—Notice of Norway.*

The Committee of the Free Church of Scotland on the Work of Evangelization on the Continent of Europe have published a statement, from which we take the following extracts:

The revival of true religion is deepening and extending in this interesting though little known country; nor is it confined to one class or district, but in every province, and among clergy and citizens, students and peasants, is visibly taking effect. In addition to all the obstacles which the ministers and disciples of the Lord Jesus encounter in every land, they are exposed in Sweden to the legal restrictions and penalties which are inherent in a fully-developed Erastianism, and which, in a country sternly Protestant in its constitution and its feelings, cause persecutions worthy only of the Popish Church. These restrictive and intolerant laws are not

allowed to remain a dead letter, but are vigorously enforced at the present hour, and their enforcement is supported and applauded by a preponderating portion of all classes. Dissent from the National Church is punished by fine, imprisonment, and finally banishment; so that even now some hundreds of evangelically-minded peasants in the north who, no longer able to endure the *moderation* of the only ministers whom they were permitted to hear, separated from the National Church, and chose the most intelligent of their own number to be their spiritual teachers,—to administer the communion to themselves, and baptism to their children,—have been condemned to pay severe fines, and in some instances have been under the necessity of selling their small properties in order to satisfy the extortions of the law. Even within the pale of the National Church, Christian activity is repressed in all directions, unless it run in the constituted channels, and under the direction of the minister of the parish, so that godly laymen have been persecuted and fined for meeting in "conventicles,"—for engaging together in social worship. The Committee have rejoiced to know of the steadfast faith which God has given to many in this land, and have been refreshed by their intercourse with brethren whose Christian worth they desire to acknowledge, and whose hearts and hands they feel bound to sustain. In a recent letter, one of the most zealous and enlightened of the ministers says:

"To the persecuted Christians in Sweden, 400 rixdollars have been sent from America, and 1000 from different parts of Europe. But persecutions continue. A little before Christmas, 70 persons were sentenced in Hudiksvall, for receiving the Lord's Supper without a State priest, either to pay 30 rixdollars each, or to be imprisoned for fourteen days, on water and bread. At Bersjo, near Hudiksvall, 134 persons have been punished in the same way for the same cause. Their defence before the court is said to have been well conducted. I have written to Stockholm to request them to send you certified copies of the judgments. Oscar Ahnfelt (a layman, who has been acting as a home missionary, in spite of the laws, and who is still within the church) has at last come to Skona, and is standing trial now before one court, now before another, for having held conventicles. Yesterday he stood before the court at Fjelkinge; a fortnight since, before the court at Brosarp; and next month before the court at Roinge with more."



The Committee are acquainted with still more decisive and important evidences of the firmness and determination of many, both amongst ministers and people, which it would scarcely be dutiful to them at present to make known. But the readiness of the people to suffer imprisonment and all affliction for the cause of truth, and their zeal in endeavoring to awaken Christian life through their native land, amid such obstacles, ought to call forth some substantial expressions of the sympathy of other churches which are placed in more favored circumstances. The freedom of the press which is fortunately enjoyed, will eventually overthrow this tyranny, and encouragement and aid to the evangelical party in employing it for the circulation of Divine truth would be a very important service to the advancement of Christ's kingdom in that land. Nor should it be forgotten that the knowledge of the earlier and later struggles of our own Church has been one means of awakening the desires which are now so energetic, and the purposes which many now cherish; and that, in the career on which themselves are only entering, they look with eagerness to our history for encouragement, and to ourselves for friendship and sympathy. "O thou Scottish people," says one of them, a young student of medicine—"O thou Scottish people, so blessed of God, forget not thy poor sister here up in the north, in thy prayers, but intercede for the Holy Spirit's rich outpouring even upon our poor people."

In Norway, also, it is very gratifying to know that the slumbers of many generations are being disturbed, and a movement made for an ecclesiastical reform, embracing the essential elements of the Presbyterian system.

Throughout both of these countries, also, and especially in the former, many of our countrymen have been long settled, and are still quietly settling from year to year. They have been utterly neglected by our Church, and have no service provided for them in their own language, except that of a small Episcopal chapel in Gothenberg. The Committee have been unable as yet to make any effort to supply them with what is needed, and what they know many of them earnestly desire—the dispensation of ordinances in connection with the Church of their fathers.

#### *Later Accounts from Germany.*

With the German Kirchentag and Inner Mission, whose meetings last summer gave

a very decided testimony for evangelical truth, and whose labors promise to be very influential for the revival of the Church throughout Germany, the Committee have been glad to continue brotherly intercourse. The latest letter, on the part of the Acting Committee of the Kirchentag, breathes the following sentiments:

"Dearly beloved in Christ:—It has been of great value to us to learn from your kind communications of 10th of May and 14th November of last year, the love and sympathy with which you follow the proceedings of the German Evangelical Kirchentag. We entertain the joyful confidence that the confederated German Evangelical Church and the Free Church of Scotland, both of them being built upon the foundation of the Confessions of the Reformation, will never fail each other, where the positive truths of the gospel are to be defended against common enemies. We beg to express our thanks for the rich materials informing us of the present condition of the Free Church of Scotland, which you have communicated to us; and we would add to our thanks, the request that you would be kind enough to continue to furnish us with intelligence about the further progress and development of things with you. With brotherly love, we welcome beforehand the deputation which we trust you will be able to send to the next meeting of our Kirchentag."

These statements the Committee beg to submit to the ministers and congregations of the Church, assured that they are fitted, and believing that they will not fail, to excite to persevering and earnest prayer on behalf of the Lord's work throughout Europe—carried on as it is amidst such various circumstances of struggle and hopefulness.

*Ibid.*, March, 1854.

#### **Talangama, Ceylon.**

In connection with the English Episcopal station at Cotta, in the island of Ceylon, 500 children are receiving education in the various schools. One of these schools is in a village which bears the name of Talangama, where a church has been recently opened. The missionary at Cotta, in his last report, thus notices the deaths of two of the scholars there:

"Three very interesting deaths, testifying to the grace of God and the progress of His gospel, have occurred in this village during the year.



"The first was that of a little boy eight years old, the son of heathen parents. He attended the boys' school, where he learnt by heart the Creed, the Lord's Prayer, and the Ten Commandments, and nearly the whole of the Shorter Catechism. He was always anxious to go to his school, and to church on Sunday. On his return from school, he was in the habit of getting his grandmother and others in the family to kneel down and repeat the Lord's Prayer with him, as was done by the master at school. During his illness he earnestly requested that the catechist should be sent for to pray with him. To this, however, his father objected, and performed a devil-ceremony instead, but against the child's remonstrances. On the day of his death the schoolmaster visited him, and remained with him to the last. The parents were in the greatest agony on account of his severe sufferings. They implored the master to do something to alleviate his pains. He immediately knelt down, and commended to God the soul of the dying boy: and scarcely had he concluded, when the sufferer was released by death. This event produced a happy effect on the family. The parents have placed themselves under Christian instruction, and have attended church pretty regularly. They have also been frequently visited by the catechist. The grandmother, having expressed a strong desire to be baptized, has been prepared for the ordinance, and was admitted into the church about a month ago.

"Another most interesting case deserves to be recorded. This was the death of a boy eleven years old. His father, a widower, and a member of the Talangama congregation, was once a notorious drunkard, and otherwise bore a bad character. Since his conversion—for I trust I may speak of him as truly converted—he has become sober, peaceable, and industrious. He is scarcely ever absent from church and the Lord's Supper. About three years ago he lost his eldest boy, who also died a happy death. He was so persecuted by the Buddhists, that he was obliged to leave the village for some months. The second boy, who was his only care, was remarkable for his great diligence and teachableness; and living close to the catechist, he was frequently with him. During his illness, when urged by his father to take a little food, he reminded him in reply that Jonah was three days and nights in the whale's belly, preserved by God's power without food; and that the same power could

even then preserve him, though he was too ill to eat. During the ten days of his sickness he was visited frequently by the catechist, whom he often asked to pray for him. He often said he was prepared to go, whenever it should please God to take him hence. A few minutes before his death, he begged his father to repeat the Lord's Prayer, and he breathed his last with the words of prayer on his lips.—*Church Missionary Juvenile Instructor, January, 1854.*

#### Outcasts for the sake of Christ.

Mr. LAWRENCE gives the following interesting account of the self-denial and sufferings of a Hindoo who resolved to become a Christian. He was a weaver by trade; and when he joined the Christians, his wife left him, and took his children with her, and his wicked companions set his house on fire. He was suddenly awaked from his sleep in the middle of the night by the burning ashes falling around him. He jumped out of bed, seized his loom, and fortunately managed to get out of the house, which was soon burnt to the ground, and in it all his clothes and furniture. Nobody in the village would let him come into their houses, and so he was obliged to go out in the fields, and live under a large tree. There he worked at his loom, and supported himself as well as he could. His wife soon came back to him, and said that she was resolved to become a Christian also. Not long after this, his brother, with his wife and children, joined him, wishing to follow Jesus, as he had done. Without having any other protection from the rain and wind than a tree could give, they lived several months together, since the villagers said they would not let them come back to their homes; and the rich people to whom the land belonged would not let them have any of it to build a cottage upon. So you see, they were really outcasts for the sake of Christ. But God, in whom they trusted, was on their side, and watched over them, so that they always had what was really necessary for them. "We used to live very happily," one of them said to Mr. Lawrence. At last a kind gentleman, who lived not far off, managed to get a small piece of land for them, on which they built houses, where they are now living undisturbed by their heathen neighbors. It is only about twelve months ago that a young Brahman joined them. His conversion made a great stir in that part of the country, for he belonged to a very im-

portant family; and when he became a Christian, and joined the poor weavers, he not only lost caste, but was separated from his friends, and lost all his property. His friends, I dare say, thought him mad, or at least very foolish; but the young man knew that Jesus had said, "If any man love father or mother more than me, he is not worthy of me;" and he also knew that Jesus hath promised, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven." He preferred to give up money and friends, and chose the better part that shall not be taken away from him.

### A Missionary Monthly Concert.

A MISSIONARY at Aintab, Asiatic Turkey, gives the following descriptive sketch:

We held our missionary concert last night, (August 1st,) and I doubt if another like it was held in the world. Perhaps it will be interesting if I can give you an idea of it. We sat near a table on which were two lamps flaring in the wind, and these with two or three more cast their light upon the hearers, sitting on the ground in rows before us. At our back was the wall of the house; for we were in the courtyard out of doors, and over-head, supported by high posts, was, for a part of the way, a covering of straw mats, and beyond the stars looked down so beautifully! We sat in the centre of the light, and could look out beyond where men and women were sitting, the one in their ghost-like dress of white, and the other with sunburnt, but eager-looking faces, till you could not distinguish them in the darkness. Here were between three and four hundred, (what church in America can say as much from a congregation of seven hundred?) all earnest to hear of the progress of the work in Asia, Africa, and the islands of the sea, with news from their own six or eight laborers in our own field.

I thought the scene was emblematic of the world around us. Three or four trained preachers of the gospel, the centre of light, and, gathering around them, those in whose hearts and lives it shines, but more and more feebly as the circle widens, till you come to the great mass who walk in the darkness, and stumble as they go. The city was quiet all around us, but it was the stillness of the shadow of death. Oh, when shall the lights be so multiplied, that there shall be no dark

space between? Christians of America, when?—*Ibid.*

### Three Questions.

*Do you know THE FATHER?* He so loved the world that he gave his only-begotten Son, that we might live by his obedience and death. He so loved us as to do this; but this means that he loved to be just, and righteous, and true to his holy law, as well as to save us. My question, then, is, Do you know *the Father* who did these things for us? Do you feel your heart adoring and wondering at Him, and ready to say, "How great is His righteousness! How great is His love!"

*Do you know THE SON?* It was He who came in our nature to be the atonement—to obey for us—to die for us. My question is, Do you know *the Son* so as to feel your heart trusting to what he has done, and to nothing but what he has done, for your salvation? If Christ were to be taken from you, would it be like tearing the soul from your body?

*Do you know THE HOLY SPIRIT?* It is He, and he alone, that opens the hearts of such as you to receive Christ, and to adore the Father. My question is, Have you been taught of Him? Is he dwelling in you as a well of water? Has he made you know and feel what you once slighted and resisted?

Do you think you can say "Amen" to all these questions? Will you not, then, arise, and go quickly and tell the world of Father, Son, and Spirit. Tell the *Heathen*—tell the *Jew*—tell, by whatever means you can, that Father, Son, and Holy Ghost must be a sinner's heaven.—*Children's Missionary Record, Scotch Free Church.*

### The "Fountain" and the "Oil."

"IN one of my early journeys," says an excellent missionary in South Africa, "we came to a heathen village on the banks of the Orange river. We had travelled far, and were hungry, thirsty, and tired. For fear of lions, we thought it best to go into the village and tarry for the night, rather than continue on our journey; but the people seeing us, roughly bade us keep at a distance. We asked for water, but they would give us none. I offered the three or four buttons still left upon my jacket for a drink of milk; this also was refused, and we had the prospect of another hungry night at a distance from the water, though within sight

of the river. Our lot looked hard, especially when, in addition to these rebuffs, the manners of the villagers aroused our suspicions.

"When twilight came on, a woman drew near from the height beyond which the village lay. She carried on her head a bundle of wood, and had a vessel of milk in her hand. Without speaking, she handed us the milk, laid down the wood, and went away. Soon she came back with a cooking-vessel on her head, and a leg of mutton in one hand, and water in the other. She then kindled a fire and put on the meat. We asked her again and again who she was. She said not a word, until we asked her why she showed this unlooked-for kindness towards strangers. A tear stole down her black cheek as she answered, 'I love Him whose servant you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place.'

"On learning a little of her history, and finding she was a Christian, a solitary light burning in a dark place, I asked her how she kept up the life of God in her soul without Christian society. She drew from her bosom an old Dutch New Testament, which she received from a missionary while at his school many years since, before her relatives took her away to this distant region.

"'This,' she said, 'is the *fountain* whence I drink; this is the *oil* which makes my lamp burn.' I looked on the precious volume, and you may conceive how we felt when we met with this disciple, and mingled together our sympathies and prayers at the throne of our Heavenly Father.

### Burning Paper to Idols.

THE Chinese think that every year all their idols are obliged to make a journey to heaven, to appear before Shang-te, the supreme ruler of the gods. To this end they cause a great smoke to arise, which they fancy will help their idols to mount up to the skies. They also light a great many lanterns, and burn quantities of gold paper, I suppose to show them the way. You will ask how these wretched dumb idols get to heaven. I will tell you. The Chinese print the images of their gods and goddesses, and the likenesses of horses, and palankins, and bearers, on paper, covering the whole with gold. They then set the paper on fire, and ignorantly believe their idols mount up to heaven. They

wait three days for their return, and provide wagons drawn by dragons (at least the figure of dragons) to welcome them back; and then, with a great deal of ceremony, crowds of people accompany them to their temples. This is, of course, all mere fancy and folly, but it is their religion.

### Sabbath Hymn.

WELCOME! welcome, Sabbath morn,  
Breaking from the eastern sky;  
Heavenwards shall my thoughts be borne,  
To the rest of saints on high.

As thy beauteous light doth fall  
Gently on each hill and dale,  
I to God for those would call  
Who the Sabbath never hail.

For, alas! the Sabbath-day  
Does not come to all, as me!  
Heathen millions, far away,  
Ne'er its heavenly radiance see!

May the nations quickly greet  
This blest day with great delight;  
And at their Redeemer's feet  
In pure worship all unite!

May they know the joyful sound;  
May the Sabbath God has given  
Spread its hallowed light around,  
And reveal the path to heaven!

### Grass growing on the Path.

THE earliest converts to Christianity in Africa were very regular and earnest in their private devotions. They had no closets to go to, but each had their separate spot in the thicket, where they used to pour out their hearts to God. The several paths to those little Bethels became distinctly marked; and when any one of those African Christians began to decline in the ways of God, it was soon manifest to his fellows, and they would kindly remind him of his duty, by saying, "Broder, de grass grow on your path yonder." If any little heart cares less for the Saviour's cause than it used to do, if we are more negligent in giving for missions than we used to be, we may be sure the grass is growing on the path to our closet.—*Wesleyan Juvenile Offering.*

### Strangers in the Earth.

ALL our removes in this world are but from one wilderness to another.—*M. Henry.*

## Board of Foreign Missions.

NEW YORK, MAY, 1854.

### Annual Meeting of the Board.

THE Annual Meeting of the Board of Foreign Missions will be held at the Mission House, New York, on Monday, May 8, at 4 o'clock P. M.

The Annual Sermon will be preached before the General Assembly by the Rev. John C. Backus, D. D. The Rev. J. L. Kirkpatrick, D. D., is the Alternate Preacher.

A sermon for the Board will also be preached in the Scotch Presbyterian Church, Fourteenth Street, near Sixth Avenue, on Sabbath evening, May 7, by the Rev. Alexander Duff, D. D., of the Scotch Free Church Mission at Calcutta, at present on a visit to this country. The Rev. Stuart Robinson is the Alternate Preacher.

### Recent Intelligence.

MISSION HOUSE, *March 13, 1854.*

CHINA.—Letters have been received from Canton, January 15; Shanghai, January 19; and Ningpo, January 5. The health of the mission families was generally good; Mr. Wight had returned to Shanghai, and was somewhat stronger. The missionary work was still carried on without interruption at Canton and Ningpo; at the latter city the audiences were larger. Another teacher, Mr. Zi, had been baptized and admitted to the communion of the church at Ningpo. The news from the Insurgents, brought to Shanghai by a French government steamer, indicates still the success of the revolution. It is also stated that the leader of the Insurgents has interdicted the use of opium, and that he has several hundred men at work printing, in the native method, the Holy Scriptures according to the versions of Gutzlaff and Medhurst.

INDIA.—Letters have been received from Lodiana, January 21; Ambala, post-marked

January 31; Saharunpur, February 4; Futteh-gurh, February 4; Mynpurie, February 5; Agra, February 8; Allahabad, January 23. These letters show that the brethren have their hands full of work. The schools at several stations are attended by increasing numbers; at Agra, five girls had been received, who were saved from the school of the Romanist nuns. Mr. Campbell, at Saharunpur, speaks of some twelve Hindus at that city "who have, as they say, renounced idolatry, and are in the habit of assembling daily to read our Scriptures, and to inquire about Christianity. They are headed by a learned Pandit." An urgent appeal has been again made for more laborers. We can only ask, "Who will go for us?"

SIAM.—Mr. Mattoon writes on the 19th of December: "In our mission work we are going on as usual. Dr. House is absent on a mission tour to Korat, an inland town in the eastern part of the kingdom never before visited by missionaries." The King had readily granted permission to make this journey. Mr. Mattoon adds, "We are anxiously looking every mail to see if any are coming to our assistance."

MISSION TO THE CHINESE IN CALIFORNIA.—Mr. Speer's last letter is dated February 28. He speaks well of the native members of the church, particularly of Lam Chuen, whose influence on his countrymen is very happy. The Chinese immigration had recommenced; about 1000 had arrived quite lately. The mission building was in good progress; \$2000 more had been collected, and about \$7000 more were required to complete it.

INDIAN MISSIONS.—Letters have been received from the Chickasaw mission, March 4; Choctaw, March 3; Creek, March 20; Seminole, February 13; Iowa and Sac, March 29; Omaha and Otoe, March 10; Chippewa,

February 18. Several scholars in the Iowa school have expressed their desire to be admitted to the communion of the church. In the other missions, we do not note any intelligence of special interest. The missionaries were steadily going forward in their usual duties.

**ARRIVAL**—The Rev. A. H. Seeley, of the Furrukhabad Mission, and his children, arrived at this port on the 9th of April. We are thankful to mention that his health has received considerable benefit from the voyage.

### Extracts from Correspondence.

#### *A Pastor's View of the Usefulness of the Foreign Missionary.*

"OUR aggregate contribution for foreign missions is considerably increased this year. . . Our Monthly Concert has been much more productive than heretofore. The 'Foreign Missionary,' I am satisfied, is helping on the work nobly. My first experience in the general distribution of that little sheet was in —, for one year. That year the contributions were increased fivefold. Here, though the difference is not so great, yet it is very perceptible. Give the Lord's disciples light, and they will multiply their prayers and efforts. The Holy Spirit has no fellowship with ignorance."

#### *From a Layman at the South.*

"No one can read the *Record* without seeing that the field for foreign labor is already ripe for the harvest. . . . Were the Church at all sensible to the condition of things at home or abroad, it does seem to me that more young and middle-aged men would be fitting themselves to preach the gospel. Did the aged members feel aright, would not the young also?"

#### *From a Lady in the West.*

"There is some seriousness in the College. There are many young men here, truly excellent and devoted, some of them

expecting to go to heathen lands. One, a Mr. —, who was a clerk in a store, had his attention arrested by reading the Memoir of your brother who died in China. He left the store and came here to the College, to commence his preparation for the ministry."

#### *A Letter from a Little Boy.*

—, Md., March 1, 1854.

DEAR SIR:—I learn from Mr. Mattoon's letter published in the Foreign Missionary, that he is in want of a printing-press for the use of the mission at Bangkok. Although I am quite young, I feel a great interest in the cause of foreign missions. I send you enclosed a small sum to aid the good cause. Will you please accept it as a child's contribution towards the Siam Mission printing-press? What I send you is a part of a small sum given me by a kind friend as a New Year's present. I have been confined to bed for several months by a severe sprain of my right ankle, which has prevented my attending regularly to my studies and taking any exercise, but it affords me a great opportunity for reading, much of which is about the missionaries and their great work.

Yours truly, — — —.

#### *An Interesting Example.*

A DEVOTED elder of a church west of the mountains, on forwarding a donation to the Board, writes as follows:

"When about seventeen years of age, on becoming a willing subject of divine grace, I resolved to give a cent a day to the cause of foreign missions. I have thus, including the above, given over \$60.00, besides giving always to the regular church collections. Am I any poorer for this? Or have I found it a task to give it? No. I mention this merely because it shows the advantage of giving by system. I have made a little box in which I encourage my children to put a penny a week each. If all the parents in our church were to adopt this plan, they would be surprised at the amount that would be obtained in a year."

## Donations

TO THE

## BOARD OF FOREIGN MISSIONS

IN MARCH, 1854.

**SYNOD OF ALBANY.**—*Pby of Londonderry.* Newburyport 1st ch a member 10; Newburyport 2d ch mo con 36, E. B. W. 5; Antrim ch 20. *Pby of Troy.* Kingsbury ch 23 19. *Pby of Albany.* Amsterdam village ch 20; Charlton ch 14; Albany First ch for sup of Rev. Joseph Warren 760, children 3.62; Hamilton Union ch 4.87; New Scotland ch 11.37; Princetown ch 35.25; Tribes Hill ch 10; Northampton ch 14; West Galway ch 6.63; Esperance ch 8.75; Galway ch 26.85; West Milton ch 8.75. 957 31

**SYNOD OF BUFFALO.**—*Pby of Steuben.* Bath 1st ch Sab sch for Spencer Academy 20; Pifford ch 2.31, Pastor and Lady 2.50, Sab sch 1; Portageville ch 10.47. *Pby of Wyoming.* Warsaw ch of which 5 from Sab sch to ed John Munger 14. *Pby of Ogdensburg.* Oswegatchie 1st ch Ladies miss soc to con Rev. L. MERRILL MILLER 1 m 56, Mrs. E. E. SWANE in part to con herself 1 m 5. *Pby of Buffalo City.* Buffalo Central ch 65.50; Alden ch 6. *Pby of Michigan.* Plymouth 1st ch bal 1.50, Rev. Jas. Dubuar 3, youth to ed Jas. Dubuar 19; Meridian ch 2. *Pby of Rochester City.* Oakland ch 8; Conquest ch 8. 209 28

**SYNOD OF NEW YORK.**—*Pby of Hudson.* Hamptonburg ch mo con 10; Schoharie ch 61; Goodwill ch 47.25. *Pby of North River.* Newburg ch of which 26 from four Ladies to ed Hettie Chambers 56.43; Wappinger's Falls 1st ch mo con colls 29. Sab sch 2. *Pby of Bedford.* South Salem ch ann coll 76.50, Sab sch to ed J. L. Lindsey 35.20, Fem benev assoc of which 30 to con Mrs. A. L. LANSBURY 1 m 56, Bordenville fem sew'g soc 13.92; South East Centre ch 26; North Salem ch 5.37; Croton Falls ch 9; Bedford ch 102. *Pby of New York.* First ch mo con 169.19; University Place ch W. M. Halsted 100; Forty-second street ch mo con 16.75, Sab sch to ed girl at Canton 5; Fifth av. and Nineteenth st ch mo con 26; Yorkville ch mo con 7.82, Sab sch to ed Mary Bryant 6.25; Chelsea ch mo con 34; Eighty-fourth street ch mo con 6.06; Brick ch ann coll of which 250 for Africa 920.06; Rutgers street ch mo con 41.95. 2d *Pby of New York.* Sing Sing ch M. J. W. 3, 1,886 52

**SYNOD OF NEW JERSEY.**—*Pby of Elizabethtown.* Lamington ch 86; Rahway 2d ch in part to con Rev. GEORGE S. MOTT 1 4 60. *Pby of Passaic.* Newark 3d ch mo con 11.07; Paterson First ch 153.13; Flanders ch Miss Elizabeth Nichols 10. *Pby of New Brunswick.* New Brunswick 2d ch of which 2.95 from Sab sch 31; Princeton 2d ch 26.10, Sab sch for Alexander High School, Liberia, 12; Cranberry 2d ch 53; Trenton 2d ch of which 15 from Sab sch to ed Amey D. White at Spencer 30 less 6.50 for Foreign Missionary; Ewing ch 49.71; New Brunswick 1st ch 20; Swan Village ch 3.87; Manchester, Mass., Rev. R. Taylor 5. *Pby of West Jersey.* Leeds Point ch 3; Bridgeton 1st ch six mos con colls 133.75, savings of a family of children 7.25, children of a daily school 9; Deerfield mo con colls 56.33 less 5 for Foreign Missionary, E. B. Davis 10, George Leake 3, Eliza Hatchler 1.50, Sab sch 5.17; Camden, N. J., Rev. F. Knighton 2.50. *Pby of Newton.* Harmony ch 61.27. *Pby of Raritan.* Solebury ch 10. *Pby of Susquehanna.* Friendsville ch 2; Silver Lake ch

1; Canton ch 10, Mrs. A. Van Dyke 2.50. *Pby of Luzerne.* Wilkesbarre ch 53.25, Mrs. A. F. McC. 5, Mrs. S. H. B. 10, and F. 2 for sup Rev. Reuben Lowrie; Scranton ch 50; Summit Hill ch mo con 2.46, Sab sch 2.47, Ashton Sab sch 2.66, 974 30

**SYNOD OF PHILADELPHIA.**—*Pby of Philadelphia.* Second ch a member 56, Mrs. Andrew Brown 5; North ch of which 15 in part to con S. D. POWELL 1 m 123.06, mo con colls 34.61, Sab sch for sup of Dr. Happer, and of which 15 from his class bal to con S. D. POWELL 1 m 109; Seventh ch a member 25, mo con colls 23.83; Tenth ch mo con 48.83; Mearnsing Sab sch 10. 2d *Pby of Philadelphia.* Frankford ch 43. *Pby of New Castle.* Lower West Nottingham ch 78.60, less 6 for Foreign Missionary; Oxford, Pa., Mrs. John Dickey to ed Mary W. Dickey and Elizabeth Cresson at Kowatah 60. *Pby of Baltimore.* Annapolis ch 36; Balt. Westminster ch Ladies to con Rev. W. M. HOGG 1 m 30; Balt. Broadway ch 31; Balt. Franklin St ch of which 15.52 mo con 42.62, Sab sch to ed Wm. S. Plumer, John H. Haskell, and Maria M'Dowell 21.50. *Pby of Carlisle.* Gettysburg ch Rev. Robert Johnston 5, Mrs. Sarah Johnston 5, their two children 1 each; Cumberland ch 66.62; Lower Marsh Creek ch 79; Newton Township 1st ch 200.68; Petersburg ch fem miss soc 9; Silver Spring ch Miss Janet Morris of which 100 for Missions in Papal countries 200; Newville, Pa., Rev. Robert McCachran 10. *Pby of Huntingdon.* Hollidaysburg fem for miss soc for Orphan Girl's school at Allahabad and to con Mrs. JANE M. JUNKIN and Miss SARAH ANN HAMILTON 1 m 60. *Pby of Eastern Shore.* Snow Hill and Pitts Creek chs 26, 1414 70

**SYNOD OF PITTSBURGH.**—*Pby of Blairsville.* Blairsville ch of which 17.50 from soc of Inquiry of Blairsville fem sem 75.95. *Pby of Ohio.* Canonsburg ch in part to con Mrs. J. H. WILLIAMS 1 m 15; Alleghany City 1st ch Henrietta King her savings during the past year for Foreign Missions 4.63; Manchester ch 40, Sab sch to ed James Schoonmaker 22; Lebanon ch 35. *Pby of Alleghany.* Tarentum ch fem miss soc 18.60; Rich Hill ch 3, mo con 5. *Pby of Beaver.* Westfield ch 31; Mount Pleasant ch 18.25; Newport ch 11.47. *Pby of Erie.* Fairview ch 26. *Pby of Clarion.* Licking ch miss soc 6.33, 311 53

**SYNOD OF WHEELING.**—*Pby of Washington.* Cove ch 16.85; Lower Buffalo ch 13; Wellburg ch 17; Cross Roads ch 68.48; Wheeling, Va., Miss Frances Wilson to ed Henry Martyn 25. *Pby of St. Clairsville.* Mount Pleasant ch 71.42; Rock Hill ch 66.31. *Pby of Steubenville.* Wellsville ch 18.50; Steubenville 2d ch 81.60; Fairmount ch 12.70; Carrollton ch 24.30. *Pby of New Lisbon.* New Salem ch 27.60. 442 66

**SYNOD OF OHIO.**—*Pby of Columbus.* Lancaster ch bal ann coll 7.55, mo con 13.56, Sab sch 3.72; Scioto ch 4.15; Mt. Sterling 8.07; London ch in part to con W. F. DAVIDSON 1 m 21.85; Circleville ch 20.78; Amanda ch 4.30. *Pby of Marion.* Canaan ch 3; Tiffin ch 8. *Pby of Zanesville.* Brownsville ch 30.60; Hebron ch 9.40; Salt Creek ch 8.70; Deerfield ch 18; Olive ch 20; Buffalo ch 41.54; Seneca ch 6.85; Washington ch 80.81; Cambridge ch 26.56, fem miss soc to ed H. R. Wilson 13.25; Pleasant Hill ch 37.40; Norwich ch 14.12; Muskingum ch 13.97. *Pby of Richland.* Pleasant Hill ch 2; Blooming Grove ch Virginia Lee Scott 10 cents; Olivesburg ch 16.87; Mifflin ch 4.70; Haysville 18.47; Ashland ch mo con 15; Waterford ch 6.25; Frederick ch fem soc 1. *Pby of Wooster.* Congress ch 21.35; Guilford ch 5.05; Chippewa ch 9.25. *Pby of Hocking.* Athens ch 29.26; McConnellville ch 31.38, 541 1

**SYNOD OF CINCINNATI.**—*Pby of Chillicothe.* Bloomingburg ch for sup of Rev. R. S. Fullerton 96; Salem ch for do. 273.70; Union ch 8. *Pby of Miami.* Lebanon ch 6.35; Middletown ch 12; Hopkinton, O., Rev. James Coe 10. *Pby of Cincinnati.* Cincinnati 1st ch Juv. For. Miss. soc to ed S. Ramsey Wilson in China 25; Cincinnati 7th ch mo con 7.06; Monroe ch 6.96; Goshen ch 8.60. *Pby of Oxford.* Seven Mile ch. 22.50; Sommerville ch 12. *Pby of Sidney.* Urbana ch 30, Margaret Happer one Testament for the heathen. *Pby of Findlay.* Lima ch fem sew soc 10, Benj. Davidson 1. 538 81

**SYNOD OF INDIANA.**—*Pby of New Albany.* Jeffersonville, Ind., Mrs. Jane Dittz 2; Utica ch 7.50. *Pby of Madison.* Hanover ch mo con 6. *Pby of Indianapolis.* Indianapolis 3d ch mo con cell's 48. *Pby of White Water.* Dunlapville ch 28.50; Bath ch 5.50; Mt. Carmel ch A. Bryant 26, 122 50

**SYNOD OF NORTHERN INDIANA.**—*Pby of Logansport.* Delphi ch 8. *Pby of Lake.* South Bend ch mo con 8.44, fem miss soc 20, Sab sch for Corisco Mission 12.50; Valparaiso ch 5; Tassinong ch 2; Rolling Prairie ch 12. *Pby of Fort Wayne.* Haw Patch ch 2.15; El River ch 8.34, Wm. Hanna 1, Annie McGinley, 7 years old, her dying gift 33 cents; Elhannan ch 4; Bluffton ch 4; Albion ch 8.12. *Pby of Crawfordsville.* North Salem ch to cen. Rev. ROBERT CONOVER 1m 30; Covington ch 1.53; Putnamville ch 13.45; Ohio ch 5.30, 146 16

**SYNOD OF ILLINOIS.**—*Pby of Kaskaskia.* Chouteau Creek ch 18. *Pby of Sangamon.* Springfield 3d ch 25, Sab sch to ed Richard V. Dodge 30; Sangamon North ch 16.50. *Pby of Peoria.* Farmington ch 2. *Pby of Chicago.* Chicago North ch O. M. Dorman 30. *Pby of Rock River.* Sterling ch 6, 127 50

**SYNOD OF WISCONSIN.**—*Pby of Dane.* Madison ch mo con coll's 17; Verona ch 2.25; Oakland ch 4, 23 25

**SYNOD OF IOWA.**—*Pby of Cedar.* Dubuque ch mo con coll's 113; Sab sch 28. *Pby of Des Moines.* Fairfield ch 5, 146 00

**SYNOD OF MISSOURI.**—*Pby of Missouri.* Columbia 1st ch 6; Round Prairie ch 14. *Pby of St. Louis.* St. Charles 1st ch 11.25; Pine St. ch., St. Louis, mo con 12; St. Louis, Mo., Wm. Pack for Jewish Mission 2.50. *Pby of Palmyra.* Hannibal 2d ch Sab sch 3. *Pby of Potosi.* Apple Creek 1st ch 27 60; Pleasant Hill ch 6.15, 82 50

**SYNOD OF KENTUCKY.**—*Pby of Louisville.* Louisville First ch mo con 31.15; Shelbyville ch 126.50, C. H. K. 7, mo con 20; Owensboro' ch ann coll 80.70; Louisville, Ky., Rev. W. W. Hill, D. D. 10. *Pby of Muhlenburg.* Princeton, Ky., Mrs. E. Holmes 5; Greenville ch 5. *Pby of Transylvania.* Silver Creek ch 18.35; Paint Lick ch 56.40; Bethel ch 8; New Providence ch 5; Springfield ch 33; Pleasant Grove ch 11.80. *Pby of West Lexington.* Nicholasville ch 103. *Pby of Ebenezer.* Sharon ch 13; Augusta ch 12; Carlisle ch 12, 557 90

**SYNOD OF VIRGINIA.**—*Pby of Lexington.* New Providence ch 95; Bellevue Fem Seminary 26.68; Augusta ch 20; Tinkling Spring ch 30; Timber-ridge ch 15; Staunton ch 2. *Pby of Winchester.* Winchester ch for 1852, 19.40, for 1853, 25.60; Romney ch 38.07; Moorefield ch 15; Fredericksburg ch 47. *Pby of West Hanover.* Received from agent of Pab 25. *Pby of East Hanover.* Richmond 1st ch Sab Sch to ed Virginia Richmond 25. *Pby of Montgomery.* Jacksonville ch 5, 338 75

**SYNOD OF NORTH CAROLINA.**—*Pby of Orange.* Oxford ch 5; Bethesda ch 7; Spring Hill ch 1; New Hope ch 5; Bethlehem ch 15; Raleigh ch 174; Greensboro' ch 126.16; Bethel ch 12; Shiloh ch,

Mrs. Susan M. Fane 2.50. *Pby of Fayetteville.* Wilmington ch of which 13.45 from colored people 124.75; Fayetteville ch of 28.82 mo con coll's 64.82, 537 23

**SYNOD OF NASHVILLE.**—*Pby of Knoxville.* L. A. S. 5. *Pby of Tusculum.* Florence ch 90 96 00

**SYNOD OF MEMPHIS.**—*Pby of Memphis.* Salem ch 5 0

**SYNOD OF GEORGIA.**—*Pby of Georgia.* St. Augustine ch 44; Pleasant Grove ch 25. *Pby of Hopewell.* Milledgeville, Ga., a friend 60. *Pby of Cherokee.* Marietta, Ga., Mrs. A. A. Nesbitt 10, 129 00

**SYNOD OF ALABAMA.**—*Pby of Talladega.* Talladega ch 45 00

**SYNOD OF MISSISSIPPI.**—*Pby of Mississippi.* Ashland Landing, La., Rev. E. WUKTS bal to con self 1m 15. *Pby of Louisiana.* New Orleans, Prytanea St. ch mo con 39.10; Lafayette Square ch mo con 79 63; Carmel ch missionary box at Parsonage 5, Sab sch to ed Wm. Dunbar in China 25, 163 63

**SYNOD OF ARKANSAS.**—*Pby of Arkansas.* Norristown ch 8 50

Total from churches, \$9,844 13

**LEGACIES.**—New York, Legacy of Mrs. Rachel Leavenworth 500; Harrison Co., Ohio, Legacy of Wm. P. Rea for spread of the Gospel in India 571.10; Brown Co., Ohio, Legacy in part of Mrs. Margaret McPherson 1341.67 2712 77  
Less paid on account of Porter Estate 628 78  
2083 99

**SEMINARIES.**—Oglethorpe University Missionary Association to sup Hulsasi Roy at Mynpoory 25 00

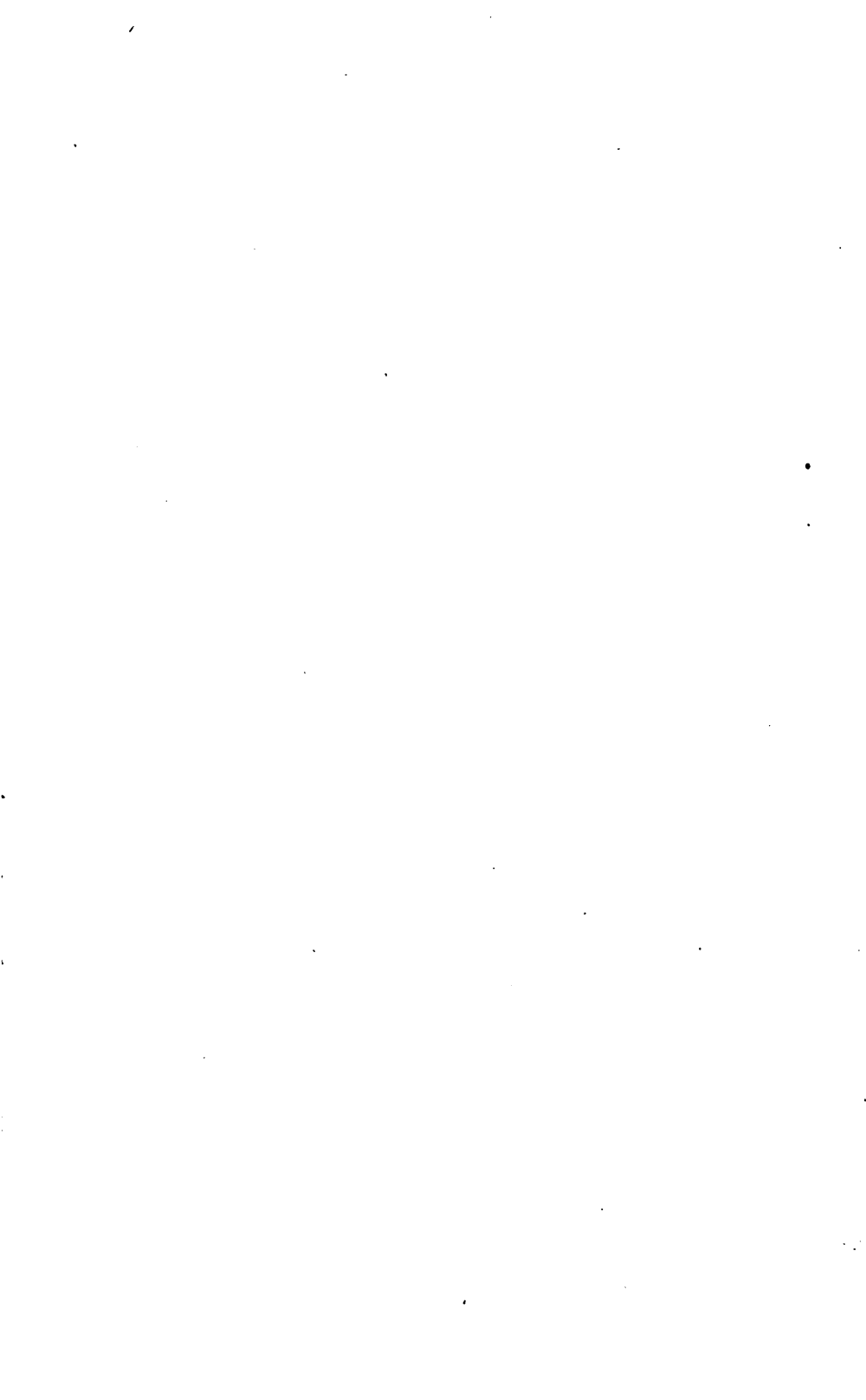
**MISCELLANEOUS.**—Child's contribution for sup of Siam Mission Press 1; Master Chas. Pike for Shanghai 1; Vienna, N. J., E. Simonton; A friend for China 1333.33; A friend for India 1333.34; A friend for Africa 1333.33; Bradford, Mass., GEORGE JOHNSON to con self 1d 100; Carrollville, Mi., W. G. Smith 25; New York, John H. Mathews to con REV. FREDERICK G. CHAMBERLAIN 30; Okaloosa, Iowa, A friend 2; Ills., Mrs. Jane J. Dunn 2; An Old Presbyterian 25; Oregon, Mo., O. M. for Indian Missions 3; Houston, Texas, M. G. 10; St. Mary's Geo. 12 cts.; Pulaski, Tenn., E. V. A. 2.50; Cedar Valley, O., Jas. T. Campbell 5; Phila. Pa., L. B. 1; Mnacy, Pa., James Reak 2, 4211 62

Total Receipts in March, \$16,164 74

**SPECIAL CONTRIBUTIONS FOR THE WALSHESS.**—Amount previously acknowledged, \$3933 90  
Hollysprings, Mi. A. C. McEwen 10; Two Ladies 1000; Germantown, Va., John Sellar 1; Summit Hill, Pa., C. 5, 1016 00

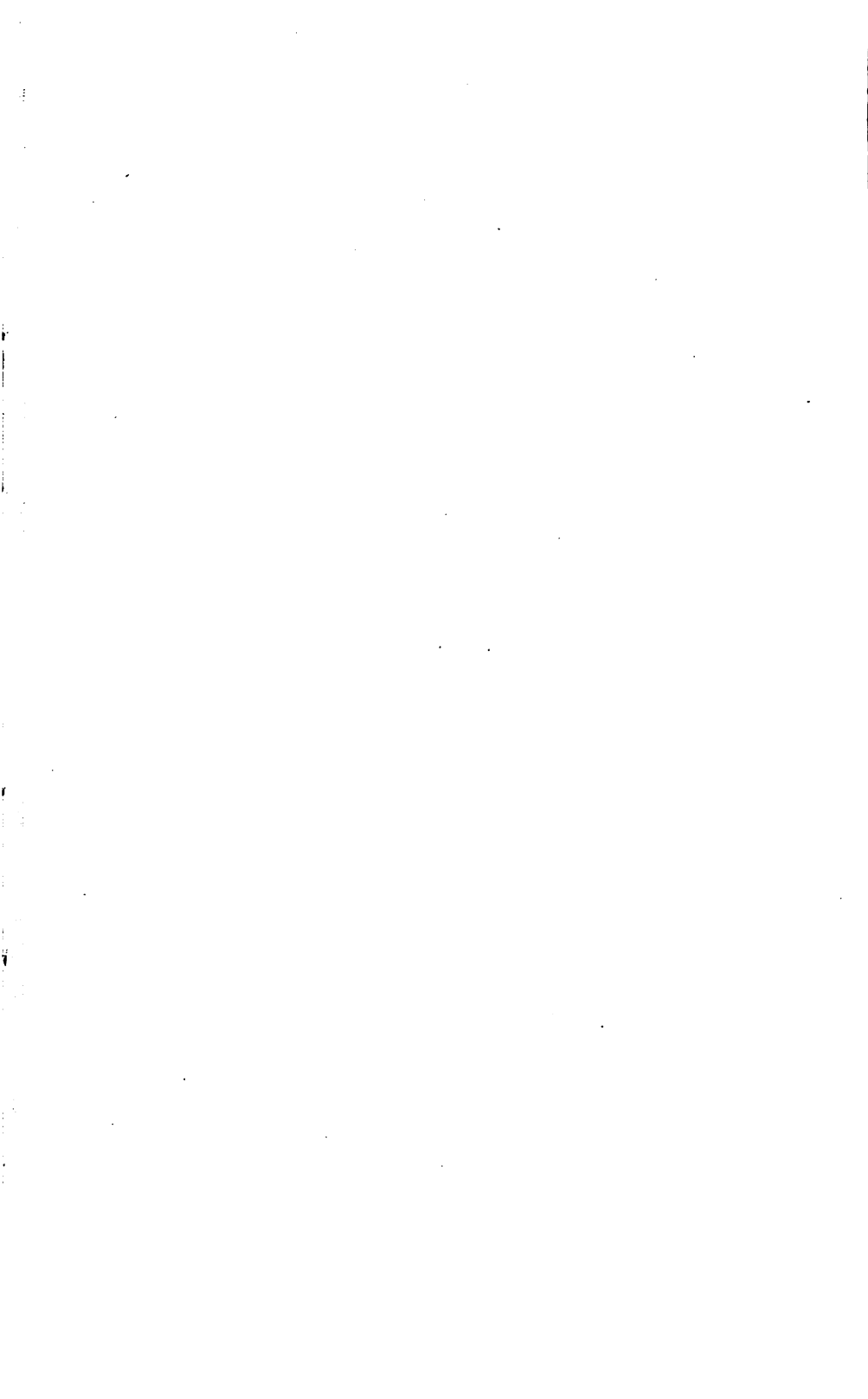
\$9,949 90  
WM. RANKIN, JR.,  
Treasurer.

**DONATIONS OF CLOTHING, ETC.**—Ladies of Fourth ch Wheeling, Va., one box clothing for Tallahassee 100; Ladies sewing soc of First ch., Wheeling, one box clothing for Tallahassee 155; Sewing soc Big Hollow, Greene Co., N. Y., one box clothing 25.14; Sewing soc First ch N. Y., 56 garments; A Lady, N. Y., 85 garments; Mrs. K—, New York, 39 garments.









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